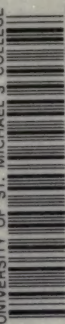


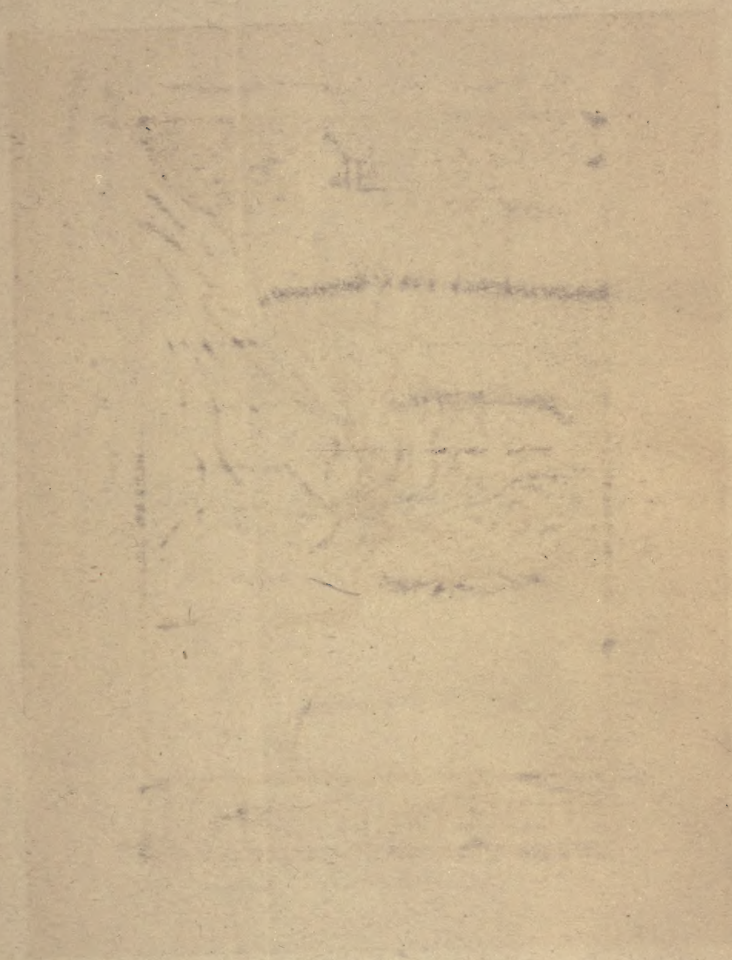
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THE
CAPTIVI OF PLAUTUS

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LONDON

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CAPTIVE OF PLAUTUS

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EDITED WITH INTRODUCTION, APPARATUS CRITICUS AND COMMENTARY

BY

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METHUEN & CO.

36 ESSEX STREET W.C.

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1900

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PREFACE.

Since the *Captivi* is the one play of Plautus in whose text are represented all¹ the pre-Renaissance MSS., I have thought it worth while to re-collate the MSS.² for this edition and provide a full *apparatus criticus*. The gleanings of the field already reaped by the authors of the larger Teubner edition has not been mis-spent labour. It has contributed not merely to the improvement of the text, especially in the matter of orthography³, but to a clearer knowledge of the relationship between the MSS. of the first eight plays.

The introductory pages deal mainly with Prosody and Metre, the two subjects on which information seems most required by English students of Plautus. I hope in time to edit other plays of this author and to take up one by one the remaining topics of interest, such as Plautine Accidence and Syntax, and the history of the Plautine Text in antiquity.

To Professor Skutsch of Breslau University my best thanks are due for the help I have received from him in the preparation of this volume.

W. M. LINDSAY.

¹ With the exception of *C*, which contains only the last twelve plays.

² For the Ambrosian Palimpsest the Apograph of Studemund is and must always be the final court of appeal.

³ The orthography which an editor of Plautus seeks to reproduce is that of the ancient recension from which all our MSS. are ultimately derived. This recension would, in all likelihood, exhibit earlier and later forms side by side, e.g. *aequissimus* and *aequissimus*, *aequos*, *aequus*, *aecus* and even *aequus*. The MSS. are far from being infallible guides in this matter; but their consistency in such spellings as *optumus* (cf. *occupo*), *minimus* (cf. *incipio*), shews that adherence to their best tradition is safer policy than an arbitrary selection of, let us say, *-umus* as the only permissible form of the Superlative ending.

CORRIGENDA ET ADDENDA.

- p. 130 (App. Crit.) ad v. 44 *del.* (sae- V?)
- p. 132 (App. Crit.) ad v. 47 *corr.* cōp. *DVE*
corr. confixerunt *VEJ*
- p. 134 (App. Crit.) ad v. 56 *corr.* inmemorabiles *VE*: imm- *BDJ*
- p. 146 (App. Crit.) ad v. 96 *corr.* Seras qui *VE* ante *corr.* *J*
- p. 156 (App. Crit.) ad v. 140 *corr.* adulescente *ex* adolescente *E*
- p. 168 (App. Crit.) ad v. 186 *corr.* Parasiti pers. om. *VEJ*
- p. 172 (App. Crit.) ad ii i *corr.* *J* (Lor-)
- p. 188 (App. Crit.) ad v. 266 *corr.* attinet *VEJ*
- p. 216 (Notes) *add.* 384. In patriam ad patrem. Cf.
v. 126 ad fratrem ad alios captivos. For
a list of examples of this construction
see Mueller in *Rhein. Mus.* LIV. 385
- p. 231 (Notes) ad v. 458 (fin.) *add.* Fleckeisen inserts *ad* before captivos
(cf. v. 126)
- p. 238 (App. Crit.) ad v. 751 *corr.* HEG. om. *V*¹ (*add.* *V*²) *E*

EXPLANATION OF SYMBOLS.

A=Codex Ambrosianus, Milan, saec. iii—iv

T=Codex Turnebi, lost, saec. ix—x (?)

B=Codex Vetus, Rome, saec. x fin.

D=Codex Ursinianus, Rome, saec. xi

E=Milan MS., saec. xii

V=Leyden MS., saec. xii

J=London MS., saec. xii

O=Fragmentum Ottobonianum, Rome, saec. xi

Σ=recensio Itala.

P=the archetype of *BDEVJO*, lost, saec. ix—x (?)

P^A=the archetype of *TP*, lost, saec. iv—v (?)

n.l.=non legitur. Thus *J n.l.* implies that the reading of *J* cannot be ascertained, whether through an erasure, a hole in the page or some other cause.

Osbernus, a monk of Gloucester, who in the twelfth century compiled the *Panormia* (printed in *Mai Classici Auctores*, vol. viii), in which numerous quotations from Plautus occur. They are taken from a 'doctored' text, akin to *JOV*², and are therefore of little value as evidence of the true reading of a passage.

< > . Angular brackets enclose words and letters not found in the MSS., but apparently omitted in error.

[]. Square brackets enclose words and letters found in the MSS., but apparently inserted in error.

INTRODUCTION.

I. THE MANUSCRIPTS OF PLAUTUS.

1. Our MSS. of Plautus belong to two families. Of one family the only representative is

(A) the Ambrosian Palimpsest, a MS. probably of the Irish Monastery of Bobbio in N. Italy, now in the Ambrosian Library, Milan (with shelf-mark *G 82 supr.*). It is written in Capital letters of the fourth, possibly the third century; but its original writing was effaced from its pages, and a new text, a portion of the Old Testament (1 Kings—2 Chron.), was written upon them in the 7th or 8th century. Though it contained originally all the twenty-one 'Varronian' plays of Plautus, the plays declared by Varro to be universally accepted as genuine, many leaves have been lost, including the whole of the *Amphitruo*, *Asinaria*, *Aulularia* and *Curculio*, and nearly the whole of the *Captivi* and *Vidularia*. Of the leaves that remain many are wholly or in great part undecipherable, and all have offered more or less difficulty to collators. The best preserved plays are the *Stichus*, *Persa*, *Poenulus*, *Pseudolus* and *Trinummus*. A full description of the MS. and an apograph of its text will be found in Studemund, *Codicis Rescripti Ambrosiani Apographum*, Berlin, 1889.

2. The other family, usually called the 'Palatine' family, includes a number of MSS. in minuscule script, all derived from a lost archetype which we may designate **P^A** :—

(T) the Codex Turnēbi or Fragmenta Senonensia, a fragmentary MS. (of the 9th or 10th century probably), which belonged to the Benedictine Monastery of S. Colombe at Sens in Central France, and was used by the French scholar Adrien Turnèbe in the sixteenth century. The MS. seems to have been destroyed shortly after Turnèbe's use of it. Besides the few isolated readings which he

quotes in his *Adversaria* from various plays (*Asin.*, *Capt.*, *Cas.*, *Curc.*, *Most.*, *Poen.*, *Pseud.*, *Rud.*, *Stich.*), a full collation of its text in the *Persa* and *Poenulus*, in the first half of the *Rudens* (to about v. 790), the second half of the *Pseudolus* (from about v. 730), and in parts of the *Bacchides* (circ. vv. 35—80, 570—650, 810—900), has been preserved in the margins of a sixteenth century edition of Plautus in the Bodleian Library, Oxford. An account of the Codex Turnebi and a photographic facsimile of this collation are given in my *Codex Turnebi of Plautus*, Oxford, 1898 (cf. *Class. Rev.* xiii. 254).

3. Three other MSS., written in Germany, are descended from a common original (**P**). It must have been a transcript made from **P^A** at a later time than the **T**-text was transcribed. For in four passages of the *Rudens* (vv. 648 sqq., 666 sqq., 698 sqq., 712 sqq.), where the torn sides of two leaves in **P^A** left a lacuna at the beginnings and ends of the lines, the scribe of **P** seems to have found less than the scribe of **T** (or of the original from which **T** was copied). V. 700, for example, *Ne indignum id habeas* etc. began with the word *habeas* in **P**, but with *indignum id habeas* in **T**. One may conjecture, but it is no more than a conjecture, that **P^A** had been transmitted from France to Germany for the purpose of being copied for a German monastery library and had suffered in the transmission. The number of lines to a page in **P^A** may be inferred from the lacunae in the *Rudens* and other plays to have been from 19 to 21 (see § 13). Nineteen is the uniform number of lines to a page in the Ambrosian Palimpsest; and that **P^A** was in Capital script like the Ambrosian Palimpsest is suggested (hardly proved) by the fact that in **P** the letter *h*, which has in the Capital script of the Ambrosian Palimpsest and other Latin MSS. a *K*-form, was often confused with the letter *k*. Some of its spellings, *kaec* for *haec*, *kuic* for *huic*, &c. (*Bacch.* 105, 108, 110, 169 &c.), have been faithfully reproduced in the Codex Vetus (**B**) (see below). The number of lines to a page in **P** itself was apparently 33 (see below).

4. In dealing with the descendants of **P** it will be convenient to discuss separately MSS. of the first eight plays (*Amph.*—*Epid.*, with the exclusion of the *Bacchides*) and MSS. of the last twelve¹ (*Bacch.*—*Truc.*). For at some time or other the text² had been

¹ The last part of **P^A** containing the *Vidularia* had been lost. **P** ended with the words (reproduced in **B**) *PLAVTI TRVCVLENTVS EXPLICIT INCIPIT VIDVLARIA*.

² Possibly in **P** (Lindsay, *Palatine Text of Plautus*, Parker, Oxford, 1896).

divided into two volumes, the second of which contained the last twelve plays. This second volume, presumably owing to a defective title-page, fell into such neglect that at the Renaissance only the first eight plays were known, and the discovery of a MS. which contained the last twelve was hailed as the discovery of a lost classic.

5. The last twelve plays are found in three MSS. :—

(B) the Codex Vetus (containing also the first eight plays; see below). This is a MS. which belonged originally to some German monastery and in later times to the Library of the Elector Palatine. It is now in the Vatican Library (with shelf-mark *Pal. lat.* 1615). Its minuscule script of the German type is generally referred to the end of the tenth century. The last seven plays (*Pseud.*, *Poen.*, *Pers.*, *Rud.*, *Stich.*, *Trin.*, *Truc.*) were divided between several scribes, to each of whom was assigned only a small portion to copy, with the happy result that in these plays we have an extremely faithful reproduction of the original, even without a corrector's aid. Corrections are frequent in the earlier plays (*Bacch.*, *Most.*, *Men.*, to the middle of the *Miles*) and retrieve the numerous errors of the scribes. But for the latter half of the *Miles* and nearly the whole of the *Mercator* (to v. 1012) B cannot be regarded as so faithful a copy of its original. That original we must assume to have been P itself, unless we can believe that these already-mentioned miswritings of so common words as *haec*, *huic* could have remained uncorrected through more stages of transcription.

Assuming P to have been the immediate original of B, we can shew the number of lines to the page of P to have been 33. For the excessive conscientiousness of the German monk who copied in B a part of the *Poenulus* led him to copy the very headings of the page of his original at the place where they stood in the original! So that in the margin at vv. 1222—3 we find *plauti*, at vv. 1255—6 *paenulus*, at vv. 1288—9 *plauti*, and again at vv. 1354—5 *plauti*, at v. 1385 *penulus*,—sure indications that the *Poenulus* in the original of B was written on pages of some 33 lines. The transposition of two long passages of the same play, each of 66 lines (vv. 218—284, which follow v. 352, and vv. 480—546, which follow v. 608), is the result of two broadsheets of the original, the second and the third broadsheet of a quaternion, having changed places. The second broadsheet, that is the second and seventh leaves, contained on leaf ii vv. 218—284, and on leaf vii vv. 547—608. The third, that is the third and sixth leaves, contained on leaf iii vv. 285—352, and on leaf vi vv. 480—546. Each leaf thus held 66 lines, each page 33. That this number of lines to a page persisted through the other plays is of itself the most natural supposition and receives some confirmation from an old quaternion-mark, barely

legible, at the foot of fol. 173^v after *Rud.* 451, viz. xxxiii. For 33 quaternions of pages of some such content as this would be required for this amount of the text.

The other two minuscule MSS., which contain the last twelve plays, are closely related to each other. They are both direct copies of one and the same original (**P^{CD}**), and that original itself a copy of **P**, but by no means so faithful a copy as **B**. They are:—

6. (**C**) the Codex Decurtatus, now in the Palatine collection at Heidelberg (shelf-mark *Pal. Lat.* 1613), but formerly in the Abbey of Freising near Munich. It is written in minuscules of the eleventh century and contains only the last twelve plays; though the fact that the first quaternion was originally marked xvii, the second xviii, and so on, shews us that it was copied from an original which contained all the plays. **C** has 26 lines to the page.

7. (**D**) the Codex Ursinianus, in the Vatican Library (shelf-mark *Vat. lat.* 3870), written in minuscules of the eleventh century. It was this MS. whose discovery (in some part of Germany) at the Renaissance caused so much enthusiasm among scholars, who now for the first time became acquainted with the last twelve plays of Plautus (Ritschl, *Prolegomena*, xxxii.; *Opusc.* v. 296). All MSS. of Plautus written subsequent to its discovery reproduce its text of these plays in an edited form known as the 'Itala recensio' (Ritschl, *Prolegg.* xlv. sqq.; *Opusc.* ii. 1 sqq.). **D** contains also some of the first eight plays (see below). It has, like **C**, 26 lines to the page; and this number has been assumed for **P^{CD}** on the strength partly of this coincidence, partly of other indications.

8. Of our manuscript authorities for the first eight plays two have been already mentioned; **B**, containing all the eight, and **D**, containing the first three and *Capt.* 1—503¹. But the relation of **B** to **D** in the first eight plays and for the last twelve is different. For the last twelve **B** stands at a stage nearer to the archetype than **D**, at the same stage as the lost original (**P^{CD}**) of **D**. But for the first eight **B** and **D** seem to be as closely related as **C** and **D** for the last twelve, both being immediate copies of one and the

¹ This was apparently the exact half of the first eight plays in the original, and occupies exactly 8½ quaternions in **D**.

same original (\mathbf{P}^{BD}), an original which probably had, like \mathbf{P}^{CD} , 26 lines to a page (§ 7), and which may have been the first part of \mathbf{P}^{UD} .

9. The text of **D** is precisely of the same value as the text of **B** in the earlier plays (see Gillespie in *Harvard Studies* ix. 109). But throughout the first eight plays **B** has received certain corrections, which I propose to denote by the symbol **B**³. These corrections, unlike the corrections in the first four of the last twelve plays, and unlike those corrections which are properly marked **B**² in the first eight, have been taken, not from the common original (**P**^{BD}) of **B** and **D**, but from another MS. of great value, which contained various lines (e.g. *Aul.* 454) that had been omitted in **P**^{BD}, and which preserved the genuine reading in numerous cases of corruption in **P**^{BD}. This MS. was however a descendant of the same archetype as **P**^{BD}, and may indeed have been the actual original from which **P**^{BD} was copied¹. If **P**^{BD} and **P**^{CD} were the first and second half of one MS., it is conceivable that the source of the **B**³-corrections was the first half of the MS. **P**.

It is plain that the scribes of **B**, when beginning the task of copying, had an original which contained only the first eight plays. They began their work on what is now fol. 9, and on the reverse side of that leaf wrote a title: *in hoc volumine continentur comediae plauti numero viii*, with a list of the first eight plays (*Amph.—Epid.*). When the last twelve plays were added and the *Querolus* (a late imitation of Plautus) prefixed by the same staff of scribes, that title and list were erased, and on the first page of the quaternion which was prefixed with the *Querolus* a new title was written: *In hoc volumine continentur comediae plauti numero xxi*, with a full list of the plays beginning with the *Querolus* (hence 'twenty-one,' not 'twenty'), and with a slight break in the list between the *Epidicus* and the *Bacchides*. The nature of **B** may be explained on the hypothesis that the scribes began with an original (**P^{BD}**) which contained the first eight plays only; that a new MS. (**P**), containing all twenty plays (perhaps with the *Querolus* prefixed), and being itself the original from which **P^{BD}** had been copied, was brought into requisition for the correction of **B**; that from this new MS. the last twelve plays (with the *Querolus*) were copied, and the old title with the list of eight plays was replaced by a new title with a full list. For the second part of the MS. no fresh original of equal importance was available, and the various correctors of this part used the actual original from which the copy was made².

¹ Here are some indications of its relationship to **P^{BD}**. It seems to have had in Asin. 266 *obscaeuauit*, which was also the reading of **P^{BD}** (cf. *obscaeuauit* B, *obscaeuauit* D, *obscaeruauit* **P^E**; see below); Aul. 537 *edi*, in **P^{BD}** *audiui* (cf. *di audiui* **BP^E**, *di* D); Cas. 634 *necadāmabo*, in **P^{BD}** *necadamabo*. And it shared a large number of corrupt readings with **P^{BD}**, e.g. Cas. 347 (cf. *Journ. Phil.* xxvi. 289).

² Ritschl found also indications that they occasionally used the original (P^{CD}) of C and D (see the Preface to his edition of the *Miles Gloriosus*).

10. Two other MSS. come from an original (**P^E**), which was itself a copy of **P^{BD}**, so that their evidence is of little or no value against the united testimony of **B** and **D**. They are:—

(**E**) in the Ambrosian Library, Milan (*J* 257 *inf.*), saec. xii. ult. Part of the *Aulularia* (vv. 192—605) has been added by a 15th cent. corrector¹ from the 'Itala recensio.'

(**V**) in the University Library, Leyden (*Voss. lat.* 4°. 30), saec. xii. in. It has lost *Amph.*, *Asin.*, *Aul.* 1—189, *Epid.* 245—*fin.*

11. Certain corrections (**V²**) in the Leyden MS. come from an inferior 'doctored' text of **P^E** (see *Class. Rev.* x. 319) which was the original of the two MSS. that remain to be mentioned:—

(**J**) in the British Museum (*Reg.* 15 C. xi.), saec. xii. in., a MS. somewhat damaged by fire.

It contains a 'subscriptio,' which seems to have been copied from the original 'doctored' text:

Exemplar mendum tandem me compulit ipsum
Cunctantem nimium Plautum exemplarier istum,
Ne graspicus (*leg.* graphicus) mendis proprias idiota repertis
Adderet et liber hic falso patre falsior esset.

(**O**) in the Ottobonian collection at the Vatican (*Ottob. Misc. lat.* 687), saec. xi., a mere fragment containing *Capt.* 400—555.

This 'doctored' text of the first eight plays is practically useless. The 'Itala recensio,' based in the last twelve plays upon **D**, seems in the earlier plays to have been based on a MS. that exhibited this 'doctored' text. All Renaissance MSS. of Plautus are therefore of no value whatsoever as evidence for the text of Plautus, whether in the first eight or in the last twelve plays. Where they diverge from the **P**-text their reading is due either to a corruption in their original or to conjectural emendation by their editor. A collation of one MS. of this kind (*F*, a Leipzig MS.) will be found in the Critical Apparatus of the large Teubner edition of Plautus, a collation of parts of another, the Codex Burneianus at the British Museum (*Burn.* 228) in the Appendix to my *Codex Turnebi of Plautus*.

12. All these extant minuscule MSS. and **T**, a lost minuscule MS., we have found to be descendants of a common archetype **P^A**,

¹ The corrections by this hand are ignored in my critical notes, as are the corrections by Renaissance hands in the other MSS.

which seems to have been written in Capital script, and therefore to have dated from not later than the 5th century. Our manuscript evidence for the text of Plautus thus resolves itself into two ancient MSS. in Capital script (with K for H), one preserved in part (**A**), the other lost (**P^A**).

13. We have indications that **P^A** shared in many respects the outward form of **A**. In **A** there are 19 lines to the page throughout the plays. In **P^A** the number seems to have varied between 19 (*Epidicus*), 20 (*Casina*, *Rudens*), and 21 (*Mostellaria*). (See Seyffert in Bursian's *Jahresbericht*, lxxx. 236, 1895.) In **A** the Cantica are arranged according to the Alexandrian method of Colometry, like that described in Heliodorus' notes to Aristophanes (ed. Thiemann, Halle, 1869), the longest lines beginning at the extreme left-hand margin of the page (ἐν ἐκθέσει), the shortest nearer the middle of the page (ἐν εἰσθέσει). If we examine the lacunae in our minuscule MSS. that are due to holes in the leaves of **P^A** and observe what parts of the lines have been absorbed by the same hole on the recto and verso pages of the leaf, we find the same arrangement suggested. In *Cas.* 771, for example, an Iambic Senarius which stood on the verso page,

Sed nimium lepidè dissimulant, quasi nihil sciant,

the words *quasi nihil sciant* have been cut off. The corresponding line on the recto page seems to be v. 751, a short line of a Canticum,

Gladium Casinam intus habere ait.

Only the first word, *gladium*, has disappeared; so that this line could not have begun at the extreme left-hand margin, but must have occupied about the same position in the page of **P^A** as it does in the page of **A**.

But although the method of indicating the division of 'lines' (properly cola) was probably identical in **A** and **P^A**, there are clear instances that these two early MSS. often adopted different divisions of a Canticum into lines, so that in this respect, as in so many others, **A** and **P^A** represent two different early editions or 'recensions' of the plays (see iii. § 5).

14. The Scene-headings in **A** and **P^A** seem to have been of similar form, the proper names being stated in the first line, the rôles in the second, e.g. *Persa* II. v.:

A TOXILVS B SAGARISTIO Δ SOPKOCLIDISCA . C .

SERVI . II .

ANCILLA

one of the two lines being written in red, the other in black, and Greek letters ('notae personarum') being prefixed to each proper name¹. The same Greek letters were used throughout the Scene to indicate the speakers. After the first line of the Scene-heading came the mark *C*, if the Scene was a Canticum, or *DV* if the Scene was a Deverbium (Diverbium).

Since **A** is a palimpsest MS., anything that was written in red or other pigment has been washed out, so that all that has been left of the Scene-headings is the proper names, everything else having probably been in red pigment. The 'notae personarum' throughout the Scenes have also disappeared, only blank spaces remaining.

In **P^A** most of the Scene-headings seem to have had their complete equipment of names of persons, names of rôles, 'notae personarum,' and the marks *C* or *DV*. But the frequent omission and inaccurate statement of the proper names suggest that in the original from which **P^A** was itself derived, the proper names were absent, perhaps never having been filled in by the 'rubricator.' Where they are present in **P^A**, they have been supplied with the help of the text. Proper names which do not occur in the text could not be supplied; and so the names of a large number of the characters in the plays, for which the Scene-headings of **A** have not been preserved, remain unknown to us (e.g. of the 'matrona' in the *Menaechmi*). The same process of supplying missing names to the Scene-headings was carried on at various stages in the transmission of the Palatine text.

The Scene-heading nomenclature in our minuscule MSS. has therefore no authority. Their curious STALITIO (-CIO) of *Cas.* II. iii., III. iii., for which we find in **A** (at III. iii.) the right name, LYSIDAMUS, has been absurdly extracted from two corrupt readings of the Palatine text, *tibi stalitio* for *tittibilicio* in v. 347:

non ego istuc uerbum empsim tittibilicio,

and *stalicio* for *sta ilico* in v. 960:

heus, sta ilico, amator.

(For details see Prescott in *Harvard Studies* ix. 102.)

¹ This was the normal form. But we have occasional departures from it, e.g. *Poen.* v. v. (K) ANTAMOENIDES EIDEM (.C.). (Seyffert in Bursian's *Jahresbericht*, xlvii. 9—10. 1886.)

And the same neglect of the 'rubricator' to supply Scene-headings, 'notae personarum,' and the marks *C* and *DV* reappears in various descendants of **P^A** from time to time, and has led to the almost total disappearance of the 'notae personarum' and these marks from our MSS.¹

The same type of Scene-headings is found in the Codex Bembinus (5th cent.) of Terence. The Didascaliae of the Bembinus shew the same variety of lines in red and black. Of the Plautine Didascaliae we have only two examples (Studemund in *Commentationes Mommsenianae*), those of the Stichus and Pseudolus in **A**, where the black lines only remain, the red lines having been washed out. In **P^A** the Didascaliae seem not to have been present.

15. The Arguments prefixed to the plays of Plautus are of two kinds, Acrostic and non-Acrostic. In **P^A** the Acrostic Arguments were used, with the addition occasionally (*Amph.*, *Aul.*, *Merc.*, *Mil.*) of the non-Acrostic². In **A** no Arguments were written by the scribe, but non-Acrostic Arguments have been added in a later (5th century) hand in Uncial script wherever a suitable blank space was available (*Pers.*, *Pseud.*, *Stich.*).

16. The Order of the Plays is different in **A** and **P^A**, though the arrangement in alphabetic groups is the same. The M-group in **A** follows this order: *Merc.*, *Most.*, *Mil.*, *Men.*; in **P^A**, *Most.*, *Men.*, *Mil.*, *Merc.*; the P-group in **A**, *Poen.*, *Pers.*, *Pseud.*; in **P^A**, *Pseud.*, *Poen.*, *Pers.* The position of the *Bacchides* after the *Epidicus* in our minuscule MSS. (due to the reference to the *Epidicus* in *Bacch.* 214) is probably later than **P^A**, to judge from the gap at the end of *Aul.* and beginning of *Bacch.*

17. Besides these differences of **A** and **P^A** with regard to Colometry, Scene-headings, Didascaliae, Arguments, and Order of Plays, there are differences of text. From the remarks of the Grammarians and Lexicographers of the Empire we can see that varieties of text, in other words various editions of Plautus, were prevalent; and some of these varieties we find reproduced in **A**

¹ Through the greater part of the *Trinummus*, however, the 'notae personarum' are retained in **B**, viz. A for Megaronides, B for Callicles, A (*leg.* Δ?) for Philto, E for Lesbonicus, Z for Lysiteles, K for Stasimus. For the remains of the marks *C* and *DV* which occasionally persist even in the 12th century MSS. see Ritschl, *Opusc.* iii. pp. 1 sqq. and add to his list those of the Codex Turnebi and of the Leyden 12th century MS. (*V*) (see Schoell's edition of the *Casina*).

² That these came from the margin into the text is suggested by the fact that in *Amph.*, *Aul.*, they precede, but in *Merc.*, *Mil.*, follow the Acrostic.

and **P^A**. For example, Charisius, speaking of *Bacch.* 545, says, 'in quibusdam non ferunt.' In **A** the passage, vv. 540—551, is omitted, but it is present in **P^A**. In the Dictionary of Verrius Flaccus, epitomized by Festus, *Epid.* 620 is quoted under the letter *G* for the word *gravastellus*, under *R* for *ravistellus*. The former is the reading of **P^A**, the latter of **A**¹. Differences in the text would arise from the re-casting of plays by stage-managers at the revival of a play. A whole Scene might be substituted for the original one; as, for example, both **A** and **P^A** offer two versions of the final Scene of the *Poenulus*, one (vv. 1372—1422) directly following the other (vv. 1338—1371) (cf. *Stich.* 48—57). Or a Scene that seemed too long or too short might have a passage removed or added; as in the last Scene of the *Captivi* vv. 1016—1022 are omitted in **A**, but are present in **P^A**. Or an archaic phrase or construction might be modernized, e.g. *Bacch.* 519 *narret logos* (**A**), *dicat iocum* (**P^A**), *Pseud.* 432 *fors fuat an istaec* (**A**), *fors sit an ea tibi* (**P^A**). Occasionally what seems a variant of this last kind is really a corruption, the modern form having been written as a gloss above the archaic form for the convenience of the reader, and having been mistaken by a subsequent copyist for a correction of the text. It is probably in this way that the word *rogo*, the stock explanation of O. Lat. *oro* in the Dictionaries of the Empire, has ousted the Plautine *oro* in *Most.* 682 *bonum aequomque oras* (**P^A**) in **A**, and in *Pers.* 321 *quod mecum dudum orasti* (**A**) in **P^A**.

18. The existence of rival versions had the natural result that one edition was provided with marginal varieties from another edition. We have many traces of this practice in **A** and **P^A**. In *Pseud.* 864, for instance, one version had at the end of the line *conquiniscito* (**A**); another had *ceuetō simul* (Nonius). In **P^A** (or its original) stood *ceuetō simul* with *conquiniscito* written either in the margin or above *ceuetō*, whence the reading of the minuscule MSS.: *conquiniscito simul*. In *Pseud.* 392 one version of the line appeared in **P^A**: *ex multis, exquire ex illis unum qui certus siet*, the other version: *ex multis, ex illis paucis unum qui certust cedo* had apparently in the original of **A** the marginal variant *exquire*, which has produced in **A** this curious line: *ex multis atque exquire ex illis paucis unum qui certust cedo*. On the strength of some cases of agreement

¹ Of the four passages of Plautus cited in this Dictionary with variants, three are preserved both in **P^A** and **A**. In each of these three one variant appears in **A**, the other in **P^A**.

in what seem to be errors of text, the theory has been formulated that **A** and **P^A** were closely connected, both coming from one and the same original (not necessarily an immediate original) which had its margins supplied with variants, and that the points of difference between **A** and **P^A** are due to the scribes of the two MSS. having selected their text now from the margin, and now from the text of this common original. (See Leo, *Plaut. Forschungen*, chap. i.) Some theorists have even gone so far as to specify the number of lines on each page of this supposed original with the help of seeming lacunae in **A** and **P^A**. And yet, if we consider how numerous must have been the copies of Plautus in the Empire, especially after the study of the old Republican writers became the fashion, it is scarcely credible that our two MSS., the one apparently Italian, the other probably French, should be so closely related. The whole tenor of recent Plautine study has shewn that what seemed at first sight to be errors common to **A** and **P^A** have usually turned out to be genuine readings, and that the safest rule for an editor is to accept any reading supported by both **A** and **P^A**, unless there is clear possibility of the scribe of **A** and some scribe of a Palatine archetype, whether of **P^A** or **P** or **P^{BD}**, &c., having fallen separately into the same mistake. There may be a few scribal errors which were present in some very early edition of Plautus, and which have found their way by direct transmission into both **A** and **P^A**, but they are unlikely to be much more numerous than the misprints repeated for some generations in editions, let us say, of Shakespeare or Milton. A study of the divergent readings of **A** and **P^A** leaves the impression rather of two different editions which had in many passages been assimilated through the adoption by one of some readings of the other, than of two copies of the same edition which were beginning to exhibit points of dissimilarity¹.

¹ A list of divergent readings of **A** and **P^A** will be found in Niemeyer, *de Plauti fabularum recensione duplici*, Berlin, 1877 (cf. Baier, *de Plauti fabularum recensione Ambrosiana et Palatina*, Breslau, 1885). The list is capable of improvement. Some readings are attributed to **P^A**, which the evidence of **T** shews to be mere errors of **P**; some readings assigned to **A** will be struck out after reference to Studemund's Apograph. The aim of both treatises is to decide whether **A** or **P^A** is the better authority for the text of Plautus. It is now generally admitted that both MSS. had their strong and weak points, and that each reading must be judged on its own merits. The passages quoted by Nonius from Plautus have been collected by Caesar, *de Plauti memoria apud Nonium servata*, in vol. xi. of the *Dissertationes Philologicae Argentoratenses*, Strassburg, 1894. Here too the readings must be tested by a reference to Onions' edition of Nonius i.—iii. (Oxford 1895), and by consideration whether this or that reading is not rather to be regarded as a mistake of a mediaeval scribe than as the actual text of Nonius. For the Plautine passages quoted by Festus, see Leidolph, *de Festi et Pauli locis Plautinis*, Jena, 1883.

19. For a history of the vicissitudes of the text of Plautus in antiquity, prior to the composition of **A** and **P^A**, our materials are too few. The variant readings already alluded to are to be referred partly to the work of scholars like Varro and Valerius Probus, partly to re-castings by stage managers for the convenience of an audience such as that addressed in the prologue to the *Casina* (vv. 11 sqq.):

nam postquam populi rumore intelleximus
studiose expetere uos Plautinas fabulas,
anticuam eius edimus comoediam,
quam uos probastis qui estis in senioribus;
nam iuniorum qui sunt non norunt, scio¹.

Even the question whether the first collected edition of Plautus' plays was made in the time of Varro (Usener in *Nachricht. Götting. Gesellschaft* 1892, p. 201) or in the time of Valerius Probus (Leo *Plautinische Forschungen*, chap. i.) cannot be settled from the evidence at our disposal.

II. PROSODY.

The difference between the Prosody of Plautus and the Prosody of the Augustan poets is due to two causes:

(1) Certain syllables were pronounced differently in the time of Plautus and in the Augustan age;

(2) Plautus uses the ordinary colloquial forms of everyday life, whereas the diction of Augustan poetry was in great part an artificial language, with artificial forms, like our pronunciation of the Noun 'wind' in poetry so as to rhyme with 'mind.'

A. Early Latin Peculiarities. The peculiarities of Plautine Prosody which belong to Early Latin, as opposed to Classical Latin pronunciation, are these:—

1. Many final syllables were long by nature (i.e. contained a long vowel) in the time of Plautus, which came later to be pronounced with a short vowel, viz.:—

¹ For a quotation of the whole passage see the note on the prologue of the *Captivi*.

-at of *curat* &c. (3 Sg. Pres. Ind.), of *dicat*, *moneat* &c. (3 Sg. Pres. Subj.), of *curabat*, *dicebat* &c. (3 Sg. Imperf. Ind.);

-et of *splendet* &c. (3 Sg. Pres. Ind.), of *curet* &c. (3 Sg. Pres. Subj.), of *dicet* &c. (3 Sg. Fut. Ind.), of *esset*, *curaret*, *faceret* &c. (3 Sg. Imperf. Subj.), of *curavisset*, *fecisset* &c. (3 Sg. Pluperf. Subj.);

-it of *audit* &c. (3 Sg. Pres. Ind. 4 Conjug.), of *possit* &c. (3 Sg. Pres. Subj.), of *curavit*, *meruit*, *dixit*, *fecit* &c. (3 Sg. Perf. Ind.), of *fuerit* &c. (3 Sg. Perf. Subj.).

But not **-it** of *dicit* &c. (3 Sg. Pres. Ind. 3 Conjug.), of *erit*, *curabit* &c. (3 Sg. Fut. Ind.), of *fuerit*, *curaverit* &c. (3 Sg. Fut. Perf. Ind.). The *i* in these forms was short like the *i* of 2 Sg. *dicis*, *eris*, *curabis*, *fueris* (Fut. Pft.), *curaveris* (Fut. Pft.), or of 2 Pl. *dicitis*, *eritis*, *curabitis*, *fueritis* (Fut. Pft.), *curaveritis* (Fut. Pft.). Some Verbs in **-io** of the Third Conjugation belonged in the time of Plautus partly to the Fourth (cf. *cupiret* Lucret. i. 72), so that we have *facit* Truc. 555, *percipit* Men. 921, *facis* Amph. 555, *cupis* Cure. 363 (cf. Truc. 61). *Venibit* Men. 1160 (AP) is better explained as a case of 'syllaba anceps in pausa' (§ 43) than by the confusion of Fut. Pft. and Pft. Subj. forms in Latin, e.g. *fecerimus* (Fut. Pft.) Catull. v. 10.

The vowel in these terminations was originally long. *Stat*, for example, had the long *a* of Greek ἰστανί (Att. ἰστανί), *curat* of Greek κύματι (Att. κύματι). But the Romans found it difficult to keep up the long sound of the vowel before a final *t*¹; and Plautus' younger contemporary Ennius treats these final syllables as 'half-long,' capable of being scanned either long (*ponebāt*, Enn. A. 288 M., *essēt* A. 81 M.), or short (e.g. *mandebāt* A. 138 M., *potessēt* A. 235 M.).

Dāt (Most. 601, Men. 101) has, like *dās* (Poen. 868), a long vowel in Plautus (*Archiv Lat. Lexikogr.* xi. 127). (See also *Latin Language*, iii. § 49; and for details of Terence's scansion of final **-t**, Podiaski, *Troch. Sept. Terent.* pp. 7 sqq.) That this 'half-long' pronunciation was already established in Plautus' time is unlikely. The few apparent instances of short scansion are in all probability illusory, *exconcinnauit* Cist. 312, *fecit* Bacch. 665, *monstrēt* Rud. 212.

-ar of *monear*, *dicar* &c. (1 Sg. Pres. Subj.), of *calcar*² &c. (Neut. Sg. of Adj. in **-āris**);

-er of *mater* &c. (Nom., Voc.³ Sg. of R-Stems), of *curer* &c. (1 Sg. Pres. Subj.), of *curarer*, *monerer* &c. (1 Sg. Imperf. Subj.);

-or of *orator*, *splendor* (older **splendōs*), &c. (Nom., Voc. Sg. of R-

¹ Just as we find it difficult to give the *o* of 'note' the same long sound as the *o* of 'node.'

² *Calcār(e)* (*ferrum*), lit. 'the iron attached to the heel.'

³ In the Voc. the short vowel should appear (Gk. μήτερ). But it seems that the Romans used the Nom. form instead of the Voc. in these R-stems, so that Plautus would scan *matēr* Voc., as *sorōr* Voc. (e.g. *Poen.* 364).

and S-Stems), of *curor*, *moneor*, *dicor* &c. (1 Sg. Pres. Ind.), of *curantor*, *dicuntor* (3 Pl. Pres. Imperat.).

But *-tur* of *curatur*, *curetur*, *legitur* &c. (3 Sg. Pres.) had always a short vowel, originally *ō* (Gk. *o* of *ἐ-λέγε-το* &c.), then *ū*. The derivation of *igitur* is unknown; also of *mulier* (*mulier es* Mil. 1223, v.l. *mulieris*).

The vowel in these terminations, too, was originally long. *Orator* had the long *o* of *ῥήτωρ*, *dicor*, *dicuntor* of *dico*, *dicunto*. But final *r* exercised the same shortening effect on a preceding long vowel as was exercised by final *t*, though not perhaps so rapidly. Ennius seems not to know the short scansion (? *sudōr* A. 455 M.); but it is the scansion of Lucilius (e.g. *stridōr Inc.* 90 M., *fruniscōr* xviii. 3 M.). Final *n* did not affect the quantity of a preceding long vowel, e.g. *audīn*, Asin. 598 &c., *spondēn*, from *audīs-ne*, *spondēs-ne*, *sanūn* from *sanūs-ne* (as in the iambic line-ending *sanūn es?* Truc. 364); but final *l* had this effect after the time of Plautus, e.g. class. *animāl*.

This *-al* of *bacchanal*, *animal* &c. was originally *-āle* (Neut. Sg. of Adj. in *-ālis*), and in Plautus' time these words had probably the accent on the final syllable (App. § 7) and retained the long vowel, *animāl*, &c.

Examples of these scansions are: *amōr* Merc. 590, *sorōr* Poen. 895 (for a fuller list see C. F. Müller, *Plaut. Prosodie*)

ita mi in pectore átque in corde fácit amōr incéndium.

eódem quo sorōr illius áltera Anterástilis.

Whether *ēcastōr* may be the Plautine scansion is not clear. See *Poen.* 1176, *Truc.* 315, 583, *Mil.* 1041 (at the diaeresis), *Cist.* 15. Analogy points to *-ōr*.

2. Others were long by position (ending in a double consonant) in the time of Plautus, while in Class. Latin they took exclusively the pronunciation (with a single consonant) which at an earlier period they had only before a word beginning with a consonant. Thus while Plautus and his contemporaries pronounced *miless impransus* and *miles pransus* (cf. *hocc erat* and *hoc fuit*), the later usage recognized only the pronunciation with one *s* (*Lat. Lang.* iii. § 50).

es of *miles*, *sospes*, *dives* (Nom. Sg. of T-stems), of *es*, *prodes* &c. (2 Sg. Pres. Ind.);

os of *impos* &c. (with *s(s)* for *ts*);

Also *ter* (for **ters*; cf. *terruncius*); *cor* (for **cord*), etc.

How far the spelling *miless* &c. was in vogue is impossible to say¹. The MSS. of Plautus point to *ess*, 'thou art,' in *Rud.* 240 and

¹ On the oldest Latin (and Greek) inscriptions a double consonant is always written single, though of course pronounced double. But about the time of Plautus the new fashion of writing it double was coming in (*Lat. Lang.* i. § 8).

Merc. 489; and this spelling actually occurs on an inscription (*Carm. Lat. Epigr.* 1038. 5). Even Propertius scans the word long by position (*ii.* 32. 61):

Quod si tu Graias tuque es imitata Latinas.

But we find *milēs* in Ennius (*A.* 277 M.) and Lucilius (*xi.* 8 M.).

Here are some examples of these words in Plautus:

Aul. 528 *Milēs* impransus ástat, aes censét dari.

Poen. 388 *Húius cōr*, *húius studium*, *huius sávium*, *mastígia*.

(Cf. *Pers.* 800 and see Buecheler in *Rheinisches Museum*, 1891.)

Bacch. 1127 *Berín tēr* in áнно *tū hás tonsitári?* (*Bacch.*)

Cas. 629 *Ēripite isti gládium quae súist impós animi.* (*Choriamb.*)

Cas. 817 *Sóspēs iter íncipe hoc utí viro tuo.* (*Ion. a maj.*)

The final syllables above enumerated were definitely long in the time of Plautus¹, as at a later time they were definitely short. Other differences, however, between Plautine and Augustan prosody do not rest on so clearly marked distinctions, but rather on a difference of usage:—

3. **Final s** after a short vowel was so faintly pronounced in the time of Plautus and Ennius that poets felt no necessity to treat as long by position a syllable of this kind when followed by an initial consonant². But by Cicero's time this pronunciation had come to be thought 'subrusticum' (*Or.* *xlvi.* 161) and ceased to be recognized in poetry (see *Lat. Lang.* *ii.* § 126).

For a discussion of the long and the short scansion of such syllables in Plautus and the early poets see Havet in *Études dédiées à G. Paris*, Paris, 1891; Skutsch in *Jahresbericht Romanischer Philologie*, *iv.* 82, Maurenbrecher, *Hiatus und Verschleifung*, pp. 89 sqq.

Priūs is the normal preconsonantal scansion in Plautus, and similarly *magīs*, *nimīs*, *satīs* (see Leo, *Plaut. Forschungen*, p. 268). Line-endings like *estīs vos*, *occidistīs me* (*Bacch.* 313) &c., are common enough. Examples of the long scansion are, *Rud.* *prol.* 1—2 (spoken by the god Arcturus):

quí géntes omnes, máriaque et terrás mouet,
eiūs sum ciuis, ciuitate caélitum,

and in *Most.* 957 the line-ending *eiūs pater*. The long scansion may be taken for the more ceremonious or careful style of speaking.

¹ It is wrong therefore to speak of a scansion like *matēr*, *prodes(s)* as an occasional licence. For Plautus the final syllables must be scanned long and cannot be scanned short, unless under the influence of the Law of Breves Breviantes. Thus *pāter*, *pōtes* may exhibit a shortened final syllable, but not *māter*, *prōdes*, just as the final *ō* of *dāto* may be shortened, but not of *stāto*. The Imperative *fer* was at all times a short syllable (*Lat. Lang.* *viii.* § 58).

² In Latin Dramatic Verse this scansion is not indicated in our printed editions, whereas in Epic Poetry, &c. *-ūs* before a consonant is conventionally expressed as *-u'*.

Leo's theory that final *s* may be elided (like final *m*) before an initial vowel is supported by strong arguments (*Plaut. Forsch.* pp. 224 sqq.). The spelling -*est* for -*is est*, e.g. *qualest* for *qualis est*, *similest* for *similis est*, is one piece of evidence adduced by him. But the theory seems to be unlikely on 'à priori' grounds and to have no certain instances in the lines of Plautus to vindicate it (see Maurenbrecher p. 98). On *factust* for *factus est*, &c., see below, § 12.

Similarly in words or word-groups like *sanusne* (*sanun*), *priusquam* (*priusquam*) &c., we find the short scansions *sanūn* (§ 1), *priūsqum* (seldom *priūsquam*, with second syllable long by position), e.g. Enn. *Trag.* 239 R. (in a prayer):

Insipice hoc facinūs priūsquam fiat: prohibessis scelus;

a scansion like *nimisque* is not found (Leo, *Plaut. Forsch.* p. 268).

The incidence of ictus on the syllable is quite consistent with the short scansion (§ 29), e.g. *dictūs Prometheus* in an anapaestic line of Accius (*Trag.* 534 R.). So scan *Amph.* 903 *nimīs uerecunda es*.

4. -*ulus* and -*lus*, -*ulum* and -*lum* have somewhat different usage in the literary language of Plautus' and of Virgil's time. When a vowel originally preceded *l* in these terminations, Plautus does not allow the syncopated form. The Diminutive Suffix -*culo*- (originally -*co-lo*-), for example, never appears as -*clo*- in his lines: e.g. *melculum*, not 'melliclum,' in *Cas.* 837; *osculi*, not 'oscli,' in *Stich.* 91. When the vowel is a later insertion, to facilitate pronunciation, this extended form is not as readily allowed as the older form which lacked the parasitic vowel: e.g. *vehiculum* (originally -*clom*, from -*tlom*; cf. Gk. ἄν-τρον, ἐχέ-την) is invariable, never *vehiculum*; *periculum*, &c., where a long syllable precedes the termination -*clom* (-*tlom*), is allowed only (but cf. *Pers.* 524, *Rud.* 169) at the end of a line, i.e. through metrical necessity:

Capt. 740 *periculum vitae meae tuo stat periculo.*

We must therefore read *passerculum* (with Diminutive suffix -*co-lo*-) in *Asin.* 666; *melculum* (with Dim. suffix) in *Cure.* 11; *uxoreula* (with Dim. suffix) in *Cas.* 917; *oraclo* (with suffix -*tlō*-) in *Men.* 841; *tabernaculum* (with -*tlō*-) in *Amph.* 428; *celocla* (*celōc-lā*-) in *Mil.* 1006; *circos*, not 'circlos' (*circo-lo*-) in Accius *Trag.* 100 R.; *mundulos*, not 'mundlos' in *Truc.* 658. (For fuller details see *Classical Review*, vi. 87.) Plautus uses the older form *poplus* (cf. *Popli-cola*) as well as the classical *populus*, e.g. *Pseud.* 126, *Stich.* 490—2.

See Studemund (in Fleckeisen's *Jahrbücher* cxiii. 64) for examples of *extempulo* at the end of the line in Plautus. 'Hercule' (*Asin.* 275, &c.), 'exemplum' (*Asin.* 389) are doubtful.

5. Other 'early' forms. *Frustrā*, *contrā* were the Adverbs in use in the time of Plautus; *frustrā*, *contrā* (altered to the type of *extrā*, *suprā* &c.), in the Augustan age (for details see Wölfflin in *Archiv Lat. Lexikogr.* ii. 1); just as *collus*, *vōcivus* were the Plautine, *collum*, *vacuus* the Augustan forms. Beside *sācer* (*sācro*-, 2 Decl.)

Plautus and his contemporaries used a form *sācer* (*sācri*- 3 Decl.), e.g. *porci sāceres*, 'pigs for sacrifice,' *Rud.* 1208 (cf. *Men.* 290). Cf. *rūbidus* Cas. 310, Stich. 228; *rūbrica* Truc. 294; *tēgillum* *Rud.* 576 (Aul. 301). *Defrūtum* (Pseud. 741) is the Plautine, *defrūtum* the Virgilian form (see Hilberg in *Zeitschr. oesterreich. Gymnas.* xxviii. 37). '*Homōnis*' &c. is now generally abandoned as un-Plautine.

We have evidence of *stātim* (*Lat. Lang.* ix. § 4); and *stātus*, the Noun, is found (*Mil.* 1389), usually *stātus*. But whether *dātor* may be admitted in *Truc.* 571 beside the usual *dātor* is doubtful. On *ibidem*, rarely *ibidem*, see § 16 n.

The Pronoun *egō* (e.g. Aul. 457, Cist. 745, Truc. 357, 454) was still found along with the usual scansion *egō* (e.g. in line-endings like *ēt egō uos* *Mil.* 1138; see Seyffert in *Bursian's Jahresber.* 1894, p. 260); whereas only the pyrrhic forms appear to have been tolerated of the Adverbs *bene*, *male*, *ita* (§ 16). The older Datives *quoī*, *hūc* were not wholly supplanted by the monosyllabic pronunciation *quōi* or *cui*, *huic* (see the next paragraph). In the Ablative and Accusative *mēd*, *tēd*, but probably not *sēd*, were used along with *me*, *te* (*se*); though in longer words final *d* after a long vowel had been completely lost in pronunciation before the beginning of Plautus' literary activity.

Possibly also the monosyllabic Noun *rēd* (Abl.), *Aul.* 141, *Merc.* 629, *Pseud.* 19, *Pacuvius Trag.* 237 R. (see *Archiv lat. Lexikographie* x. 550). *Sēd* is found (with *sēsēd*) on old inscriptions. These old Pronoun case-forms in *-d* (cf. Maurenbrecher *Hiatus* 118) have been often, though not always, 'modernized' by the scribes of our MSS., except where some accident led to their preservation, such as the confusion of *ted esse* with *te desse* (*desse*). Where the metre shews that *se* is the wrong form (e.g. *Asin.* 583), editors rightly prefer to substitute *sese* (which is often mis-copied as *se* by scribes, e.g. *Curc.* 298) rather than *sēd*; for we have not the same indication of the form *sēd* as we get of the forms *mēd*, *tēd* in our MSS. The restoration of the older ending *d* to Ablatives (e.g. *agrod*, *Amph.* 193?), Adverbs (e.g. *porrod*, *introd*) or Imperatives (e.g. *datod*), that contain more than one syllable, is a practice followed occasionally by editors in imitation of Ritschl, but is almost certainly wrong (see *Lat. Lang.* ii. § 137; Maurenbrecher *Hiatus* p. 129). The Nom. Sing. of the Demonstrative *hic* is probably never a long syllable when the next word begins with a vowel (scan *hic* in *Amph.* 300, *Capt.* 547, &c.; see § 32).

The Preposition *rē(d)*- (cf. Luc. Mueller *Res Metr.*² p. 448) retains its full length in the by-forms *redduco* (normal), *reddux* (in two Bacchiac lines, *Capt.* 923, *Rud.* 909; otherwise *rēdux*), *rellatum* (*Phorm. prol.* 21), &c., but *rēcido* *Men.* 520. *Pro* in Composition shews both the long and the short vowel, not always in accord with the classical usage, e.g. *prōtervus* *Amph.* 837, &c. (For details see *Lat. Lang.* ix. § 45; cf. note on *Capt.* 923.)

But *-ā* in Nom. Sing. of 1 Decl. and Nom. Acc. Plur. of Neuter Nouns is unknown to Plautus and Terence, even in loan-words from the Greek, so that the scansion *familiā* (Trin. 251), *epistulā* (Asin. 762), *liberā* (Epid. 498; cf. § 34), and even *Samiā* (Eun. 107), *Sosiā* (Amph. 439), must be abandoned. In the Vocative of Greek Names like *Sosias*, *Leonidas* the long *a* seems to be found, e.g. *Leonidā* (Asin. 740), if the reading of the MSS. be correct. In the Abl. Sing. of the 3 Decl., where a long final vowel is required by the metre, we should change *-e* of the MSS. to *-i*; for *-ē* and *-ī* appear to have been the Ablative forms in use in Plautus' time, never *-ē*. The few apparent examples of *-ē* in the Infinitive (Lat. Lang. viii. § 85) are probably illusory (see § 34). The Abl. Plur. in *-būs*, apparently offered by the MSS. in some passages (cf. § 34), is certainly impossible. In the First Decl. the ending *-as* is not found in the Nom. Plur. (in Trin. 539 *alternas* Adv. or *alternis* Adv. should be read) nor (with the exception of the legal form *familias* in the phrases *pater familias*, &c.) in the Gen. Sing. The old Gen. Sing. ending *-āi* is found along with its classical shortened form *-ae*. Notice that *-ae* Gen. is perhaps never elided, while elision of *-ae* Dat., *-ae* Nom. Plur. (and *-ae* Loc. Sing.) is frequent (Leo *Plaut. Forsch.* 312; criticised by Skutsch in *Jahresber. Roman. Philol.* iv. 84). (For details on these endings see Lat. Lang. ch. vi.)

6. **Vowel preceding vowel in same word.** That a long vowel or diphthong before another vowel tended to be shortened in Latin we see from forms like *prēhendo* for *prae-hendo*, *dēerro* for *dē-erro*. How far the forms sanctioned by the Augustan poets tallied with those of current pronunciation and with those admitted into the earlier poetry, is not easy to discover. Servius (ad Virg. *Aen.* i. 451) says that *audīit*, *lenīit* were the forms of current usage. Quintilian (i. v. 18) declares *unūus* to be the only form of the Genitive in actual use ('unius'...extra carmen non deprendas). The scansion *illius*, *istius* &c. are usually denied for Plautus, although his usual practice with originally long vowels that precede other vowels seems to be to admit both the long and the short quantity (but only *platēa*, *balinēae*, &c.).

In Plautus we find occasionally such scansion as :

(a) *-īi*, *-īero*, e.g. *īero* Capt. 194 (q. v.), *īerant* Ad. 27, *audīeras* Phorm. 573, *audīerit* Hec. 813. *īerant* is attested by Donatus in his note on Terence *Ad.* 27 (i. i. 2): *producte i pronuntiando, quod nos addita v 'iverant' dicimus.*

(b) *-ūi* in the Perfect of Verbs in *-uo*, e.g. *institūi* Most. 86, *perplūit* Most. 164, *plūerat* Men. 63, *fūit* Pers. 168, *fūisse* Bacch. 5.

The statement of C. F. Müller (*Nachträge*, p. 84) that *fūi*, *fūit* are only allowed at the end of the line or hemistich, is incorrect (see Seyffert in *Berliner Philologische Wochenschrift*, xviii. 1557). *Adiūero* (or *adiūro*, Lat. Lang. viii. 48) for *adiuvero* (cf. *Most.* 691) occurs in *Phorm.* 537:

fieri miserum, quī me dudum, ut dixti, adiuverit cōmiter,
as well as in *Rud.* 305, Ennius *Ann.* 386 M. *O Tite siquid ego adiuero*, etc.

(c) *-ēi* in Gen. Sing. of Fifth Decl., e.g. *rēi* and *fidēi*, Aul. 121 (Bacchiac):

meāi fidēi tuāique rēi.

The Gen. Sing. of the Fifth Decl. had originally *-ēi* (cf. *-āi* of First Decl.). This became (1) *-ēi*, e.g. *rēi* (Men. 494, Hec. 807, &c.), *fidēi*; but usually in Plautus (2) *-ēi* (cf. *-ae* of First Decl.), e.g. *rēi* (by some written *rē*), *fidēi* (*fidē*, *fidī*). The Dat. Sing. had always *-ēi* (cf. *-ae*, from original *-āi*, of First Decl.), until a new Dative form, unknown in the time of Plautus (e.g. *rēi* Dat., Luer., *rēi* Dat., Horace), was made on the pattern of the Genitive. (For details see *Class. Rev.*, x. 424.)

(d) *ēi* (Dat. Sing. of *is*), usually *ēi*; *hūc* (Dat. Sing. of *hic*), usually *hūc*; *quōi* (Dat. Sing. of *qui*, *quis*), usually *quōi* or *cui*.

Curc. 544 is Summanum sé uocari dixit, *ēi* réddidi.

Bacch. 484 míhi discipulus, tíbi sodalis périit, *hūc* filius.

Amph. 861 (spoken by Jupiter)

ego sum ille Amphitruo, *quōi(i)* est seruus Sósia.

Other examples of the fuller form, apparently the more ceremonious and emphatic form, are: *ēi* Aul. prol. 13, Cist. 138, &c.; *hūc* Men. prol. 40, Poen. 395, 1036, Rud. 1342—3 (in a legal formula). Whether *quōi* (*cūi*) be printed before an initial vowel or *quōi* (*cui*) unelided, is a matter for an editor's choice in lines like *Amph.* 861 (just quoted), *Haut.* 685, Caecilius 261 R., Turpilius 116 R., Pomponius 146 R. The elision of *cui* in Plautus (? *Asin.* 94, *Trin.* 1061) is denied by many scholars; cf. Accius *Praet.* 30 R.:

quáèque agunt uigilántes agitantque, éa si *c(ui)* in somno áccidunt,

where some would make *ěă sĭ cŭi* a proceleusmatic (§ 13). It should be added that since linguistic justification of the scansions *ēi*, *hūc* is not yet forthcoming, they cannot be accepted with perfect confidence.

(e) *Chŭus* Adj., *Curc.* 78, *Poen.* 699 (for details see Buecheler in *Rhein. Mus.* 1886); *Pellaëus*, with short paenultima, *Asin.* 333 (with long, *Asin.* 397); *ěheu* (for details see Richter in Studemund's *Studien* i. 438), *fĕri*, *fĕrem* (*fĕ*-allowed at end of line) are other examples of variation between the Plautine and the classical treatment of a long vowel or diphthong preceding another vowel in the interior of a word. And others, no doubt, remain to be discovered.

In Terence similarly the scansion *fieri*, *fierem* (e.g. *Phorm.* 593) is not admitted except at the end of the line (i.e. through metrical exigencies). See Hauler's note on *Phorm.* 760. '*Fĭo*,' '*fĭam*' is apparently unknown. Editors change '*fĭat*' of the MSS. to *fĭat* in Aul. 405 &c. (cf. *Pseud.* 1029).

The *i* of *pĭus* was originally long. This quantity is attributed to Ennius (ap. Cic. *Rep.* i. 41. 64) *pectora pĭa tenet desiderium* (MSS. diu, dia) and may perhaps occur in Plautus (e.g. some scan *pietatem* in *Pseud.* 293, *Trin.* 280).

Proprius, from *pro* and *privus*, may retain long *i* in *Capt.* 863 (q.v.), *Merc.* 338, *Trin.* 1130; and possibly *pĭor* (the original scansion) is found in *Cas.* 571, 839,

Bacch. 932. Instead of *sūs* (cf. *sūs* Nom.) in *Curc.* 323, editors read *sueris*; 'custodia' of the MSS. they change to *custodela* (*Merc.* 233 and often; cf. Niemeyer on *Capt.* 457). *Dicaeam* (Gk. Δικαίαν), if this is the right form of the name, is an anapaest in *Mil.* 808, with the same shortening of a diphthong as in *prehendo*, *platea*, *balineae* (cf. *gynaecium*, *Most.* 759). Even *prae-hende* with long first syllable is not impossible in *Curc.* 339. Of the long scansions may be noticed *Diana* *Bacch.* 312 (full details in Abraham *Stud. Plaut.* p. 216), *Dius Fidius* *Asin.* 23. The verb *aio* shews divergence of scansion. In the Present we find usually *quid āis*, *quid āit* (see App. § 19), and in dialogue metres *āis*, *āit*, e.g. *Poen.* 1013, 1017, *Rud.* 1072, *Asin.* 285; but probably *āin* normally, though *āin* may occur in *Amph.* 284 (cf. Leo ad loc.). In the Imperfect the uncertainty of the spelling in our MSS. leaves us occasionally an open choice between *aiebam* and *āibam* (*āibam*?) for the longer by-form of disyllabic *āibam*. (On these scansions in other poets see Luc. Mueller *Res Metr.*² p. 285.) *Quid āis tū* (an anapaest), *Poen.* 343, is an unlikely shortening (§ 16).

7. **Unsyncopated forms.** *Valide* (*Most.* 974, *Pseud.* 145) appears instead of *valde* (for details see Gehlhardt, *de Adverbiis*, Halle, 1892, p. 21); *purigo*, (*ob*)*iurigo* are older forms of *purgo*, (*ob*)*iurgo* (*Ritschl, Opusc.* ii. 426); *lāridum* (*lardum*, *Lucil.* ii. 14 M.) is the only form known to Plautus (cf. *balineae*, later *baln.*). Of *er* (and *r*)-forms *alterinsecus* seems to occur in *Merc.* 977, *sinistera* in *Merc.* 880 (*Eun.* 835), but *supera* (used by Lucretius; cf. *Inc. Trag.* 163 R.) is not established for Plautus (*Cas.* 815 is doubtful); much less 'altrum' (scan *altērūm* in *Capt.* 8 &c.), 'cetrum': *dextera* seems to be used, e.g. *cedo tuam mi dexteram* *Curc.* 307, *Merc.* 149, as well as *dextra*, e.g. *cette dextras nunciam* *Merc.* 965. Of *u* (and *v*)-forms *lārua* is always a trisyllable in Plautus, but *Minerūa* (*Accius Trag.* 127 R.) is open to doubt (see Schoell in *Arch. lat. Lexikogr.* x. 116 on *Bacch.* 893). On -(u)l- see § 4.

Add *opificina* (*Mil.* 880) for class. *officina*. But *Vid.* 17 is not sufficient evidence of 'usūripo.' There is none of 'aevitas' or 'aeviternus.'

Acua for *aqua* is another doubtful Plautine form (cf. *Inc. Trag.* 111 R.; and see Schroeder in Studemund's *Studien* ii. 20). So is *aceriūs* (*Cas.* 126?), and *salīūs* (see Havet in *Mémoires Soc. Linguistique* vi. 115). Trisyllabic *solīo* is more likely. Brock, *Quaest. Gramm.* p. 101, pleads for *consūerunt*, &c. *Anticiūs* seems to occur in the post-Plautine prologue of the *Casina*, vv. 7, 13 (cf. *Bacch.* 261?). *Rēlicuus* is the Plautine scansion (*reliquus* not till Persius).

Of syncopated forms the colloquial *ardus* for *aridus* is probably found in *Pers.* 266 (*Aul.* 297). Some would add *un'cus* in *Capt.* 321 (q.v.), *dom'nus* in *Cas.* 722 (see Leo in *Rhein. Mus.* xxxviii.), *Haut.* 628. *Surpui* for *surripui* occurs thrice in one play, the *Captivi*, but probably never 'surpio,' 'surpere,' 'surptus,' &c. (*Journ. Phil.* xxvi. 296). *Porgo* is the Plautine form (*Pseud.* 708, &c.), probably not 'porrigo' (? *Merc.* 883).

B. Colloquial Latin peculiarities.

8. Of the colloquial pronunciations admitted by the early

Dramatists, but excluded by the Augustan poets, many seem at first sight to be archaisms rather than colloquialisms, because they are found in other early poets. Disyllabic *œdem*, for example (§ 15), occurs in Lucilius (and in Lucretius too). But the truth is that the exclusion of colloquial forms and scansions from the language of elevated poetry was not fully accomplished till Augustus' time. The earliest poets took the language as they found it and applied to it the Greek laws of quantitative metre. A language with a stress-accent like the Latin did not readily adjust itself to the quantitative test. Many of its syllables, as pronounced in ordinary discourse, were not definitely long nor definitely short, but what modern phoneticians call 'half-long' syllables. A word like *abest*, when pronounced separately and with due regard to the spelling, would exhibit a second syllable long by position, but in the conventional utterance of a sentence like *non longe abest hoc ab illo* the word would sound as like a pyrrich as an iambus. Ennius required stricter rules of pronunciation for the language of elevated poetry than previous poets; and his strictness was maintained and increased by his poetical successors. But it took considerable time before poetical diction attained the severe regularity that it shews in the hands of the Augustan poets. Lucilius allows himself to scan *abĕst* (ix. 29 M.):

'r' non multum abest hoc cacosyntheton atque canina
si lingua dicas 'nihil ad me,'

though Ennius in his Epic restricts this shortening to final vowels, e.g. *putō*, to the complete (or almost complete) exclusion of, e.g. *legūnt*, and was followed in this restriction by his successors (cf. § 18).

But it would be a mistake to regard *abĕst*, *putō* as pronunciations characteristic of Plautus' time like *curāt*, *terrĕt*, *audīt*, *dixīt*. In ordinary discourse the words would be so pronounced in the time of Virgil as in the time of Plautus; but while Plautus admits these pronunciations of every-day life into his verse, Virgil and the Augustan poets exclude them. Though, however, they were excluded from elevated poetry, they were still allowed in Dramatic composition. Afranius, who belongs to the close of the Republican period, admits them as freely as Plautus.

9. The colloquial pronunciations allowed by Plautus, but refused by Virgil and poets of his class, are:

Suppression of v. This asserted itself so strongly in certain

words that the colloquial pronunciation was allowed to pass current even in the higher poetry; e.g. *prorsus* for *provorsus*, *ditiae*¹, *ditior* and *ditissimus* for *divitior* and *divitissimus*, *sis* for *si vis*, *audisti* (cf. *sisti* Mil. 1072 for *sivisti*) and the like for *audivisti*, &c. In Plautus we find also *obliscor* (cf. class. *oblitus*) for *obliviscor*:

Mil. 1359 muliebres morēs discendi, obliscendi stratiōtici
(cf. Accius *Trag.* 190, 488);

divus for *divinus*:

Epid. 316 <Ut> dūm rem dinam^a făceret, cantarēt sibi
(MSS. = P), cf. v. 419;

controrsia for *controuorsia*:

Men. 593 Aút plus aut minus quam ópus erāt dicto díxerām
contrórsiam (AP).

These shew us suppression of *v* in the same circumstances as in *di(vi)tior*, *si(ui)s*, *audi(vi)sti*, *audi(ui)t*, *prō(vo)rsus*, viz. between *i-i*, *ō-o*. Terence has the contracted Positive *dis* for *dives* (*Ad.* 770; cf. *Bacch.* 331?). In *aunculus*, the Plautine form^a and, as we see from the Romance languages (Fr. *oncle*, &c.), the colloquial form at a later time also, we seem to have the same suppression of intervocalic *v* before the accented syllable, as shews itself in Vulg. Lat. *Noembris*, *noicius* for *Novembris*, *novicius* (see *Latin Language*, ch. ii. § 53).

Whether we should accept other alleged cases of the suppression of *v*, under circumstances for which we have not satisfactory parallels, is doubtful. Is the monosyllabic pronunciation of *navis* sufficiently established by the consensus of AP in *Men.* 344:

Nunc in istoc portu stát navis praedatória,

or should the line be emended? Cf. *Bacch.* 797 Bene návis agitur, púlcre haec confertúr ratis (agitur *edd.*), and perhaps Enn. *Trag.* 73 R. The MSS. strongly support disyllabic *uiuendi* in Terence, *Andr.* 52:

Libérius uiuendi fúit potestas, nam ántea,

but editors are suspicious of so curious a form.

Other still less certain examples are: *cla(ua)tor* Rud. 804, *ui(ui)mus* Stich. 695 (AP; *bibimus edd.*), &c.

¹ The *v*-form is not found in Terence, but is the prevalent form in Plautus. This is true of other instances where *v* is suppressed (§ 32).

² *Res deina* occurs on an inscription of Plautus' time (C.I.L. xi. 4766) *nesei quo die res deina annua fiet*, 'nisi quo die res divina annua fiet.' (For fuller details see Buecheler in *Rheinisches Museum*, xxxv. 627, Leo *ibid.* xxxviii. 2.)

³ e.g. Aul. 799 *Éa re repudiū remisit aūnculus carusá mea*. Only once, Aul. prol. 35 *Is adulescentis illius est auunculus* (MSS. = P), do we find the four-syllabled pronunciation which alone is tolerated by a poet like Virgil (*et avonculus excitat Hector*). Its occurrence, if the reading be right (some read *est illius aunculus*), and if the prologue be written by Plautus, may be explained like *periculum* beside *perichum* &c. (supr., § 4).

There is clearly assonance between *avidī* and *audi* in *Bacch.* 276 :

Quin tu aúdi. Immo ingenium aúdi haud pernoram hóspitis,
(cf. Catullus xi. 1 *Rau(i)de*), but it is not the *v* which is suppressed but the following letter (cf. *audeo*, older *āvideo* Rud. 538, 'to have a mind for,' then 'to dare,' from *avidus*). Cf. *nauta* (Mil. 1430) beside *nāvita* (Men. 226). Full details regarding the shortened form of the V-Perfect are given by Engelbrecht in *Wiener Studien* vi.; Brock, *Quaest. Gramm.* ii. The contraction of *-iv-* is the commonest, e.g. *perit, exit, abit* (App. § 8), *peri* (cf. *C. I. L.* iv. 3001 *perei*, a disyll.), &c. But *-āvit* probably did not contract. So not e.g. '*amāt*' (cf. Luer. i. 70; vi. 587) for *amāvit*, '*adnumerat*' (wrongly read in *Asin.* 501 by Leo): *-āmus* for *-āvimus* is less objectionable, e.g. *enarramus* Ad. 365; cf. O. Lat. *nōmus*. That a contracted form like *peri* may elide its final vowel is not certain, e.g. *Bacch.* 51.

10. **Metathesis of r.** *Phyrgio* is apparently allowed by Plautus in *Aul.* 508 :

Stat fállo, phyrgio, aúrifex, lanárius,

though in all other passages the form used is *phrygio*. On the other hand *tarpassita* is perhaps the only form used, since *trapessita* seems never to be really required by the metre (in *Epid.* 143 we should probably read *quo a tarpassita*).

Other probable examples are *aruio* (Poen. 778) for *rāvio* (where however the alliteration favours *rāvio*), *prōculena* (Mil. 1060) for *porculena*, *corcotarius* (*Aul.* 521) for *crōcotarius*.

11. **Popular forms of some Greek words.** Certain loan-words from the Greek which were in every-day use are admitted by Plautus in what we may call their 'plebeian' or unliterary form. An uneducated Roman in pronouncing a Greek word put stress-accent on the same syllable on which the Greek accent (i.e. pitch-accent) rested, without concerning himself about maintaining the proper quantitative pronunciation of the syllables. Greek εἶδωλον became *ídōlum*, Σοφία became *Sofía*; *abyssus* (ἄβυσσος) is in Christian (popular) poetry scanned as a tribrach. This change of quantity is rigorously debarred by Augustan poets except in words in which it had established itself too strongly to be removed, e.g. *āncōra* (ἄγκυρα). Another 'plebeian' pronunciation of Greek gave to Greek χ a sound, whose precise nature is matter of doubt, but which had the effect of lengthening by position the preceding vowel. One mispronunciation of this kind which firmly established itself in Latin is *bracchium* for Gk. βράχιον, lit. 'the shorter part of the arm' (from the shoulder to the elbow). In Plautus we see these mispronunciations tolerated in such words as had become part and parcel of the common language, while in all others the 'literary'

pronunciation is observed. The coin called after King Philip of Macedon is always scanned as a tribrach, *Philippus* (Gk. Φίλιππος), in Plautus, just as we tolerate a mispronunciation of the word 'three' in 'threepence,' which is not tolerated in other combinations, e.g. 'three days,' 'three pounds.' But the name *Philippus*, when used as the name of a person and not as the name of a coin, has the 'literary' pronunciation (υ - υ)¹. Beside *bracchium* Plautus admits *Accheruns*, and apparently *Acchilles*, e.g. *Merc.* 488 :

Άχχίλλεμ οράβο, αύρυν υτ μιχι δετ Ηέτορ qui expensús fuit.

Acchilles may be the form exclusively used. (For details see Baier in *Philologische Abhandlungen zu Hertz*, 1888.) The scansion *Άcherunsia*, *Άcheron-tem* seems to be found in Ennius *Trag.* 70, 203 R. (cf. *Άcheruntis?* Inc. *Trag.* 77 R., but *Άcherunte* *ibid.* 73): the first syllable is always long in Plautus. Perhaps *macchaera* (Pseud. 593) is the Plautine form (see *Harv. Stud.* ix. 126); but cf. *Enn. A.* 535.

But in words which had not so definitely been absorbed in the Roman language the correct quantity is observed, e.g. in personal names like *Eutyclus*, *Philolāches*.

Another familiar Greek word of the same form as Φίλιππος was τάλαντον, Lat. *talentum*. The scansion *talēntum* is required by the reading of the MSS. (P) in *Mil.* 1061 (anapaestic metre):

Dabitur quantum ipsus preti poscet. Talentum Philippi huic opus auri est, but in all other passages the second syllable of the word is long. On the loan-words *sagitta*, *satelles* and on *perinde*, see below, § 23.

The insertion of a parasitic vowel in those loan-words from the Greek which contained an un-Roman combination of consonants, e.g. *mina* (μνᾶ), *drachma* (δραχμή), *Alcumena* (Άλκμήνη), may be mentioned under this head. Accius seems to have been the first to insist on the more exact reproduction of Greek names. (For details see Ritschl, *Opuscula*, ii. pp. 469 sqq.)

12. **Prodelision of 'es,' 'est,'** like our 'it's' for 'it is,' 'he's' for 'he is,' &c. Every page of Plautus offers forms like *facturu's* (with last syllable scanned long) for *facturus es* (*ess*), *facturust* for *facturus est*, *facturumst* for *facturum est*, &c., &c. These forms, or some of them, were current in poetry and prose of a later time also.

Leo doubts the contraction after any long syllable, e.g. *rest* (Cas. 578, Pers. 223) for *rēs est*, *Argentumdonidest* Pers. 120 for *-dēs est*, *sospest* for *sospes* (-*ess*) *est*. (For details see Leo, *Plaut. Forsch.* 255.) Skutsch doubts it after *-ss* for *-ts*, &c., e.g. '*sospest*,' but allows *rest* (*Jahresber. Roman. Philol.* iv. 81). These forms *facturust*, &c., some refer neither to 'prodelision of *e* of *est*' (the Roman Grammarians' explanation) nor to elision of final *s* before the initial vowel (Leo's theory), but to

¹ Even in *Pers.* 339, if *regis Philippi* may be supposed to form a word-group (cf. *rex Creō* &c. always in this order and never separated by an intervening word): *Mirum quin regis-Philippi causa aut Attali* (cf. iii. § 7).

that tendency to suppress one of two similar neighbouring syllables, that we see in words like *voluntas* for *volunti-tas*, *Restutus* for *Restitutus*, &c. 'Illic' *st* for *illic est* (Truc. 121) would favour the first hypothesis; but the scansion is doubtful. While *-ūs est* became *-ust*, *-is est* became *-est* (Leo, p. 258; cf. ad Capt. 518).

13. Shortening of long monosyllables joined to 'quidem.'

In the Augustan poetry *siquidem* (e.g. Truc. 875) is admitted; but in Plautus we have other combinations which exhibit the same curious phonetic change, *tūquidem* beside *tū quidem*, *tēquidem* and *mēquidem* beside *tē quidem* and *mē quidem* (cf. *sī quidem*, e.g. Mil. 28).

How it is to be explained is uncertain, though it seems to resemble the shortening of words like 'sheep,' 'know' in 'shepherd,' 'knowledge,' and of the first syllable of 'nation' in 'national,' a shortening due to the recession of the accent. Luchs, *Comment. Prosodiacae*, shews that *quidem* is an enclitic appendage of Pronouns, and that Plautus' normal accentuation is *égōquidem*, *ēāquidem*, &c. Nor is it certain how far the rule may be extended. *Siquis*, *siquid* are generally accepted by-forms of *sī quis*, *sī quid* (for details see Skutsch *Forsch.* i. 9 n., Leo, *de Vidularia*, p. 5), e.g. Ter. *Andr.* 258, *Stich.* 182, *Aul.* 340:

quód si ego rescíssem id prius quíd fácerem siquis nunc mé roget.
nullí negare sóleo siquis me essúm uocat (P, om. *me* A).
turba ístic nulla tibi erit: siquid utí uoles,

though some would remove them in various ways, e.g. by substitution of *siqui* (cf. Ter. *Ad.* 521, where *si qui* and *si quid* are variants of the MSS.); cf. iii. § 7. And *hicquidem* (*hiquidem*) with short first syllable is the normal scansion, e.g. Capt. 823. (For details see Luchs, *Comment. Prosodiacae*, who adds that *illequidem* and *istequidem* are the only forms in use, not 'illicquidem,' 'isticquidem,' a fact which suggests *hiquidem* as the real form employed; cf. Seyffert in *Berl. Philol. Wochenschrift*, xviii. 978, and on *idquidem* Seyffert, *ibid.* 1890, p. 309). *Quandōquidem* is a classical Latin scansion, in which the word preceding *quidem* is not a monosyllable, as in these other examples. *Quiquidem* seems to occur in *Poen.* 1213:

Séd quis homost? Amícus uobis. Quí quidem inimicus nón siet
(cf. *Ad.* 268). If we allow *siquis*, *siquid*, it is difficult to refuse acceptance of *nēquis*, *nēquid*. We seem to have pyrrich scansion of *quidquid* in *Trin.* 218:

und(e) quidquid auditum dicant, nisi id appáreat (hardly *-quid aūditum*; iii. § 7), of *ecquis* (*equis*) in *Bacch.* 583 and many other lines (see Klotz, *Grundzüge*, p. 46). Some scan *nūmquid* in Merc. 282, *sicine* in Pers. 42, and so on (cf. iii. § 7). It is this principle of shortening which seems to explain *quāsi* beside *quam si*, *hōdie* for *hō(c)-die*, but whether this explanation legitimizes a by-form *hōdie* in Plautus (e.g. *Pseud.* 1071) is doubtful. (For fuller details see Buecheler in *Archiv lat. Lexikographie* iii. 144; Seyffert in *Bursian's Jahresbericht*, 1890, p. 9.) In our present state of knowledge we can hardly feel perfectly certain of any shortening like classical *siquidem*, *quandōquidem* excepting the closely analogous *mēquidem*, *tūquidem*, *tēquidem*. These three are quite sufficiently guaranteed.

14. **Suppression of -ě** in certain pronouns, conjunctions, &c. Like *nec* beside *neque*, *ac* (i.e. **ate*) beside *atque*, *neu* beside *neve*, *dein* and *proin* beside *deinde*, *proinde*, we find in Plautus and the Dramatists *ill'* beside *ille*, *nemp'* beside *nempe*, *quipp'* beside *quippe*, *und'*, *ind'* beside *unde*, *inde*, *quiv'* for *quive* (*Amph.* 84), and so on. The forms without -ě occur before a word beginning with a consonant. Thus *nempe*, followed by a consonant-initial, never is scanned as a trochee; *quippe*, *ille* only when some emphasis is laid on them, &c., &c.¹ All these words are words which in ordinary discourse would not have much individuality assigned to them. They would be slurred over, and treated as subordinate words. In fact *ille*, in phrases like *ille senior*, *ille rex*, *ille revenit*, became the mere Definite Article or 3 Pers. Pronoun of the Romance languages (Ital. *il signor*, *il rè*, Span. *el señor*, *el re*, Fr. *il revient*). How far the suppression of -ě may be extended to other words in Plautus is not yet determined.

Such as *ant(e) posita* Rud. 509, *it(e) foras* Pers. 758, *it(e) si itis* Poen. 1237, *mitt(e) me sis* Pseud. 238, *mill(e) Philippum* Bacch. 272. The particle *-ne* became *-n* after a long vowel, e.g. *quin* for *quī-ne*. The particle *-ce* was reduced to *-c*, e.g. *illic*, *illic*, *horunc*. Even in Nouns we find the loss of -ě in *animal* for *animale*, *calcar* for *calcare* &c. The old theory that *nempe* had a by-form *nēpe*, and that *ille* was a pyrrich as well as an iambus, must be abandoned. (For full details see Skutsch, *Forschungen zur lat. Grammatik*, i.) Preconsonantal *ill(a)*, Fem. Sing. (originally *illā*), is unlikely. With *-qu(e)*, *-v(e)* we may compare the use of these Particles in Elision at the end of a line in classical poetry, e.g. Virg. G. ii. 344 *caloremqu(e)* || *Inter*, Hor. S. i. vi. 102 *perēgrev(e)* || *Exirem*.

15. **Synizesis** in certain words, e.g. *reī* (Lucr. iii. 931) and other Fifth Declension Genitives (above, § 6), *ei* Dat. (Catull. 82. 3), *dēos* (only through metrical necessity disyllabic; similarly *dēorum* &c. normally; see Abraham, *Stud. Plaut.* 204), *fūi* (Lucil. xiv. 20 M.), *sūo* (Lucr. i. 1022), *ēo*, *ēodem*. With these we may mention the shortened forms of the Genitive of Pronouns, *huius* and *cuius* (monosyll.) (Lucr. i. 149; Virg. *Catal.* ix. 35), *illius* and *istius* (disyll.). Also *mi* for *mihi* and *nīl* (the normal form) for *nihil*.

Some prefer to consider these as examples of the Law of Breves Breviantes and scan *dēos*, &c., and even *dēorum*, *ēodem* (Skutsch in *Satura Viadrina*. Breslau, 1897). No doubt a word like *ēo* (Pron., Adv., Verb) was capable of the scansion *ěō*, and this seems the preferable scansion in a line like *Cas.* 715 *ěō nūnciam* (one of a

¹ Similarly *nam*, *non*, *hi*, *hos*, *illi*, *illos* &c. may be called preconsonantal, and *namque*, *nonne*, *hisce* (Nom. Pl. Masc.), *hosce*, *illisce* (Nom. Pl. Masc.), *illosce* &c. prevocalic forms, though this distinction is not invariably observed in each case.

succession of Iambic Monometers of the type $\cup \cup \cup \cup -$). But the Law of Breves Breviantes seldom operates with a final *s* (below, § 19), so that *ēds*, *dēds* (cf. Gk. *θεῶν*, monosyllabic), etc. are more likely scansions than *ēōs*, *dēōs*. And since Lucilius and Lucretius exhibit in their dactylic verse the scansion *ēodem*, where ‘*ēōdem*,’ in itself a most unlikely form, is definitely excluded by the metre, there is no reason for not ascribing the same scansion to Plautus. *Eodem* in *Poen.* 895, for example :

ēodem quo sorōr illius āltera Anterāstilis,

can hardly be treated differently from, let us say, *eodem* in Lucil. iii. 43 M. :

huc catapeiraten puer ēodem deferat unctum.

At the same time it must be allowed that these supposed contracted forms lack definite metrical proof. Monosyllabic *ēō*, for example, is not found at the end of a line or hemistich (cf. iii. § 9), where its monosyllabic scansion would be put beyond possibility of doubt. The metre generally leaves us the option of scanning *ēō*, &c., or *ēō*, &c. Still *dūās*¹ seems preferable in *Bacch.* 650 (apparently Cretic) :

quí duas aut tris minas || aúferunt eris,

dū and *sū* in *Stich.* 2^a and 2^b (if these Dochmii conform to the type of their neighbours $\cup - \cup - \cup -$) :

quae tam diu uidua
uiro suo caruit

(for *dū* cf. *Mil.* 628 ?) ; and on the other hand *sūst* rather than *suist* in the Choriambic line, *Cas.* 629 :

ēripite istí gladium quae suist impós animi,

māam rather than *māam* in the Glyconic, *Curc.* 155. Before a vowel (§ 40) the pyrrich scansion is indubitable, e.g. *māā* in *Amph.* 1106 (Trochaic Septenarius) :

nón dubito quin méae uxori látae suppetiaé sient.

On the whole it seems most likely that the three scansions *ēō*, *ēō* and *ēō* were tolerated, just as three scansions seem to have been tolerated in the Dative Singular of the same Pronoun, *ēi*, *ēi* and *ēi* (also ‘*ēi*’ ?) (above, § 6). The same doubt exists regarding the scansion of *diutius* (e.g. *Trin.* 685), the by-form (equivalent to a dactyl *dīūtīūs* or to a proceleusmatic *dūūtīūs*) of the fuller form *dīūtīūs* (e.g. *Rud.* 93). In the case of the Possessive Pronouns the difficulty is increased by the possibility of a reduced form *mo-* for *meo-*, *so-* for *suo-*, &c., on which see *Lat. Language*, vii. § 12. Disyllabic *dei* and *deis* seem not to occur, *dī* (from *dīui* ?) and *dīs* (from *divis* ?) being the forms preferred (for details see Abraham, *Stud. Plaut.* p. 204). The common phrase *dī deaequē* is normally trisyllabic (*dēae*). Similarly *i* and *is* (cf. class. *idem* and *isdem*) are the current forms of the Nom. and Dat., Abl. Plur. of the Pronoun, though *eī*, *eīs* are occasionally found, e.g. *Merc.* 869. (Havet however in *Rev. Philologie*, 1892,

¹ In the Accus. Masc. *duo* is the equivalent of a long syllable, *duos* the iambic form in Plautus, according to Studemund in *Archiv lat. Lexikogr.* iii. 550.

p. 57 defends disyllabic *ii*, usually *ñ*, and quotes IEI on old inscriptions; cf. *séd eīdem homines* Mil. 758.) Examples of the *eōdem*-type are: *Epid.* 157:

quid hic nunc agimus? *eāmus* intro huc ad te, ut hunc hodiē diem.
Poen. 1422 Fāciam ita ut uis. Age sis, *eāmus*, nōs curemus. Plaūdite.
Men. 690 *eāndem* nunc repōscis: patiar. tibi habe, aufer, ūtere.
Mil. 736 quī *dēorum* consilia culpet, stultus inseitūque sit.

The total elision of *eō* (*Bacch.* 298), *mēō* (*Capt.* 495, *Stich.* 39), *sūō* (*Mil.* 262), &c., is not free from doubt (see Skutsch in *Satura Viadrina*, p. 143).

The monosyllabic scansion of *huius*, *cuius* and the disyllabic of *illius*, *istius* are normal, unless the words are used with emphasis. The actual forms are now generally believed to have been *huīs*, *illīs*, etc. (Luchs, in Studemund's *Studien* i. ii.). Whether the new theory has entirely driven out of the field the old explanation that **hui*, *cui*, *isti*, *illi*, the earlier Genitive (really Locative) forms, should be restored to some lines, to others the scansion *hūiūs*, *illūūs*, &c., is matter of opinion, though we certainly cannot well substitute *illi* or *illūs* in a line like *Epid.* 447 (cf. iii. § 7):

suas pūgnas, de illius illae fiunt sōrdidae.

Huiusmodi is normally a Cretic, *istiusmodi* a Spondee followed by an Iambus. The fuller pronunciation of the emphatic pronoun is seen in a line like *Poen.* 394:

ōculus hūius, lippitudo mēa, mel hūius, fél meum.

Under the Law of Breves Breviantes we certainly find *ēiūs*, *hūiūs*, with pyrrhic scansion, e.g. *Pacuvius Trag.* 330 R.:

neque eius gnati pārui, qui tibi in tutelam est trāditus.

(Other examples are given by Luchs, e.g. *Poen.* 882 *māle eius mērito*.) Beside *fūi* we have *fūisse* (e.g. *Stich.* 2; cf. *Lucil.* xvii. 5 M.), *fūere* (e.g. *Stich.* 581), &c. *Duēllum* (disyll.), *perdiuēllis* (trisyll.) are the normal Plautine forms (*dūello* *Amph.* 189). *Puēlla* (always a trisyllable in Terence) may be the scansion in

Poen. 1301 nōn pudet puellam āplexari baliolum in mediā uia?

Cist. 124 puellām proiectam ex āngiportu sūstuli

(though some read *puerula* for *puella* both here and in *Cas.* prol. 79); and *pūer* sum (cf. *Lat. Marcipor*, *Quintipor* for *Marci puer*, *Quinti puer*) is a possible scansion in *Merc.* 291 (cf. *App.* § 12). But to extend this treatment to all and sundry cases of *u* in Hiatus is of doubtful policy. The plebeian form *quattuōr* (*quattor*) should not be foisted on *Most.* 630, for here the scansion *quattuōr* (dactyl) is permissible (iii. § 9), as in *Enn.* *A.* 90. More might be said for assigning this incorrect pronunciation to a 'plebeian' word like *battuo* (*Vulg. Lat. batto*) in *Cas.* 496:

quibus battuatur tibi ōs, senex nequissime,

a line however which admits of other treatment (§ 24). *Fluctuātum* is a doubtful scansion in *Afranius* 237 R. (On *mauūsti* of *Lucil.*, *pūeros* of *Lucr.*, *pituūta* of *Horace*, see *Luc. Mueller Res Metr.*² p. 298.)

Virgil makes somewhat free use of scansions like *aureō* (a spondee) (see *Luc. Mueller Res Metr.*² p. 325); but we are not bound to ascribe such forms to the Dramatists. There seems to be reason for recognizing *Dīespiter* (*Poen.* 869), *diēbus* (*Poen.* 1207), *quiētus* (*Epid.* 338), *quiesco* (*Merc.* 448, *Ennius Trag.* 137 R.?; for other examples see *Fleckeisen* in his *Jahrbücher*, 1870, p. 77;

cf. *Nerei* Gen., *Epid.* 36). But *gratiis* in Capt. 408 (q.v.), *gaudiis* Capt. 840 should probably be scanned as dactyls, under the Law of Breves Breviantes (§ 25), not as spondees. Similarly in the Anapaestic Cantica such scansiones as *aurēa*, *gratīis*, *gratīa* (abl.) are now generally discarded for *aureā* (Curc. 139), *gratīis*, *gratīā* (see Klotz, *Grundzüge*, pp. 281 sqq.). (On *vīetus* of Hor. and similar scansiones in other than dramatic poets, see Luc. Mueller *Res Metr.*² p. 299. Ennius, *Ann.* 443, 91 M.,

hic insidiantes uigilant, partim requiescunt,
auium, praepetibus sese pulcrisque locis dant,

either uses Synizesis or allows an Anapaest in place of a Dactyl.) The shortening of *dīe* under the Law of Breves Breviantes (§ 16) in *Pers.* 260 is doubtful (Leo scans *ess(e) die*; cf. § 14). Of the curious suppression of *i* in Loubretius' *semine* *ōr(i)undi* (ii. 991) no certain trace is found in Plautus (cf. *Poen.* 1055, *Stich.* 165).

The classical Latin forms are *cōēpi*, *cōēgi*. Plautus uses occasionally the trisyllabic *coepi* (cf. Lucr. iv. 617), e.g. in the Bacchiac lines, *Cas.* 701, *Cist.* 687:

nam quōr non ego īd perpetrēm quod cōēpi?
sed pērgam ut cōēpi tamēn, quaeritābo;

though the disyllabic *cōēgi* in *Bacch.* 981 is very doubtful:

ōptumus sum oratōr; ad lacrimas hōminem coegi cāstigando
(coegi hominem MSS.; h. ad l. co. Ritschl).

The same divergence from the classical form of such compounds is seen in the contractions *cōerce* of Pacuvius 48 (cf. 345) R., *cōnestat* (for *cohonestat*) of Accius 445 R., *dēosculer* *Cas.* 136 (but *dēamata* Truc. 703), &c. (cf. Luc. Mueller, *Res Metr.*² p. 294). The trisyllabic form *Cleōstrata* (*Cas.* 393, 541, &c.) is taken from the Greek.

As regards intervocalic *h* the contracted pronunciation (not necessarily the spelling) of *cohibeo*, *prohibeo*, as well as of *debeo*, *praebeo* (*praehibeo*), is argued from the entire absence of an incidence of ictus on the second syllable. We find the ictus *adhībeam*, *exhībeam*, but never *prohībeam*, *cohibeam*. (For details see Abraham, *Studia Plautina*, p. 229.) *Mi* for *mihi* is to be found (unlike *mēi* for *mei*, *mēō* for *meo*) at the end of a line or hemistich where only monosyllabic pronunciation is possible, e.g. *Asin.* 614 *tu uita es mi* (cf. *Most.* 175, 871). Ritschl (*Opusc.* ii. 588; v. 514) laid down the rule that the form *mi* was not used by the Dramatists before a consonant, except occasionally in the thesis, while in non-dramatic verse (Ennius' *Annals*, Lucilius' *Satires*, &c.) it might be used in the arsis too. Ritschl however modified his views afterwards and came to acquiesce in e.g. *mi latitabat* Trin. 927. The scribes of our MSS. seem to have made a rule of writing *mihi* for the Personal and *mi* for the Possessive Pronoun (Voc.), so that the manuscript evidence does not go for much. Ritschl's restriction may be safely disregarded; in particular, we may write *mi* in Bacchiac Verse, where the pyrrich scansion of iambus-words is not favoured by Plautus (§ 34^a). Disyllabic *nihil* is generally disallowed in Plautus, because there is no example of the word at the end of a line, where the metre would necessitate this form. But it occurs in Terence, *Haut.* 896, *Phorm.* 940:—

Mīra narras, quīd Syrus meus? nē is quidem quicquā? Nihil.
Etiām dotatis sōleo. Quid īd nostrā? Nihil,

and I see no reason for not accepting it in *Truc.* 696 :

Iamnē—nihil dico. I intro, amabo, cedo manum.

(Cf. *ñlālī* *Curc.* 155?) (For more details see Birt in *Rheinisches Museum*, liv. 43.) *Dehinc* is never an iambus in the Comedians, e.g. *Ad.* 22 *dehinc ne expectetis argumentum fabulae*. For *me(he)rcule* of Catullus (xxxviii. 2) and Phaedrus we have in Plautus *mehercle* (3 syll.), e.g. *Pseud.* 1175, *Stich.* 250 (see Sonnenschein's note on *Rud.* 1365). (On the syncopated form *ardus*, &c. see § 7.)

C. Law of Breves Breviantes¹.

16. This, the most characteristic feature of the prosody of Plautus and the Republican Dramatists, is apparently another point of colloquial Latin pronunciation. The law may be stated in this way. After a short syllable an unaccented syllable, long by nature or by 'position,' was pronounced 'half-long' and scanned by the Dramatists either long or short, when the accent fell on the following syllable or on the preceding (short) syllable. Whether the syllable was definitely shortened, or retained most of its proper long pronunciation, was a matter which depended on the nature of the word and the force of the accent (stress-accent) of the neighbouring syllable. The auxiliary Adverbs *benē*, *malē*, from their constant use in phrases like *bene-factum*, *male-factum*, *male-sanus*, &c. became definitely reduced to pyrrich words, and are invariably so scanned in Latin Poetry². The auxiliary Pronouns *egō* (Gk. *ἐγώ*), *mihī* (older *-hei*), *tibi* (older *-bei*), were in ordinary pronunciation (cf. *ego-dico*, *tibi-dico*, &c.) pyrrich words. So were subordinate Adverbs like *modo* (e.g. *modo-veni*), *cito*, *ibi*, *nisi* (the few instances of *nisi* in Plautus have been collected by Brock, *Quaest. Gramm.* p. 180). Quintilian tells us that *hāvē*, the salutation (e.g. *have-Claūdi*, *have-frāter*), was always pronounced *hāvē*³, and *calē-facere* always *calēfacere* or even *calfacere*. Servius (*ad Aen.* vi. 779) says that *vidē* was the pronunciation of his time.

¹ I.e. breves (syllabae) breviantes (sequentes syllabas).

² That Plautus ever scans *benē*, *malē* is very doubtful. Of the instances quoted by Klotz (*Grundzüge*, p. 52) the least unlikely is *malē-hābiti* *Pseud.* 133, a scansion which would indicate an original *malē* (§ 38). *Ibidem* is normal (*ibidem* *Bacch.* 756, *Pseud.* 1271). *Mihī*, *sibi* &c. are normal in the phrase *mēus-mihī*, *sūus-sibi* &c. (Scherer in Studemund's *Studien*, ii. 107). *Egō* is the normal scansion of Plautus, but *egō* is often found (§ 5). Of *'itā* there is no sufficient indication (cf. *Amph.* 572, 635; *Capt.* 372).

³ Quint. i. vi. 21: *multum litteratus, qui sine aspiratione et producta secunda syllaba salutaret ('avēre' est enim) et 'calefacere' dixerit potius quam quod dicimus, his adiciat 'face' et 'dice' et similia. Recta est haec via, quis neget? sed adiacet et mollior et magis trita. So that Martial's *hāvē* (iii. 95. 1) is an 'artificial' pronunciation allowed in poetry merely. Similarly in Plautus *cavē* is found only in two Cretic Cantica (cf. § 34^a), *Most.* 324, *Pseud.* 1296 (but *cavē* in another Cretic line, *Cas.* 627).*

Similarly the Romance forms of a word like *mīnistērium* (Ital. *mestiero*, Fr. *métier*, Chaucer's 'mistry') point to a pronunciation *minsterium*, a still further reduction of an earlier *minīsterium*. And Cicero's story (*Div.* ii. 40. 84) of Crassus mistaking the cry of a fig-seller *Cauneas! Cauneas!* (sc. *ficus vendo*) for the warning *cave ne eas*, shews that *cāvē* must have been pronounced *cāvē*, or rather *cau* (cf. *neu* and *neve*), and that the whole phrase must have been uttered in some such way as *cāu(ě)-n(e)-eas*.

17. In the face of all this evidence it is hard to see how the old theory was ever accepted, that Plautine scansion like *cavē* (normal), *minsterium* (occasional), were due to the 'ictus of the verse' and had no existence outside of the metrical line¹! The explanation of the shortening is plain. In all languages with stress-accentuation the syllable with weakest stress in a word or in a sentence is the syllable which immediately follows or immediately precedes the syllable with the strongest stress. In Latin, if this unaccented syllable consisted of a short vowel, its weakening took the form of Syncope; *jūrigo* (Plaut.) became *jūrgo*, *pūrigo* (Plaut.) became *pūrgo*: or change of quality; *áb-āge* (Gk. *ἀπαγε*) became first *ab-ege* (cf. *abēgit*, MSS. of Plaut. *Capt.* 814), then *abige*. If it shewed a long vowel it did not suffer this change (*Lat. Lang.* ch. iii. § 30), though it might if the length was length by 'position' merely, e.g. *talentum* for *tālantum* (*τάλαντον*). When preceded by a short syllable, the change it suffered was reduction of its length, from a long to a less long, a 'half-long,' or even a short syllable. In the sentence 'ex Graecis bonis Latinas fecit non bonas' the strong stress thrown on the accented (short) syllable of the emphatic word *bonis* had the effect of making the second syllable sound as if it too were a short syllable like the first, so that Terence allows *bōnīs* in

¹ This strange idea that the beat of a line, the cadence marked by the conductor's baton (cf. *pollicis ictus* Hor.), could alter the quantity of the vowel of a Latin word has led to some surprising attempts at scansion in Plautus, such as the attempt to scan *amīca* for *amīca* in *Stich.* 700:

† *Ámica*, uter utrubi áccumbamus? Ábi tu sane súperior
(*amica* P, A n. 1. Read *mica*, Imperat. of *micare*, sc. *digitis*),

erīlis for *erilis* in *Aul.* 599:

† *Érile* imperium edíscat ut quod fróns uelit oculí sciant
(MSS. = P; *eri ille* Wagner.)

It would, in fact, scarcely leave a single syllable safe which was preceded by a short syllable. Well may we characterize this type of scansion by a line constructed on the same principles:

Prósōdīam quam pérōdit Músa, inámoēnam, pérhōrrīdam, inūtilēm!

this context to play the same metrical part in his line as *bōnūs* would (*Eun.* prol. 8):

Ex Graécis bonīs Latīnas fecit nōn bonas.

The emphatic utterance of a short monosyllable (or elided disyllable) similarly obscured the unstressed initial syllable of the following word, e.g. *Merc.* 971 *Vérum hic dicit. Tīb(i) ērgo dicit. É(o) illūd est verum magis, Poen.* 881 *quīd ērgo dubitas?*

18. To what extent this assimilation of quantity to a preceding short syllable was carried out in pronunciation would depend partly on the speaker himself. An educated man would be less prone to slur or weaken his syllables than an uneducated. The same speaker in ordinary careless talk would pay less regard to their due, quantitative pronunciation than he would in formal, ceremonious discourse. To what extent it should be recognized in poetry was of course a matter for each individual poet to decide, though in the case of some words, as we have seen (e.g. *bene, male*), the power of decision was taken out of his hands; so strongly had popular usage declared for the shortened form. Ennius in his Epic Poetry restricts himself to the shortened pronunciation only of final vowels, in the weakening of which another factor was at work, viz. the shortened pronunciation of these before an initial vowel (below, § 38), and mainly the final vowels of iambic words (in *Ann.* 63 M. *ludicrē* is probably Neut. Sg. of a 3 Decl. by-form; cf. § 26), though we have occasional scansions like *virginēs* (*Ann.* 102 M.; cf. *Plaut. Pers.* 845, if the reading be correct):

Virgines nam sibi quisque domi Romanus habet sas.

Subsequent Dactylic Poets practise the same restriction and make more and more sparing use even of these shortenings. But every now and then they give us a glimpse of the real every-day pronunciation by their occasional departures from the rules of classical poetry; *abēst* *Lucil.* ix. 29 M., *vidēn* (*Virg.*), *cavē* (*Catull.*, *Hor.*, *Ovid*), *volō* (*Catull.* vi. 16), *dabō* (*Catull.* xiii. 11), *homō* (*Lucr.* vi. 652), *sciō* (*Virg. Ecl.* viii. 43, *Aen.* iii. 602), *eō* (*Hor. S. i.* 6. 119), *uetō* (*Hor. S. i.* 1. 104), *palūs* (*Hor. A. P.* 65), *rogās* (*Pers.* v. 134), *dixerō* (*Hor. S. i.* 4. 104), *mentiō* (*Hor. S. i.* 4. 93), *quomodō* (*Hor. S. i.* 9. 43), *ore cōrrupto* (*Lucil.* ix. 1 M.), *natura cōrruptum* (*Lucr.* vi. 1135).

And in the 'popular' dactylic poetry of Epitaphs and the like we have e.g. *sitūst* (*C.I.L.* i. 1297), *rogās* (i. 1454), *datūr sp-* (i. 1453), *vehī* (i. 1442). So *potēst* on a Pompeian Graffito (*C.I.L.* iv. 1824):

Si potest illa mihi tenerum pertundere pectus.

These pronunciations differed from the literary forms much as our every-day pronunciation 'of'n' differs from the more exact articulation of the spelling 'of-ten.'

19. Under what circumstances does Plautus admit the shortened pronunciations? They are found (to omit examples like *tibi*) in :—

(1) Iambic words (*a*) with naturally long vowel in final syllable—especially subsidiary Verbs of common use ending in a vowel, such as *cave* (e.g. *cauē-dīcas*), *uolo* (e.g. *uolō-scīre*), *dabo* (e.g. *dabō-plāgam*), *dedi* (e.g. *dedī-plāgam*), and Nouns like *homo* (e.g. *homō-dōctus*), *domi* (e.g. *domī-rēstat*), *domo* (e.g. *domō-prōdit*). Next in order of frequency come some words in *-r*, *-t* (finals before which in subsequent poetry long vowels are invariably shortened), e.g. *moror*, *loquor*, *amat*, *negat*, *soror*, *minor*; while words in *-s* are rarely shortened (at least in the dialogue metres), e.g. *viros*, *bonos*, *foras* (e.g. *forās-īre*), *fores* (e.g. *forēs-pūllat*), and words ending in a diphthong hardly ever, e.g. *nouaē-nūptae*, *bonaē-frūgi*.

Statistics of the shortening of naturally long final syllables of iambic words in the dialogue metres (iambic and trochaic) of Plautus are given by Leppermann: *de correptione uocabulorum iambicorum quae apud Plautum in senariis atque septenariis iambicis et trochaicis inuenitur*. Münster, 1890. It need hardly be repeated now-a-days that the old explanation of *canēs...turbinēs* Trin. 835 as relics of an early Lat. Nom. Pl. in *-ēs* (cf. Gk. *κύες*, &c.) has long since been abandoned. The fantastic theory of Ecthipsis, *c'nes*, &c., scarcely deserves mention. In Cretic and Bacchiac Cantica (§ 34^a) the shortened forms are the exception. For details of *dedi* in *dedī-dōno*, &c., see Abraham, *Stud. Plaut.* p. 211. In Terence the Adverb is normally *modō* (see Hauler ad *Phorm.* 869).

(b) With naturally short vowel in final syllable. Lengthening by 'position' is dispensed with, especially in subsidiary words like *enim* (normally a pyrrich before a consonant-initial in Plautus and Terence; see Leo, *Plaut. Forschungen*, p. 303), *simul*, *tamen*, *quidem*, and the like. *Apud*, for example, before an unemphatic Pronoun like *me*, *te*, *nos*, *vos* bore the accent on the second syllable, and is scanned as an iambus, *apūd-me*, &c.; but was unaccented in collocations like *apud-mēnsam*, *apud-tēplum*, and is scanned as a pyrrich (cf. *apūd forum*, e.g. Curc. 474 *ápūd forum piscārium*; for details see Leo, *Plaut. Forsch.* p. 226, Skutsch in *Jahresber. Roman. Philol.* iv. 83. On *apūd-nōs*, with emphatic *nos*, see iii. § 11).

Similarly in the Dactylic Verse of Ennius, *non enim rumores ponebāt ante salutem* (*Ann.* 287 M.), *apūd Cumas* (*Sat.* 56 M.).

20. (2) Polysyllabic words. A syllable with naturally short vowel is often not lengthened by 'position' before a consonant-group, when the following syllable (occasionally the preceding) bears the accent of the word, and when the preceding syllable is short, e.g. *minīstērium*, *uolūptātem*, *adōptātus*, *adōptatīcius* (Poen. 1045).

No matter what that group may be, e.g. *rn* in *gubērnābunt*, *nt* in *uolūntātis*, *st* in *minīstērium*, *uenīstāti*, *ll* in *supēllēctilis*, *ss* in *vicissatim*. It is wrong to say that the shortening is especially found before a double consonant, e.g. *ll*, *ss*, and to argue from the mere orthographical practice of writing a double consonant single in early Latin (as in early Greek) inscriptions that the pronunciation of a double consonant was weaker in the early than in the classical period. Nor does the division of the two consonants between different syllables, e.g. *r|n*, *n|t*, *l|l*, or the inclusion of both in the same syllable, e.g. *|st*, make any perceptible difference. Statistics of this shortening in polysyllabic words are given by Esch: *de Plauti correptione secundae syllabae vocabulorum polysyllaborum quae mensura iambica incipiunt*. Münster, 1897.

The instances of shortening a naturally long vowel in such words are very rare, but perhaps too well attested to be put aside, e.g. *puḍicitiam* (Amph. 930, Epid. 405), *verēbamini* Phorm. 902 (v. l. *veremini*), *Clytaēmestra* Liv. Andr. *Trag.* 11 R.

Shortenings like *calēfacere* are common enough. But they belong as much to the class of iambic words as of polysyllables. We may write *cale facere* (cf. Lucr. vi. 962 *et facit are*) or *calefacere*, as *bene facere* or *benefacere*. Cf. *dīquinte* (Gell. x. 24), *vidēlicet* (e.g. *Stich.* 557; but *ē* in *Asin.* 599). For a full list of instances like *puḍicitia*, see Skutsch, *Iambenkiürzung und Synizesis* in '*Satura Viadrina*,' Breslau 1896. Esch however disallows them (cf. *Journ. Phil.* xxii. 1).

With these polysyllabic words we may associate

21. (3) Polysyllabic word-groups. The phrase *uoluptas mea*, 'my darling,' seems to have been pronounced as a single word, like *respublica* or *jusjurandum*, with accent on the antepenultimate syllable of the compound, i.e. on the last syllable of *voluptas*. The preceding syllable is invariably scanned short by Plautus, *uolūptas-mea*. Similar word-groups that occasionally exhibit the action of the Law of Breves Breviantes are: *molēstaē-sunt* (Mil. 69); *modēstī-sint* (Trin. 831 *Sempēr mendicis módēsti sint*: Anap.); *quód ārgēntum?* in *Curc.* 613:

Quód ārgēntum? quas tú mihi tricas nárras? quam tu uír-ginem?

quíd-ābstulīstī? Aul. 645; *tīb(i)-ōbtēperem?* Most. 896; *in-ōccúltō* Capt. 83; *age-ābdúce* Stich. 418.

Here, too, the shortening of a vowel naturally long is so rare as to excite suspicion. The most clearly attested shortenings are of *ē* (*ēx*, *ēc*-) and *ā* (*āb*), e.g. *tibi-ēuēnit* (Merc. 774; cf. *bēne-ēuenisse* Poen. 1078), *quid ā nōbis metuit?* Capt. 206.

For other examples see Skutsch in *Satura Viadrina*, Breslau 1896. For statistics of the scansion of trisyllabic words like *voluptas*, *molestae* &c., see Esch (mentioned above). The 'brevis brevians' need not be a monosyllable (naturally or by elision); cf. *ipsus illic* Mil. 1388, *inter istas* Poen. 265. (For other examples see Skutsch, *Forschungen*, i. p. 98.) Priscian's citation (i. p. 17, 2) of *sine inuidia* (Ter. Andr. 66) as an example of the suppression of *v*, like the loss of the Greek Digamma, must not be construed into a theory of this scansion. He is merely seeking a parallel from Latin poetry which will illustrate to Roman students of Homer how a vowel followed by a consonant and *v* might be capable of short scansion.

Other polysyllabic groups have more resemblance to iambic words:—

22. (4) Monosyllabic words joined in utterance into a word-group with a single accent. A phrase like *quis huc currit?* would have the accentuation of a phrase consisting of an iambic word followed by *currit* (see Appendix), *quis-huc-cūrrit* like *miser cūrrit*. Whether the accent on the first monosyllable or the accent on the longer word would be the more forcible depended on the nature and nuance of the phrase. In such word-groups a long (even long by nature) monosyllabic subordinate or enclitic word, e.g. *huc*, *haec*, is frequently shortened under the Law of Breves Breviantes, e.g. *quis hūc cūrrit?*¹, *quis haēc dixit?*, *quod hūc t(e) orat* Poen. 1024, *ut haēc inveniantur* Poen. 1171.

Sometimes the short preceding syllable is composed not of a monosyllabic word but of an elided disyllable, e.g. *Bacch.* 491 *tib(i)*. Sometimes the subordinate word is an elided disyllable, e.g. *hercl(e)*, *Aul.* 831 *uel hērcle ēnica*. Sometimes the word-group is as capable of being classed with the instances given in § 21, e.g. *ēripe ēx-ore* Stich. 718. (Other examples in Skutsch, *Forschungen*, i. p. 98 n.)

23. The requirements for the shortening of a syllable in Plautus are therefore (1) a preceding short syllable, (2) accent on a neighbouring syllable, whether on the following or on the (short) preceding. Are these requirements ever dispensed with?

Certainly a syllable which bore the accent² in the pronunciation

¹ The Roman Grammarians tell us that the Interrogative Pronoun was accented, the Relative unaccented. (*Lat. Lang.* ch. iii. § 12 a.)

² We must distinguish between word-accent, i.e. the accent which a word would have if it were mentioned alone, and 'sentence-accent,' i.e. the accent

of the sentence is never shortened. *Philippus*, the name of the coin, was, as we have seen (§ 11), accented on the first syllable in imitation of the Greek. The Adverb *perinde* (with *proinde*, *deinde*) was accented on the first syllable, as we are told by the Latin Grammarians (Priscian xv. 9, p. 67; cf. Serv. *ad Aen.* vi. 743), which accounts for the scansion *perinde* in *Stich.* 520 *Ut cuique homini res parata est périnde amicis útitur* (A, Charisius); cf. *Phorm.* 668, and see other examples in Esch, p. 43. The scansion *sagitta* (apparently a loan-word) may be accounted for in the same way. It is the scansion of the word in its three occurrences in Plautus, *Pers.* 25, *Aul.* 395, *Trin.* 725.

So with *satellites* of *Trin.* 833: *Distráxissent disqué tulissent satellites tui miserúm foede* (AP) (Anap.), another loan-word. Some however explain the shortening by the accentuation of the word-group *satellitēs-tui*, and apply the same explanation to *simillumae-sunt* of *Asin.* 241: *Pórtitorum simillumae sunt iánuae lenóniae* (for another suggestion regarding the scansion of this line see *Class. Rev.* vi. 342). The scansion *dedistine* *Trin.* 129: *Dedistine hoc facto ei gládium, qui se occideret?* (MSS.=P) is the result of the accentuation *dedistine*. In *Curc.* 345 *dedistín tu?* or *dedisti-tu?* (so the MSS.) is scanned *dedísti(n) tu*. Whether *dedisse* *dono hodie* of *Amph.* 761 is rightly explained by the accentuation of the word-group *dedisse-dóno* is uncertain (cf. *Men.* 689 *dédisti eam donó mihi*; *Epid.* 474 *tíb(t) áddam-dóno*, the probable scansion). The accentuation *senectán* explains the scansion *senēctan* *Cas.* 240: *Sēnectan aetate únguentatus pér uias, ignáue, incedis?* (*senecta* MSS.=P, which would leave hiatus. In *Most.* 217 the scansion is probably *senēcta*, but whether *tibist* should be read with Klotz *Grundzüge* p. 92 or *in* omitted is doubtful). *Profecto*, usually a bacchius, is occasionally scanned as an anapaest, e.g. *Poen.* 907 *Prófēcto ad incitás lenonem rédiget si eas abdúxerit* (AP, Nonius). (Other exx. in Esch, pp. 39 sq.) Had it, like *perinde*, the accent on the first syllable? Should *fenēstra* (*Mil.* 379 &c.), the invariable scansion in Plautus, be changed to *festra* (Paul. Fest. 64. 33 Th. 'festram' antiqui dicebant quam nos 'fenestram'), or is the shorter form itself to be explained by an accentuation *fēnestra*?

24. And other apparent extensions of the Law probably either depend on niceties of Latin Accentuation which cannot be formulated by us with certainty, or are corrupt readings.

Here are the most notable instances:—*Philóxene* *Bacch.* 1106: *A. Philoxéne, salve. B. Et tu. Unde ágis? A. Unde homo miser átque infortunátus* (is the metre rightly supposed to be anapaestic?); *quiēsce(?)* *Merc.* 447: *A. Quiesce, inquam. | Istánc rem ego recte uidero. B. Quid áis? A. Quid est?* (MSS.=P) (rather scan *quiēsce*, § 15); in *Cas.* 496 *Quibus battuatur tibi ós, senex nequis-sime* (MSS.=P), the shortening of the emphatic word *os* is without a parallel (*ós tibi* Mueller; cf. § 15); *quid éxprobras* *Trin.* 318: *Quid exprobras? bene quód*

which it would receive in its sentence. The word *voluptas* standing alone was accented *volúptas*, but in the phrase *volúptas mea* 'my darling,' the accentuation was *volúptás-mea* (see above, § 21). Cf. Gk. *πρός* but *πρός πόλιν* (see Appendix).

fecisti, tibi fecisti, nōn mihi (AP); *per hōrtum transibo* Stich. 614: Nōn metuo: per hōrtum transibo, nōn prodibo in publicum (AP); *ubi accubēs* Stich. 618: A. Ūbi acubēs. B. Sanē faciundum cēseo. A. O lux oppidi (AP); *sed optime* Merc. 329: Nunc adeo ibo illuc. Sēd optime gnatūm meum || Video ecceum &c. (MSS.=P); *Pers.* 543: A. Mērcimonium. B. Aēqua dicis. Sēd optime ecceum ipse aduenit (A; cf. P); *sed ūxor* Rud. 895: Sed uxor scelestā me omnibus seruāt modis (MSS.=P); *Cas.* 227 Ut illi placeam; et placeo, ut uideor. Sed uxor me exerceat, quia uiuit (MSS.=P).

25. But there is one case of shortening which does not quite seem to conform with the conditions mentioned above (§ 23). I mean the shortening of the final syllable of Cretic words and word-endings, a shortening of which we find traces even in Horace, e.g. *Polliō* (C. ii. l. 14), *dixerō* (S. i. 4. 104) (see above § 18), and in all poets in the word *nesciōquis*. Here we have the one condition observed, viz. that a short syllable shall precede the shortened syllable, but apparently not the other, viz. that the accent which operates in the shortening shall fall on the neighbouring syllable. The accent which operates in the shortening of the final syllable of *Polliō* is apparently the accent on the syllable *Pol-*. It may indeed be said that in a phrase like *dixero uerbum* the accent on the syllable *ver-*, the neighbouring syllable in the word-group *dixerō-uerbum*, is the operating factor. But it is questionable whether the Cretic words which exhibit this reduction in Plautus are so definitely members of word-groups as the Iambic words which exhibit it, e.g. *dabo* (*dabō-plāgam*, &c.; above, § 19). Perhaps it is truer to regard as a factor in the shortening the tendency of every final syllable in Latin to be weakly articulated, and the tendency of a final vowel to be shortened before an initial vowel (§ 38). In Plautus a shortening of this kind in Iambic and Trochaic verse can be looked for only in the first foot of the line or hemistich, since a collocation of syllables like $\text{—} \cup \cup$, — is excluded (iii. § 7). Instances in these metres are not frequent, e.g. *Rud.* 944 A. *Enīcās* iam me odio, quīsqvis es. B. Non sīnam ego abire hinc tē. Mane; *Capt.* 408 Nūnquam erit tam auārus quī te || *grātīs* emittāt manu. (Similarly *sequimini* is a proceleusmatic in *Cas.* 165 *Sequimīnī*: fortasse te illum mirari coquum.) But they abound in Anapaestic lines, e.g. *gratīs* Trin. 821, *turbīnēs* Trin. 835, *maritūmīs* Cist. 211, *Cas.* 165 *Sequimīnī* comites in prōximum me huc, &c. (For a fuller list see Klotz, *Grundzüge*, p. 59.) And this is apparently the true scansion in Anapaestic Cantica of words formerly scanned with Synizesis, e.g. *gaudio*, *aureo* (§ 15).

Nōn-enim is always a dactyl, never a cretic, in dialogue metres. Cf. Ennius *Ann.* 287 M.:

non enīm rumores ponebāt ante salutem.

26. For the shortening of a syllable, whether in these Cretic words or in the others, it is necessary that the preceding syllable be really short¹, e.g. *pāti*, *perpēti*. The intervention of a Mute and Liquid, though never lengthening a vowel by 'position' in Plautus (e.g. never *pātri*, § 30), yet seems to have debarred it from acting as a 'Brevis Brevians.' The examples of shortenings like *pātri*, *perpetrō* (for a full list of conceivable instances see Peters in *Harvard Studies*, ix. 115) are so rare that they are in all likelihood illusory. For *quadrīngentos* (e.g. Rud. 1324) we should probably read *quadrīgentos*, the older form (*Lat. Lang.* vi. § 77; denied by Skutsch in *Deutsche Literaturzeitung* 1895, p. 1294).

27. The intervention of *qu* seems to have operated, though not so decidedly, in the same direction. While shortenings of the type *loci* are freely admitted, shortenings of the type *loquī* are not very frequent. The combination *-quo-* appears to have interfered least with the shortening. At any rate, *loquōr* (e.g. Cas. 166), *sequōr* are so frequent that they cannot be questioned, which can hardly be said of *loquār*, *sequār* (e.g. Cist. 698 *persequār*), *loquī*, *sequī*.

28. On the other hand a long final syllable (or syllable ending in *m*) shortened in hiatus (below, § 40) is a perfectly acceptable 'Brevis Brevians,' e.g. *sī effexis hoc* (Cas. 709).

And the addition of *-que*, *-ne* does not make the shortening impossible, if these Enclitics are elided (§ 29^a), e.g. *prosperēqu(e)* Amph. 463 (cf. Pseud. 574), *gregiqu(e) huīc* Asin. 3, *vidēn* (§ 16).

29. It is commonly said that no syllable under the ictus can exhibit this shortening (Seyffert in *Berl. Philol. Wochenschr.*, 1891, p. 77), so that in a line like *Truc. 698* (Iamb. Senar.):

ubi male accipiar mēa mihi pecūnia,

we must scan *ubī male āccīpiar*, with *ubi* Iambus, and not *ubī male accipiar*, with the first foot a tribrach; and in Liv. Andr. *Trag. 38 R.* (Iamb. Senar.):

quem ego nefrendem alui lācteam immulgēns opem,

editors resort to the extremely doubtful scansion *nēfrendem* in order to avoid *quem egō nē-*. But to ascribe to the mere incidence of the ictus or beat of the line any influence over the quantity of a syllable

¹ The *s* (*ss*) that stood for Gk. *ζ* necessarily lengthened a syllable, so that 'semisōnarii' (from Gk. *ζώνη*) of *Aul. 516* (*semul sonarii* Leo) is impossible.

is surely unreasonable. The scansion of a Latin line was determined by the Latin pronunciation of a sentence, not by a music-conductor's indication of the 'time'. This theory that the shortening of syllables through the Breves Breviantes Law was due to ictus has led many of its supporters to the strange idea that Plautus allowed a Trochaic Septenarius (*Stich.* 700, quoted in § 17) to begin with the word *amica*, scanned as a tribrach. The incidence of the ictus on the first syllable of the line, they say, caused the word to sound (in this particular line) *amīca* instead of *amīca*. But if (as they allow) the word was invariably pronounced *amīca* by a Roman, how could the mere wielding of a conductor's baton legitimize a mispronunciation like *amīca*? This extreme form of the theory, which seems hardly worth discussing, has been already noticed in § 17. Here we have to consider a more plausible hypothesis, which ascribes to the ictus a negative, rather than a positive, voice in the scansion of a line. In the case of certain syllables which in ordinary pronunciation were deprived of their full 'long' quantity and on occasion assumed or came near to assuming the 'short' quantity, the ictus of the line, it is supposed, might interfere to prevent the syllable from playing this assumed part. The words *ubi male accipiar* were so pronounced by Roman lips that the true iambic sound of *ubi* was obscured and the word fell on the ear almost like a pyrrich. A poet had thus the option of treating the word as a pyrrich, when it pleased him to do so, instead of as an iambus. According to this hypothesis, he would abstain from availing himself of this licence in certain circumstances. He would, for example, have no hesitation in beginning a trochaic line with the tribrach *ūbī māl-*, but would avoid, as inharmonious, the same tribrach-opening of an iambic line *ūbī māl-*.

Even this modified form of the theory seems to me to ascribe a potency to the ictus in Latin verse which it could only have in the sing-song repetition of Roman school-children. Plautus scanned the words *ubi male accipiar* as he pronounced them. If his pronunciation of *ubi* in this context varied on occasion between *ubī* and *ubi*, or was consistently half-way between the two scansions, he admitted the one or the other according to metrical exigencies. In this case the metre tolerates both *ubī* and *ubi*, and the only consideration that would determine his metrical treatment of the word would be his notorious predilection for an identity of ictus and accent (see Appendix). If we can prove that the rhythm *ubī male accipiar* more exactly reproduced the intonation of these words in ordinary discourse than *ubī male āccipiar*, then we have all the justification we need for believing the first foot of the line to be a tribrach. The dialogue metres usually leave us without definite indication of the quantity in such cases; and we cannot appeal to the other metres used by Plautus, for in

Anapaestic metre a collocation like ,~̣, is not favoured (iii. § 21), and Bacchiac and Cretic hardly allow the operation of the Breves Breviantes Law (§ 34^a). The scarcity of clear instances of the ictus *ubī* &c. may be accounted for by the nature of the metres of Plautus, and is also, no doubt, a consequence of the close correspondence of ictus and accent in his verses. *Adhuc* (accented on the final) is never under any circumstances a pyrrich.

(On the short scansion of -*ūs*, -*īs* before a consonant, even when the ictus falls on these syllables, e.g. *satīs male accīpiar*, see § 3; and on the mistaken theory of ~*ubi* as necessarily *ubī* and not *ubī* &c., see iii. § 9.)

29^a. It is not true that this shortening is forbidden in the 2nd or 4th syllable of a proceleusmatic which has the ictus on the first syllable. We have, for example, *tibī* in the proceleusmatic *tibī plūcī*- Merc. 965: *Ūxor tibi placida ēt placatast. Cētte dextrās nūnciam*. (The other examples, which are not many, are collected by Skutsch in *Satura Viadrina*.) Even two shortenings in the same proceleusmatic (with ictus on first or third syllable) seem to be tolerated, e.g. *egō quidēm* in *Epid.* 202: *A. Œt ego Apocidēs sum. B. Et ego quidem sum Œpidicus. Sed, ere, ōptuma; dari pōtēst* in Merc. 778: *A. Dari pōtēst interea dum illi ponunt. B. Quin abis* (AP). (Cf. *Circ.* 311, *Asin.* 147, &c. 'Wait a bit' was in Latin *mānē manē*, e.g. *Aul.* 655; see App. § 9.) The shortening is also tolerated in a dactyl which forms the fourth foot of a Trochaic Septenarius (iii. § 17), e.g. *patēr* in *Trin.* 316: *Nē tibi aegritūdinem, pater, pārērem parsi sēdulo; ubī* in *Capt.* 559: *Crēdidi esse insānum extemplo ubi tē appellauit Týndarum; in hōc* in *Pers.* 37: *Quōs continuo tibi reponam in hoc triduo aut quadriduo*. (For other examples see Skutsch in *Satura Viadrina*.)

It is not true to say (with Klotz, *Grundzüge*, p. 56) that this shortening is avoided in the even feet of Iambic, and the odd feet of Trochaic lines. We have numerous instances to the contrary, e.g. *domī* in *Capt.* 21: *Hic nūc domi seruit suō patri nec scīt pater; abī* in *Capt.* 870: *A. Nūc tu mihi placēs. B. Abi, stultu's, sēro post tempūs uenis*. (For other examples see Podiaski, *Troch. Sept. Ter.* p. 22; Manning in *Harvard Studies*, ix.) But it seems to be avoided in the thesis of the seventh foot of an Iambic Septenarius¹ (and Octonarius).

Klotz's theory (*Grundzüge*, p. 82) that retrogression of the accent following on elision, e.g. *mōlest(ae)*, *āmic(a)*, legitimizes a scansion like *mōlēst(ae) hae sunt* (as he proposes to read for *mōlēstae-sunt* in *Mil.* 69), *āmic(a) uter utrubi* &c. (§ 17), is most unlikely. We have no reason for thinking that when any final syllable whatever was elided the accent went a syllable nearer the beginning of the word (see Appendix), but only when an enclitic appendix like -*que* was elided, e.g. *prōspereq(ue)* (§ 28). So *plerique*, but the word-group *plēriq(ue) -ōmnes* (*Amer. Journ. Phil.* xiv. 169).

¹ Terence's Septenarius-endings: *quin egō maneo* Haut. 737, *tuom tibi reddo* Haut. 742, *et mihi prōsit* Hec. 798 are not exceptions, for *tibi*, *mihi*, as well as *ego*, were by his time rather pyrrich than iambic words. *Poen.* 1198 *ingēnium patris habēt quōd sapit*, a Dimeter, shews this shortening.

D. Other Peculiarities.

30. (9) **Mute and Liquid.** When a vowel naturally short precedes a Mute and Liquid, the syllable is never lengthened by 'position' by the Republican Dramatists as it is in other poetry. While Ennius in his Epic and Lucilius in his Satires allow themselves such scansions as *nīgrum*, *fēbris*, *fībras*, *trīclini*, the Dramatists recognize only *nīgrum*, *trīclini*, &c. The syllables were apparently short in the ordinary every-day utterance of their time, just as in Greek¹; so that *nīgrum*, *fēbris*, &c. represent the colloquial pronunciation, while *nīgrum*, *fēbris* belong to the artificial language of poetry. That this distinction holds even for the fourth century A.D.² we see from the remark of Servius on *perāgro* in Virg. *Aen.* i. 384: 'per-' habet accentum...Muta enim et liquida quotiens ponuntur metrum iuvant, non accentum.

On *rūbrica* (Truc. 294) see § 5. What Sisenna refers to when he says of a passage (in the *Rudens*?) of Plautus: 'latronem' producit metri causa (Rufinus, *Comm. in Metra Terent.* p. 561 K.) is not clear.

31. Very suspicious is the scansion *īmō* (Merc. 737, Cist. 565, Hec. 877, 437, 726, Phorm. 936, Caecilius 128 R.). The old theory that the first syllables of *omnis* (Birt in *Rheinisches Museum*, li. p. 240), *inter*, *ille* were 'half-long' and might be scanned on occasion as short by the Dramatists should be abandoned. All the sure instances of *ōmnis*, *inter*, *illos*, etc. are found to come under the Law of Breves Breviantes, &c. (e.g. *Mil.* 55), while *ill(e)* (§ 14), not 'ille,' is the true pronunciation in lines like *Capt.* 105.

32. A few other points of Plautine Prosody may be treated here:—

In the Dat. Abl. Plur. of *io*-stems Plautus and Terence use only the full form *-iis*. Similarly in the Adverbs (originally Ablatives Plural) *gratiis* (cf. § 15), *ingratiis*.

Flagitis is ascribed to Turpilius (162 R.), a poet of c. 115 B.C. (*al. flagiti*). Details of the scansion of Compounds of *iacio* (e.g. *abjecio*, *ābicio*) are given by Mather in *Harvard Studies* vi.

In the Third Person Plural of the Perfect Indicative *-ērunt* is more favoured than *-erunt* by the Dramatists; they use the latter form only through metrical exigencies, at the end of the line or hemistich

¹ In the Greek Drama the lengthening by 'position' of such syllables is more a feature of Tragedy than Comedy. In the New Comedy even the heavier combinations of Mute and Liquid do not necessitate long scansion (Perschinka in *Dissert. Philol. Vindobonenses*, iii. 368).

² Still in Vulgar Latin, whether in consequence of the mispronunciation with parasitic vowel between the mute and liquid, or from some other cause, the combination seems to have produced length by position and to have attracted the accent. The Romance languages (e.g. Span. *tiniéblas*) point to *tenēbrae*, &c., as the Vulgar Latin pronunciation (*Lat. Lang.* iii. § 11).

(but cf. *Poen.* prol. 21). It is in this part of the line that all forms and scansiones that are little used, whether on account of antiquity or of novelty, are to be looked for, e.g. *dānunt* for *dant*, e.g. Caecil. 176 R. *patiēre* quod dant, quādo optata nōn danunt; *noverim*, *-averim*, *novero*, *-avero*, &c. for *norim*, *-arim*, *noro*, *-aro* (the forms without *v* are the almost invariable forms in Terence, but Plautus uses the older forms too). *Neutiquam* (rather *ne utiquam*, for Donatus calls it a word-group, 'una pars orationis') is scanned by the Dramatists with the first syllable short. *Dīrectus* seems a quadrisyllable (Sonnen-schein on *Rud.* 1170) with *dīēr-* a spondee. *Schēma*, *-ae*, is the form used in Latin Comedy. *Hīc*, *illīc*, *istīc* Nom. Sing.; *hīc* Adv.; *illīc*, *istīc* Adv. or Dat. Sing.; *hōc*, *hūc*, *illūc*, *istūc*, Neut. or Adv. There is no certain example of *hīc* Nom. Sing. even in the late Republican Dramatists (see Seyffert in *Berl. Phil. Woch.* xviii. 977); cf. § 5. On *periculum* (at end of line, etc.) beside *perichum* (normal) see § 4.

Interjections, the Roman Grammarians tell us, have no 'certi accentus.' For details of Plautus' scansiones, e.g. *attāt*, *attātae*, *ēhem* (ē-?), *ēheu*, *ēhō* (-ō?), *ēi*, *eugae*, *eugēpae*, *heīā* (-ā?), *hūi*, *ōhē* (-ē?), see Richter in Studemund's *Studien* i. pp. 387 sqq. *St* has the worth of a long syllable (Hauler on *Phorm.* 743).

33. A short final syllable is capable of scansion as long (Syllaba Anceps):

(1) at a change of speaker, or at any marked pause in the line (see §§ 42 sqq.), e.g.

Cas. 738 *Seruūs* sum tuū. *Optumést.* *Obsecró* te (bacch.).

(Other examples in Klotz *Grundzüge*, p. 111.)

(2) at the Diaeresis¹, e.g.

Rud. 390 *qui* súos *parentes* *nóscerē* possét: *eam* uerétur (iamb.),

Rud. 234 *cérto* uox *múliebrīs* *aúris* tetigít *meas* (cret.),

Truc. 463 *uosmét* iam *uidétis*, ut *órната* incédo (bacch.).

34. Lengthening 'in arsi' is characteristic of Dactylic Poetry (cf. Luc. Mueller *Res Metr.*² p. 393) and can hardly be ascribed to the Dramatists. But we meet with a few cases of the long scansion of a short final syllable which are not always easy to explain. Before the final 'metrum' of an Iambic line (or the corresponding part of a Trochaic Septenarius) we have, e.g.:

Asin. 250 *átque* argento cómparando *fíngerē* falláciam.

Poen. 84 *altéra* quinquennis, *áltērā* quadrímula.

Curc. 438 *quia* núdius quartus *uénimūs* in *Cáriam*.

Epid. 498 potuit: plus iam sum *liberā* quinquénnum.

Titinius 45 R. *Párasitos* amóui, *lenonem* *aédibūs* abstérui.

¹ In Trochaic Verse Syllaba Anceps at the Diaeresis is, of course, unrecognizable. For a fuller list of examples of Syllaba Anceps at the Diaeresis, see Klotz, *Grundzüge*, 142—182.

For other examples see C. F. Müller, *Plautinische Prosodie*. On *vēnibit*, Men. 1160, see § 44 fin. Before initial *sc-*, *sp-*, etc. we have no certain example (cf. *Pseud.* 1003) of a short final vowel lengthened by position: cf. Acc. *Trag.* 63 R. *clausere specis*.

34^a. Ritschl's theory that stricter laws of Prosody were observed in some metres than in others can hardly stand. It is true that in Cretic and Bacchiac passages the Law of Breves Breviantes has very limited operation, mainly because the nature of these metres was adapted for iambus-words rather than pyrrich-words (iii. §§ 27–8, 36); and in Anapaestic lines the scansion of a Cretic word as a Dactyl under this law is as common as it is rare in the dialogue metres, whose nature was not adapted for dactyl-words (iii. § 7). But apart from these peculiarities of technique and apart from the necessary divergence of the style and vocabulary of lyric passages from those of the ordinary dialogue-portions, there is nothing to warrant the distinction of 'zahme' and 'wilde Rhythmen' in Plautus. (See Klotz, *Grundzüge*, p. 17.)

E. Hiatus.

35. Cicero, speaking of the earlier Roman poets, says (*Orator* xlv. 152): *Sed Graeci viderint; nobis, ne si cupiamus quidem, distrahere voces conceditur. indicant orationes illae ipsae horridulae Catonis, indicant omnes poetae praeter eos, qui, ut versum facerent, saepe hiabant, ut Naevius:*

uos, quí | accolitis Hístrum fluuium atque álgidam,
et ibidem :

quam núnquam uobis Graíi | atque bárbari,
at Ennius semel (*al. saepe*): 'Scipio | inuicte,' et quidem nos: 'hoc motu radiantis Etesiae | in vada ponti.' hoc idem nostri saepius non tulissent, quod Graeci laudare etiam solent.

It has been suggested that the loss of *-d* from the termination of Ablatives Singular would leave an appearance of hiatus, a false appearance, to a critic of Cicero's time, just as the disuse of the Digamma gave Alexandrian critics a wrong impression of Homer's tolerance of hiatus. No doubt a line like the Saturnian of Naevius:

noctu Troiad exhibant capitibus opertis,

would, if written with the current form *Troia*, instead of the form actually used by Naevius, give the impression that Naevius had left an hiatus between *Troia* and *exibant*; and it is conceivable that Cicero's verdict is in some part based on a misapprehension of this kind. But it is impossible to explain it all away in this fashion. The instances which Cicero quotes are not instances of Ablative forms followed by seeming hiatus. And Abl. forms with final *d* would be found only in the earliest poetry, the poetry of Livius and

Naevius, and probably only in their non-dramatic writings. To Plautus, in whose time the final *d* after a long vowel (except in *med, ted*, § 5) seems to have been as definitely dropped in pronunciation as our final *b* in 'lamb,' the use of such a form in his lines which were reproductions of the language of every-day life was impossible. Cicero's statement must be accepted as an expression of the opinion of competent criticism in the last century of the Republic, that hiatus was a feature of early, in contrast to contemporary, poetry.

36. Now this opinion is one that cannot be arbitrarily put aside. Ritschl's attempt to restrict hiatus in Plautus within the narrow limits to which Terence seems to confine it (see Leo *Plaut. Forsch.* 3), involves too much tampering with the MSS. (cf. Klotz *Grundzüge*, p. 14). Why should we accept the evidence of the MSS. for line after line and reject it as soon as an hiatus appears?

One answer to this question has recently been given which would throw discouragement on our efforts to discover Plautus' usage in regard to hiatus. It is said¹ that the earliest edition of the works of Plautus was made at that archaizing period in the Early Empire, when the belief that each and every form of hiatus was tolerated in the archaic poetry shewed itself in the verses written in imitation of the early style². And it is argued that the editors, while they would use the resources then available to them, but now lost to us, in remedying other defects of the lines, would make no attempt to remedy a line which suffered from hiatus. They would not recognize hiatus as a defect. So when our MSS. (AP^A) agree in exhibiting a line with hiatus, we should not, it is urged, believe that this is the form in which Plautus wrote the line, but we should accept it as a corrupt form, which might have been emended by the ancient editors with the help of the materials at their command, but which we at this late period can hardly hope to emend.

This theory, it appears to me, may, like its neighbour-theory of the close connexion of our two earliest MSS., A and P^A (above,

¹ Leo, *Plautinische Forschungen*, ch. i. His views are criticized by Seyffert in *Berl. Philol. Wochenschrift*, 1896, pp. 234, 264, by Redslob in *Literarisches Centralblatt*, 1895, p. 1761, and by others. Leo in his edition of Plautus leaves as a rule unemended all lines whose only defect is Hiatus, even those for which we have only the evidence of P, a single mediaeval MS. (i. § 3). Since mediaeval scribes erred as often in omitting a syllable or word as in inserting one, the number of lines of this kind is naturally very considerable, and quite disfigures Leo's text. The subsequent discovery of the readings of T has here and there supplied the omission.

² The acrostic Arguments of the plays of Plautus favour Hiatus. See my note on the Argument of the *Captivi*.

ch. i. § 18), be disproved by an examination of the facts. If we find that the instances of hiatus on which our MSS. agree, admit of being grouped round one or two types, and that these types of hiatus have in themselves an intrinsic probability, then we shall have grounds for ascribing the hiatus to Plautus himself. Of course the two ancient recensions which these MSS. represent may from the first have shared in a certain number, probably a very limited number (i. § 18), of corrupt readings which left a false hiatus in this or that line; while other corruptions (especially the 'modernization' of unfamiliar forms like *illíc* Nom., *illíc* Dat., *illunc*, *horunc*, *ipsus*, *med*, *ted*, *úti*) may have found their way at different periods into the one text and the other with the same result. But while all this makes the discovery of Plautus' actual rules of Hiatus a difficult task, it does not by any means make it impossible.

That Latin *h* had at some early (probably very early) period a stronger sound (cf. dialectal *foſtis* for *hostis*, like our dialectal '*thof*' for '*though*') than it had in classical Latin is certain. I can however see no reason for believing it to have retained this in Plautus' time (cf. § 15), and cannot accept the theory that initial *h* may disqualify elision in Plautine verse. (Birt in *Rheinisches Museum*, liv. 40, gives a full list of available passages.) Plautus left hiatus in, e.g., '*qui amat*' as readily as in, e.g., '*qui habet*.'

37. Under what circumstances then do we find Hiatus in the lines of Plautus, so strongly supported by the evidence of MSS. and by analogy from other Latin poetry or by 'à priori' considerations, as to seem worthy of our acceptance?

For a full list of examples of Hiatus in Early Poetry see Maurenbrecher *Hiatus und Verschleifung im alten Latein*, Leipzig, 1899. The author goes to the other extreme from Ritschl and accepts many apparent examples for which the manuscript evidence is not sufficiently free from doubt. He adopts also what seems to me a mistaken principle, and pays regard to the nature of the ending (*-m*, *-ā*, *-ē*, etc.) of the words rather than to the intonation of the clause in which they stand. There is no evidence that one long vowel was treated differently from another in respect of hiatus or that a final syllable in *-m* was not in this respect precisely on a par with a final long vowel—any long vowel.

(1) **Metrical Hiatus**, at the end of the first hemistich of long lines,—Iambic, Trochaic and Anapaestic Septenarii and Octonarii, Cretic and Bacchiac Tetrameters, &c., e.g.:—

Rud. 388 Sed quíd flet? Ego dicám tibi: | hoc sése excruciat
ánimi (Iamb. Sept.),

Amph. 208 redúcturum, abiturós agro | Argívos, pacem atque
ótium (Iamb. Oct.),

Curc. 567 prūsquam te huic meae machaerae | óbicio, mastigia
(Troch. Sept.),

Bacch. 612 pétulans, próteruo, íracundo | ánimo, indomito, in-
cógitato (Troch. Oct.),

Mil. 1055 expróme benignum ex te íngenium, | urbícape, oc-
cisor régum (Anap. Sept.),

Cas. 188 néc mihi iús meum | óbtinendi óptiost (Cret. Tetram.),

Men. 968 ut ábsente eró rem | erí diligénter (Bacch. Tetram.).

(For a fuller list of examples see Klotz, *Grundzüge*, pp. 142 sqq. Syllaba Anceps is found at the same place; see above, § 33.) This is not real Hiatus of the kind referred to by Cicero. All that these scansions imply is that to Plautus these long lines were as much pairs of short lines as anything else, and that, e.g., *Rud.* 388 might be written:

Sed quid flet? Ego dicam tibi:
hoc sese excruciat animi,

just as we may write:

Of all the days that's in the week
I dearly love but one day;
And that's the day that comes between
The Saturday and Monday,

as four short or as two long lines.

Ritschl, however, in his opposition to the lax theory of previous editors, that Hiatus was admissible in any circumstances whatever in Plautus, set his face against even this Metrical Hiatus, so far as he could. His views were for a time accepted by his pupils, the editors of the large Teubner edition, so that in their earlier volumes the text has been systematically altered in avoidance of a supposed illegitimate hiatus of this kind. In the small Teubner edition these alterations have been discarded. Some details regarding the extent to which two closely connected words are allowed this Metrical Hiatus, e.g. *molesta||es*, will be found in Brock, *Quaest. Gramm.* 172.

Klotz (*Grundzüge*, pp. 165 sqq., 208 sq.), although he rightly denies the possibility of Plautus allowing hiatus at the mere caesura of an Iambic Senarius, thinks that ancient editors of Plautus allowed it, and that lines like *Aul.* 399:

congrum, muraenam | exossata fac sient (*v.l.* c. m. exdorsua, quantum potest),

are 'doctored' lines, of which he finds some 70 or 80 examples in Plautus. Seyffert (*Berl. Phil. Woch.* 1891, pp. 878 sqq.) has succeeded in throwing strong doubt on this theory.

38. (2) **Prosodic Hiatus**, by which a final long vowel or syllable ending in *-m* is neither elided nor wholly unaffected before

an initial vowel, but is scanned as a short syllable. That this treatment was a natural tendency of the language we see from words like *prēhendo* for *prae-hendo*, *cōmest*, *comitium* (but *coetus*), *circūit* (but *circitor*, with elision) for *circum-it*. A short vowel is elided, e.g. *suaveolens* pronounced *suav'olens*, *antehac* pronounced *ant'hac*¹.

Instances of Hiatus and of Elision in Compounds or Word-groups are: *intrōibis* Bacch. 907, *intr(o) ibo* Pers. 77, &c., *intrōierit* Trin. prol. 10, *circūmirier* Curc. 451, *circūmis* Rud. 140, *circ(um)itione* Andr. 202, *dom(um)-itionem* (spelled *domuitionem* Pacuvius 172 R.; for the pronunciation cf. Rhetor. ad Herenn. iii. 21. 34). With the hiatus in *flagitiūm-hōminis* (the normal ietus and apparently accentuation) compare *manū-emitto* (Curc. 497). We find elision in *anim(um)-adverto*.

39. So meagre and uncertain are our remains of Saturnian Verse that it seems impossible to formulate with certainty the precise laws of the metre, and it is dangerous to quote from them precedents for any practice in Latin versification². Still the patent regard in that early metre for the number of syllables in the line entitles one to say that it is at least probable that (1) a long final vowel, (2) a final syllable ending in *-m*, were allowed in Saturnian Verse to stand in this kind of Hiatus before an initial vowel, as a short final vowel would not be allowed, e.g. *patrem suum supremum optimum* | *appellat*, like *dabunt malum Metelli Naevio poetae*. (For details see *Amer. Journ. Philol.* xiv. 309.)

In other branches of Latin poetry we find the same practice, e.g.

Virg. *Ecl.* viii. 108 *credimus? an quī āmant ipsi sibi somnia fingunt?*

Catull. xcvii. 1 *non (ita me dī āment) quicquam referre putavi.*

These two scansiones are not artificial scansiones. They reflect the actual pronunciation of these phrases in everyday life. In Plautus *qui* is similarly treated in the phrases *qui amat*, *qui amant*, *qui habet*, *qui habent*, &c. (for instances, see *Journ. Phil.* xxvi. 296), and the adjuration has the metrical form *ita me dī āment* normally (for instances, see Hauler's note on Ter. *Phorm.* 165).

Virg. *Aen.* vi. 507 *tē, āmice, nequivi*; Hor. *S. i.* ix. 38 *si mē āmas*; *S. ii.* ii. 28 *cocto nūm ādest honor idem?*; Lucret. ii.

¹ If Horace wrote *malē ominatis* and not *male nominatis* (*δυσώνυμος*), it must have been a reminiscence from earlier poetry when *malē* was still the pronunciation (above, § 16).

² As Klotz has attempted to do in his *Grundzüge*, using the old-fashioned 'quantitative' theory of the Saturnian Metre.

681 *cŭm* ōdore; Lucil. xxx. 24 M. *quō* ēam; i. 32 *quām* hōmo, &c.

The restriction seems to be that the shortened but unelided syllable shall be united with another short syllable in the same arsis or thesis, as we find also in these (rarer) examples of iambus-words:

Virg. *Ecl.* iii. 79 et longe 'formose, vale, *vālě*,' inquit, 'Iolla' (cf. Ovid *Met.* iii. 501 'vale *vālě*,' inquit).

Ovid *Am.* ii. xiii. 21 lenis ades precibusque meis *fāvě*, Ilithyia.

Elision of iambus-words is avoided by the Classical poets. (For details see Mueller *Res Metr.*² p. 340.) Cf. Ennius *Ann.* 320 M. *dum quidēm unus homo*.

40. And this is the common type of the Plautine instances too. The words which exhibit Hiatus are usually words (far more often monosyllables than iambus-words) on which a certain stress would be laid in pronunciation, e.g.

Cas. 724 Bone uír, salue. Fateór. Quid fit? *Tŭ* amás: *egō* esurio ét sitio (*Anap.*).

Men. 115 *quō* ego eam, quām rem agam, quíd negotí geram (*Cret.*).

(Interrogatives had a strong stress in a Latin sentence; see Appendix.)

Merc. 479 *Túdm* amicam. Nímium multum scís. Tuis ingrátíis (*AP*).

Amph. 622 nón soleo ego somnículose *érĭ* imperia pérsequi (*P, A n. l.*).

Stich. 152 sí quae forte ex Asia nauis *hērĭ* aut hodie uénerit (*AP*).

Pseud. 319 úna opera alligém fugitiuam *cánēm* agninis láctibus (*AP Nonius*).

(For a fuller list see Klotz, *Grundzüge*, pp. 123 sqq. Examples like the four last are disallowed by many editors.)

The Pronouns *tu, te*, when emphatic, are, as a rule, not wholly suppressed by Elision, but stand in this Prosodic Hiatus (unless when the fuller forms *med, ted* are used), e.g. *Cas.* 724 (just quoted):

Men. 1076 *tŭ* erus es; *tu* séruom quaere; *tú* salueto; *tú* uale.

It is often metrically possible to scan either with elision or with prosodic hiatus (e.g. *Ad.* 97). Editors generally take the former course, but we have in *Cas.* 709 an indication in favour of the other; for here the nature of the metre seems to require *sĭ ěffěxis*:

sĭ effěxis hoc soleás tibi dabo et ánulum in
digitum aúreum et bona plúruma,

and in *Bacch.* 989*:

út scias *quā* hĭc scripta sient (Glyconic).

Perhaps the best plan to follow will be to suppose prosodic hiatus where there would be any stress on the word, e.g. *Mil.* 1124 quin sí uoluntate nólet, *uĩ* ětrudám foras; also *vaě illi*, &c. (on the normal incidence of ietus on *vae* in Dramatic Verse, see Richter in Studemund's *Studien*, i. 635); although, it must be confessed, we find instances of elision too, e.g. *Rud.* 249 Núnc abire hĩc decet nós. Q(uo), amabo, íbimus?, *Enn. Trag.* 77 R. q(uo) ápplicem?, as well as of hiatus with unemphatic words, e.g. *Pers.* 778 qui sũnt, *quĩ* erunt, quiqué fuerunt, quiqué futuri sunt pósthac. In *Most.* 1033 delúdicatust mé hodie indignis modis (*al. med*), 1035 delúdicatust m(e) hódie in perpetuóm modum, 1040 queis méd exemplis hódie ludificátus est, the different treatment of the Pronoun seems to be due to metrical exigencies only.

Similarly *ego*, *tibi*, *sibi*, when emphatic, e.g.

Pers. 61 unde *ěgō* hunc quaestum obtíneo et maiorúm locum.

Men. 389 ...*tíbi* et parasitó tuo.

In *Curc.* 369 we should probably leave *ego* in Prosodic Hiatus:

tũ tabellas cónsignato, hĩc ministrabit, *ěgō* edam.

Similarly the Possessive Pronouns, when emphasis is laid on them, stand in Prosodic Hiatus in lines like *Merc.* 479 (just quoted),

Aul. 463 qui simulauit *měĩ* honoris mittere huc causá coquos (*P, A n. l.*).

In *Asin.* 147 we should therefore leave *tuo* in Prosodic Hiatus:

tũō facit iussu, *tũō* imperio páret: mater tu, éadem era es.

Utĩ (under the Law of Breves Breviantes, *utĩ*; cf. *utin* *Hec.* 199), the fuller form of *ut*, is sometimes found in Prosodic Hiatus, e.g.:

Curc. 43 ita *ũtĩ* ocepi dicere: ei ancíllula est (*sed ita uti Ritschl*).

Richter in Studemund's *Studien*, i. 498, declares that this hiatus with monosyllables appears not to be tolerated in the penultimate thesis of Iambic and Trochaic Tetrameters. When metrical exigencies did not intervene and when the Pronoun or Conjunction had no special emphasis, I fancy that the choice of elision or hiatus was determined by the intonation of the sentence (see Appendix). Thus *quĩ* is elided before the emphatic *animum* in *Trin.* 312 *qu(i) ánimum vincant quam quos animus*, but before the enclitic *homo* (see Appendix) acquires a secondary accent and is left in hiatus in *Trin.* 305 &c., *quĩ* *homo*. Cf. *Trin.* 310 *tu s(i) ánimum vicisti potius qu(am) ánimus te* with *Trin.* 1068 *sĩ* *eris meritis, fiet*.

Of trisyllables, it is Cretic words which in non-dramatic Latin poetry exhibit this hiatus, e.g. Ennius' *Scipiō invictē* (*A.* 345 M.), *milia militũm octo* (*A.* 354 M.), Catullus' *uno in lectulō* (*v.l.* *lecticulo*) *erudituli ambo* (57. 7), Virgil's *Peliō Ossam* (*G.* i. 281), and *insulæ Ionio in magno* (*A.* iii. 211). Since the elision of a final long vowel, diphthong or *-m* in such words is patently avoided in classical poetry (cf. Luc. Mueller *Res Metr.*² pp. 342, 347), we may believe that in Latin pronunciation this hiatus was actually existent. In Dramatic Verse this kind of hiatus is chiefly to be looked for in Anapaestic Metre, since the dialogue metres do not allow such a

division of syllables between words as exhibits the metrical form ∪ ∪, – (iii. § 7). But we find examples even in the dialogue metres when the initial syllable of the following word is short, e.g.

Poen. 988 pro dí inmortales, *plúrimĩ* ad illúnc modum (cf. *AP*),

Poen. 176 se amáre uelle atque *óbsequĩ* animó suo (*P, A n. l.*).

(For other examples see Klotz, *Grundzüge*, p. 133. Many editors disallow this Hiatus.)

Of other than Cretic words we find, e.g.:

Cas. 258 *cuĩ* *homĩnĩ* hodié *peculi númmus* non est *plúmbeus* (*P, A n. l.*).

Most. 259 *úna operã* ebur átramento cándefacere póstules (*P, A n. l.*).

(Other examples in Klotz, *ibid.*) The principle which determines the elision and non-elision of these final syllables in Plautus has not yet been detected. It was probably some secondary sentence-accent, which, in the obscurity that covers the whole of Latin sentence-accentuation (see Appendix), still remains beyond our ken. It is noticeable that in *Cas.* 157 (Cretic):

faciam uti proinde ut est dignũ uitãm colat (*AP*),

Plautus changes *ut* to *uti*, presumably to avoid the hiatus *faciãm|ut*.

The abnormal hiatus in Ennius' epitaph (of unknown authorship and date):

aspicite, O cives, senis Ennĩ *imagineis formam* (? Ennii),

is quite isolated (cf. *Enn. A.* 588 M.). The rule is that in other than monosyllabic words the long syllable shortened in hiatus must be preceded by another short syllable, which along with the shortened syllable forms a resolved arsis or thesis.

41. But we also find monosyllables in Prosodic Hiatus that are equivalent to one 'mora.' They can sometimes be referred to word-groups, e.g. *dẽ-hordeo* in *Asin.* 706 (like *dẽhortor*, e.g. *Poen.* 674), *quãmobrem* in *Amph.* 552, *tãmetsi* in *Pseud.* 244:

demam hẽrcle iam de hórdeo tolútĩm ni badĩzas (*P, Nonius*);

Sceléstissimúm te arbitrór. Nam quam ób rem (*P, A n. l.*)?

redi ẽt respice ád nos, tamẽsi occupátu's (*P, A n. l.*);

but usually, perhaps always, they are better explained from the avoidance of the total suppression of a word by Elision, just as in the Greek Dramatists we find words like *τί* left unelided. Thus we have *cũm hac cũm istac* *Cas.* 612 (*AP*); *Most.* 392 *cũm hac, cũm ĩstac* (*P, A n. l.*).

Another example is:

Poen. 1054 *Nãm haúd repudio hospítium neque Cartháginem* (*AP*).

(Cf. Skutsch in *Berl. Philol. Wochenschrift*, Jan. 27, 1894.)

The extent to which the Dramatists permit the total elision of monosyllabic words has not yet been properly investigated. (Cf. Maurenbrecher *Hiatus*, pp. 153 sqq.) Podiaski (*Troch. Sept. Terent.* p. 10) denies the statement that Terence never begins Trochaic lines with a wholly elided monosyllable. Seyffert

(*Berl. Phil. Woch.* xvi. 847) discredits the total suppression by elision of *i*, 'go,' in the Dramatists, e.g. *Poen.* 1116, *Epid.* 164. The Classical poets avoid the elision of words like *sim*, *qui* Plur., *do*, *re*, *dem*, *rem*, &c. (see Luc. Mueller *Res Metr.*² p. 399 for details). Plautus normally scans *tum-t(u)-igitur* (see Luchs in *Hermes*, 1874, p. 105); *qu(em)-ad-modum* (perhaps *quēm ād modum?* Mil. 186), e.g. *Merc.* 352 (bacch.); *t(am)-etsi* (cf. Lucil. v. 8 M.); *qu(am)-ob-rem* (but *quam-nām-ob-rem*, Mil. 360). *Amph.* 552, *Pseud.* 244 are in Bacchiac metre, the metre that permits *cœpi* (§ 15).

42. From Metrical and Prosodic Hiatus we pass to Hiatus proper. This is found in Plautus in various circumstances:—

(3) before or after an Interjection (cf. C. F. Müller, *Plaut. Pros.* 723), e.g.

Truc. 161 O | Ástaphium, haud istóc modo solita és me ante appelláre.

Men. 731 eu | hércle, mulier, múltum et audax ét mala es.

Such hiatus is a feature of classical Latin poetry also.

(4) at a change of speaker, e.g.

Most. 798 Ut ístas remíttat sibi. | Haud opínor.

Poen. 698 Compléxum contrectáre. | Is, lenó, uiam.

For other examples, see Klotz, *Grundzüge*, p. 111. Cf. the Greek usage, e.g. *Soph. O. C.* 1757 (anap.): Παρὸς ἡμετέρον. | 'Αλλ' οὐ θεμιτόν. We have also Syllaba Anceps at a change of speaker (§ 33).

The ground for the tolerance of Hiatus and Syllaba Anceps here is the same as in the case of Metrical Hiatus, the pause at the close of the first speaker's remark. At the end of a line a final vowel stands without necessity of elision though the next line begins with a vowel, because there is a marked interval between the end of one line and the beginning of the next. For the same reason a short syllable might play the part of a long syllable at the end of a line because the following pause made up for its defective quantity. In the middle of a long line, at the end of the first hemistich, there was a possibility of a break of the same kind, though the break was not of constant occurrence as at the end of the whole line, nor, when it did occur, of so marked a character. Hence it comes that at this part of the line we have either, on the one hand, hiatus and syllaba anceps, or, on the other, elision. With elision, there would be no perceptible break between the two halves of the line, as there would be none in such lines¹ as the Iambic Octonarii of *Amph.* 250—262, which describe in rapid narration the battle between the Thebans and the Teleboi, and which generally lack Diaeresis (iii. § 12). There is a similar break between the

¹ We may compare two lines of Tennyson's 'Locksley Hall,' the first without, the second with a break at the end of the hemistich:

"Many a night from yonder ivied casement ere I went to rest
Did I look on great Orion sloping slowly to the West."

remarks of the first and second speakers in lines with hiatus or with syllaba anceps, at the close of the first speaker's utterance; whereas, with elision, the second speaker may be supposed to begin at the moment that the first has finished. Varro appears to have recommended the use of the sign | (a vertical stroke) to indicate syllaba anceps (and hiatus?) due to a pause (*Serm. Lat.* iv. frag. 74, Wilm.): quare in huiuscemodi locis poni oportet notam | transversam inter syllabas, frequentius ad extremum versum senarium et similes, si pro longa brevem habebunt extremam, ut in hoc:

amicus summus meus et popularis Getã.

It is possible that traces of this symbol survive in our MSS. of Plautus (see Schoell's *Intro. to Truculentus*, p. xxxiv.).

43. Even where there is no change of speaker there may be as marked an interval between two utterances of the same speaker. This will make our fifth form of Hiatus,

(5) when the same speaker resumes after an interval. For example, in *Poen.* 685 Lycus addresses the first part of the line to the audience, then going up to Collabiscus he addresses the second part to him:

Blande hóminem compellabo. | hóspes hospitem
Salutat, &c. (*AP*),

where the interval would in an English play be indicated by stage-directions, thus:

LYC. (*aside*) Blande &c. (*to Collabiscus*) hospes &c.

Cf. Stich. 270:

Sed éccum Pinacium, éius puerum. | hóc uide (*AP*).

Similarly in *Most.* 484 Tranio first requests the attention of Theopropides, then after a pause begins his story:

Ego dícam: ausculta. | út foris cenáuerat
Tuos gnátus, &c. (*P, A n. l.*).

44. There is a danger of being over-fanciful in these matters, and of attributing modern stage-conventions of enunciation to the ancient delivery of quantitative verse with or without musical accompaniment. Still there may be warrant for adding other cases, more open to question, in which hiatus may have been tolerated by Plautus:—

(6) Any marked pause in the line, where utterance would observe the intervals of action or gesture, such as

(a) emphatic reiteration¹, &c., e.g.

Pseud. 673 híc argentum,—híc amanti amíca erili fílio (*AP*).

Curc. 46 eam uólt meretricem fácere : | ea me déperit (*P, A n. l.*).

(b) asynthetic details of any kind², e.g. *Merc.* 745 :

uidére, amplecti, | ósculari, | ádloqui (*P, A n. l.*),

Men. 476 prandi, potauí, scórtum accubui, | ábstuli (*AP*).

(c) When a letter is read aloud. When one thinks of the traditional way of reading aloud a letter on the modern stage, the pauses occasioned by the pretended difficulty of deciphering the writing, or by the affectation of incredulity or of astonishment at what the letter is found to contain, or by the meaning glances directed at the audience, one persuades oneself that the numerous cases of hiatus in passages like *vv.* 756 sqq. of the *Asinaria* may have really come from Plautus himself. The Parasite is reading to Diabolus the draft of the proposed contract with Diabolus' mistress, and, I fancy, emphasizes in the earlier part the different provisions of the contract by appropriate pauses :—

Aliénũm hominem | íntro mittat néminem.

Quod illa aút amicum | aút patronum nóminet,

Forés ocllusae | ómnibus sint nísi tibi.

In fóribus scribat óccupatam | ésse se (*P, A n. l.*).

Under this category may be mentioned Hiatus with *eccum*, 'ecce hunc,' 'see him here!,' and like words, which is strongly attested by the MSS. more than once :

(1) after *eccum*,

Most. 686 Euge óptume *eccum* | aédium dominús foras

Simó progreditur (*AP*).

Men. 567 Atque édepol *eccum* | óptume renórtitur (*AP*).

Cas. 536 Séd *eccum* | égreditúr senati cólumen praesidiũm popli (*AP*).

(Cf. *Pers.* 392, ? *Pers.* 226, ? *Most.* 1127. Add *Capt.* 169, and see note);

(2) before *eccum* (less strongly attested),

Most. 560 Sed Philolachetis séruom | *eccum* Tránium (*P, A n. l.*).

Curc. 278 Videó currentem | éllum usque in platea última (*P, A n. l.*).

Men. 286 Penículum | *eccum* in uídulo saluóm fero (*P, A n. l.*).

Aul. 781 ¶ímmo | éccillám domi (*P, A n. l.*).

Stich. 260 Ventrí reliqui | *eccam* quae dicát 'cedo' (*A, eccam illam P*).

¹ Cf. Virg. *Ecl.* viii. 41 ut vidi, ut perii, | ut me malus abstulit error, *Ecl.* x. 13 illum etiam lauri, | etiam flevire myricae.

² If the long vowel in hiatus was shortened, there will be no 'irrational' thesis in these Cretics, *Most.* 152 : árte gymnástica, díscó, | hastía, pila, cúrsu, | armís, equo uictitabám uolup.

The following examples of Hiatus in lines with *ecum* belong rather to no. (5):

Stich. 270 Sed *écum* Pinacium eius puerum. | hoc uide (*AP*).

Aul. 712 Attát *ecum* ipsum. | íbo ut hoc condám domum (*P, A n. l.*).

Men. 898 Atque *écum* ipsum hominem. | óbseruemus quám rem agat
(*P, A n. l.*).

(*Pseud.* 410 and *Most.* 1120 are doubtful. Add *Truc.* 320.)

(*d*) between the clauses of an antithesis. Plautus allows Hiatus in lines like

Men. 881 Lumbí sedendo, | óculi spectandó dolent

(*P*, and so quoted by Ausonius),

Pers. 550 Úrbis speciem uídi, | hominum móres perspexí pa-
rum (*AP*),

just as Virgil allows it in *Georg.* i. 4 :

qui cultus habendo

sit pecori, | apibus quanta experientia parcis.

(*e*) before an emphasized word or emphasized initial syllable in such lines as

Poen. 89 Praesénti argento—hómini, si leno ést homo (*P, Nonius*),
where we should now-a-days indicate the interval by a dash after
'argento.'

Most. 1032 Turbáuit? Immo | éxturbauit ómnia (*P, A n. l.*).

It is not, I think, too fanciful to imagine that the speaker paused for a moment before selecting and articulating the suitable preposition for the Compound Verb '*ex-turbavit*' (cf. however v. 1112). There would be a pause, with a sly look at the audience, before uttering the soubriquet in *Amph.* 498 :

cũm Álcumena—úxore usurária (*P, A n. l.*).

Cf. *Stich.* 216.

I fancy that Prosodic Hiatus is justified by the same articulation of contrasted words in lines like :

Vidul. 87 Quom míhi qui uiuam cópiām inopí facis (*A, P n. l.*)

(*copia* from *cum* and *opi-*, *inops* from *in* and *opi-*),

Mil. 4 Praestringat oculorum áciēm in acie hóstibus (*P, Nonius*),

(?) *Epid.* 306 Nullum ésse opinor égo agrũ in agro Áttico (*P, A n. l.*)

(cf. *Men.* 98 Nam illíc homō homines nōn alit uerum éducat) (nām illic?)
(*P, Nonius*), though it must be allowed that Elision is frequent in such phrases,
e.g. *Amph.* 278 : Optumo optume óptumam operam dás, &c.

Alliteration gives prominence to initial syllables. Whether it may legitimize hiatus in lines like *Trin.* 540 is doubtful.

But Klotz's theory (*Grundzüge*, p. 108) that the utterance of a Proper Noun would be attended by a pause sufficient to justify hiatus, e.g.

Bacch. 354 senéx in Ephesum | ibit aurum arcéssere (*P, A n. l.*),
seems quite improbable, unless the hiatus can be referred to class (*e*), e.g.

Poen. 443 nam istí quidem hercle orátioní | Oédipo
opust, &c. (*AP, Priscian*).

In Naevius' famous description of a coquette, there is more than one example of Hiatus at a pause (*Com.* 75 R.):

quasi in choro pila
ludéns datatim dát se et communém facit,
aliúm tenet, alii ádnuít, alibí manus
est ócupata, | álii peruellít pedem,
alii dat anulúm spectandum, | á labris
aliu inuocat, cūm álio cantat, át tamen
aliís dat digito lítteras.

(The text and the line-arrangement are not free from doubt.)

Other examples of hiatus at a pause of some kind are:

Hec. prol. 1 Hecyra ést huic nomen fábulae; | haec cūm datast, &c.

Pseud. 349 Í, gladium adfer. Quid opus gladio? Quí hūnc occidam—
átque me (*AP*).

Stich. 221 logós ridiculos uéndo. | age, licémini (*AP*).

Most. 498 hic hábito; | haec mihi déditast habitátio (*P, A n. l.*).

Curc. 334 quód tibist, itém sibi esse, mágnam argenti—ínopiam. (*P, A n. l.*)
(ἐξ ἀπροσδοκίῃ for copiam).

Men. 1158 uénibunt seruí, supellex, fúndi, | aedes: ómnia (*P, A n. l.*).
(f. et aed. edd.)

Merc. 530 Ego té redemi: | ille mecum oráuit. Ánimus rédiit (*AP*).

Men. 1038 sáluom tibi ita ut mihi dedisti réddibo. | hic mé mane
(*P, Nonius*).

(For a fuller list see Klotz *Grundzüge*, pp. 104 sqq.)

Similarly Syllaba Anceps is the result of a pause of this kind. For example, the treatment of the last syllable of *venibit* as a long syllable seems to be justified by the pause that would certainly precede the mention of the climax in *Men.* 1160:

uénibunt seruí, supellex, &c.

uénibít—uxór quoque etiam, sí quis emptor uénerit (*AP*).

The 'hiatus Homericus' of a final vowel before a similar initial vowel, e.g. *λάαν ἄνω | ὤθεσκε ποτὶ λόφον*, which Aulus Gellius (vi. xx. 6) declares Catullus to have imitated with his *ebria | acina ebriosioris* (xxvii. 4), cannot be ascribed to Plautus (cf. *Stich.* 730 *únam amic(am) amámus*, *Merc.* 888 *Tú(am) amicam. Quid mé(am) amicam?*).

Lachmann's law of Elision seems not to be observed, e.g. *Poen.* 515 *plebei(i) et pauperes*. So scan *Pers.* 409 *pecunia(i) accipiter*, etc.

III. METRE.

Relation to Greek Models.

1. To understand Plautine Metre we must regard it as the last stage in the development of Greek Dramatic Metre. Its differences from its model are for the most part cases of progression along the same line as was followed on Greek soil, though some are due to a divergence on Latin soil, caused by the different character of the Latin and Greek languages. The free admission of trisyllabic feet (§ 7) into the Iambic and Trochaic lines of Plautus, as compared with those of Aeschylus and Sophocles, is merely a continuation of the course taken by the Greek Comedians themselves; the removal of the restrictions of this or that Metre to the expression of this or that feeling (§ 4), and the stichic use (i.e. the use in continuous passages) of some metres (e.g. Bacchiac, § 26, versus Reiziani, § 49) which were originally employed merely as occasional variations,—all this marks the last stage reached in the development of Greek Metre, a stage reached probably by the Alexandrian Dramatic writers. On the other hand, the great regard paid to the natural accent of words is something quite alien to Attic poetry, and is a result of the transference of Greek Metre to a country where the accent was an accent of stress and not an accent of pitch or tone, like the Greek (*Lat. Lang.* iii. § 1). The complete avoidance of such an incidence of ictus as *trahére*, *retrahére*, *detrachére*, and the partial avoidance of *perdére*, *disperdére* is due to the harsh effect produced by the clash of the natural accentuation, *tráhere*, *pérdere* with such an ictus (see Appendix).

For a fuller discussion of the relation of Latin to Greek Dramatic Verse, see Klotz, *Grundzüge*, pp. 3 sqq.

2. The Roman Tragedians found models for cantica in the choruses of their Greek originals. Thus Ennius' Anapaests in the opening canticum of his *Iphigenia* are a reproduction of those of Euripides (quoted in § 21); though we cannot suppose the Bacchiac passage in his *Thyestes* (vv. 303—6 R.) to have had any parallel in a Greek Drama of the fifth or even fourth century (§ 26). But Plautus cannot have been indebted for his cantica to Menander or any other poet of the New Comedy. The chorus, with its strophic and anti-

strophic responson, was characteristic of the Old Comedy and ceased to exist when the Athenian Empire fell. The New Comedy restricted itself to 'dialogue-metres,' especially the Iambic Trimeter. In Menander indeed there are traces of Anapaestic passages (for details see Blass in *Hermes* xxxiii. 655); but, so far as the extant fragments allow us to judge, this metre was used to a very limited extent. Moreover Menander and Diphilus are mentioned as having employed the 'Metrum Eupolideum' (Mar. Vict. p. 104, 4 K.); and the 'Versus Diphilius' takes its name from Diphilus; but yet Plautus cannot be supposed to have derived his wealth of metre from these poets. The *Miles Gloriosus*, probably one of the earliest of Plautus' plays, with its exclusive use of Iambic and Trochaic metres, except in one Anapaestic passage (vv. 1011—1093), seems to give a fairly correct impression of the New Comedy type. So do the plays of Terence, in which lyric metres are hardly found at all; although both he and Plautus are charged with a far more extended use of Tetrameters than they found in their originals¹. Of Plautus' plays we may add the *Asinaria* (127—137 Cretic), and the *Mercator* (vv. 335—363 Bacchiac and Anapaestic), which are almost wholly expressed in Iambics and Trochaics, whereas in a play like the *Casina* nearly every actor is provided with a song. The cantica in Roman adaptations from the New Comedy thus appear to have been an element added from some foreign source in obedience to the dramatic requirements of the time. In Plautus the cantica are monodies, not part-songs of a chorus², so that a derivation of them

¹ Marius Victorinus (fourth century A.D.), p. 78, 20 K.: scio plurimos adfirmare Terentianas vel maxime fabulas metrum ac disciplinam graecarum comoediarum non custodisse, id est quas Menander, Philemon, Diphilus et ceteri ediderunt. nostri enim in modulandis metris seu rhythmis veteris comoediae scriptores sequi maluerunt, id est Eupolin, Cratinum, Aristophanem, prologos itaque et primarum scaenarum actus trimetris comprehenderunt, deinde longissimos, id est tetrametros subdiderunt, qui appellantur quadrati. postea in consequentibus variaverunt: modo enim trimetros, modo addito quadrante vel semisse posuerunt, id est semipede adiecto vel integro pede iambo vel sesquipede. haec per medios actus varie; rursus in exitu fabularum quadratos, quales diximus in secunda scaena, locarunt. Cf. Quintilian's verdict on Terence's plays (x. i. 99): plus adhuc habitura gratiae si intra versus trimetros stetissent. For examples of the substitution of Latin Tetrameters for Greek Trimeters see Terence *Hecyra* 286 sqq. (=Apollodorus Carystius *Ἐκυρά* frag. 10 K.), 380 (=Ἐκ. frag. 11), Ennius *Medea Exul* frag. viii. R. (=Eurip. *Μήδ.* 366 sqq.), etc., etc. The Trochaic Tetrameter was, after the disuse of Saturnian Verse, the 'popular' metre of Rome, used, for instance, by soldiers in their rude songs at triumphs, e.g.:

 ecce Caesar nunc triumphat qui subegit Gállias.

² The fishermen in the *Rudens* and the overseers (*lorarii*) in the *Captivi* do not correspond in any way to the Greek chorus. Probably one of the number was spokesman for the rest.

from the choric strophes and antistrophes of Aristophanes is not wholly satisfactory. Besides, certain features of Plautus' Cantica are unlike anything in Aristophanes; for instance, the combination of certain metres in the same canticum, and especially the stichic use of some metres which are employed only as an occasional variety by the Greek Comedian (§ 1). Monodies make their appearance in the closing period of the Old Drama, a famous instance being the song of the Phrygian slave in the *Orestes* (vv. 1369—1502) with its novel combination of all kinds of metres; and in this point, as in so many others, Euripides appears as the founder of the later Dramatic school. How far the Middle Comedy differed from the Old in this respect we do not know. At Alexandria the Monody was much cultivated. The legitimate drama had been succeeded by what might be called Music Hall songs (*μαγῳδίαι*, *ἰαροῳδίαι*, etc.), whose singers wore the dress and acted the part of the personage depicted in the verses.

The pretty little song recently discovered in Egypt¹ is apparently one of these; for its stichic use of Dochmii cannot be satisfactorily paralleled from the Attic Drama. Twenty successive lines (vv. 24—43) are Dochmiac Monometers: *Μέλλω μαίνεσθαι*, || *Ζῆλος γάρ μ' ἔχει*, etc.

Prof. Leo² has accordingly proposed the very plausible theory that Plautus found his models for his Cantica in the contemporary Hellenistic *μαγῳδίαι* or *ἰαροῳδίαι*, which were much in vogue at Tarentum and other parts of Magna Graecia, and doubtless in Rome itself. It is to these that he would look for the immediate models for Plautus' stichic use of the Bacchiac metre (§ 26), the Versus Reiziani (§ 49), and for all the new types which occur in the Roman dramatists.

A comparison by Aulus Gellius (ii. xxiii.) of a passage of Caecilius with the original passage of Menander, gives us an interesting example of the way in which a Roman Comedian, for the sake of variety, substituted a lyric-passage or song for the dialogue-passage of his original. Menander's lines are Iambic Trimeters:

*ἐπ' ἀμφοτέρα νῦν ἢ πικληρος ἡ καλὴ
μέλλει καθευδῆσεν. κατέρχασται μέγα*

¹ Published by Mr B. Grenfell under the title of *an Alexandrian Erotic Fragment* (Oxford, 1896). For its metrical character see Wilamowitz in *Nachrichten der Götting. Gesellschaft*, 1896, p. 231.

² *Die Plautinischen Cantica und die Hellenistische Lyrik*, Berlin 1897, an extract from the Proceedings of the Göttingen Society (*Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, philologisch-historische Klasse*, Neue Folge, Band i., no. vii.).

καὶ περιβόητον ἔργον· ἐκ τῆς οἰκίας
 ἐξέβαλε τὴν λυποῦσαν ἣν ἐβούλετο,
 ἵν' ἀποβλέπωσι πάντες εἰς τὸ Κρωβύλης
 πρόσωπον ἢ τ' εὐγνωστος οὖς' ἐμὴ γυνή
 δέσποινα. καὶ τὴν ὄψιν ἣν ἐκτήσατο
 ὄνος ἐν πιθήκοις τοῦτο δὴ τὸ λεγόμενον
 ἔστιν. σιωπᾶν βούλομαι τὴν νύκτα τὴν
 πολλῶν κακῶν ἀρχηγόν. οἱμοὶ Κρωβύλην
 λαβεῖν ἐμ' ἐκκαίδεκα τάλαντα * * *
 τὴν ῥὴν' ἔχουσιν πῆχews. εἴτ' ἐστὶ τὸ
 φρύσαμά πως ὑπόστατον; μὰ τὸν Δία
 τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, οὐδαμῶς.
 παιδισκάριον θεραπευτικὸν δὲ τοῦ δόμου
 θάττον ἀπάγοι τις ἢ τέραν ἂν εἰσάγοι.

5

Cæcilius renders this by a polymetric Monody, consisting apparently of Anapaestic Tetrameters (1—3), Trochaic Tetrameters (4—8), Bacchiacs (9—10), Cretics (11—13), an Iambic Senarius (14), Glyconics (15), though the exact reading of the Latin as well as of the Greek passage is here and there doubtful:

is démum miser est, qui aérumnam suam nésцит occultá re
 ferre: ita me uxor forma ét factis facit, sí taceam, tamen indicium,
 quae nisi dotem omnia quae nolis habet: quí sapiet de mé discet,
 quí quasi ad hostis cáptus liber séruio salua úrbe atque arce.
 dum éius mortem inhio, égomet inter uíuos uiuo mórtuus.
 quaeén mihi quidquid plácet eo priuátum it me, seruátum <eam>?
 éa me clam se cúm mea ancilla ait consuetum. id me árguit:
 ita plorando, orándo, instando atque óbiurgando me óbtudit,
 eam uti uenderém. nunc credo inter suás
 aequalís, cognátas sermoném serít:
 'quis nostrarúm fuit integra aetátula
 quae hóc idem á uiro
 ímpetrarít suo quód ego anús modo
 efféci, paelice út meum priuarém uirum?'
 haéc erúnt concilia hodié: differár sermóne misér.

5

10

And in the *Stichus* of Plautus we have apparently two versions of the opening passage, taken from two different editions of the play, the one version in Iambic Senarii (vv. 48—57, omitted in the Ambrosian Palimpsest), the other in lyric metres (vv. 1—47). The *Liber Glossarum*, a mediaeval Latin dictionary, drawn in part from ancient sources, contains this statement: apud Romanos quoque Plautus comoediae choro exemplo Graecorum inseruit.

3. Since however these character-songs of the Hellenistic world may themselves be regarded as developments of the lyrics of Euripides and Aristophanes, we are justified in looking to the extant choruses of these earlier Dramatists for types which may have become popular on the Alexandrian stage and have passed ultimately to Rome.

Dimeter Catalectic (*princeps in Amoris vias*), whereas to Aristophanes v. 299 of the *Lysistrata* was an Iambic Tetrameter Acatalectic with 'syncope' of the first thesis of the third 'metrum' (τοῦτο πάση μὴχανῇ).

That curious 'Anacalasis' of Iambic metre, whereby a Choriambus (— ∪ ∪ —) takes the place of an Iambic metrum (∪ — ∪ —), which appears in the Greek choruses (and on special occasions even in dialogue-passages, e.g. Παρθενοπαῖος and φαιοχίτωνες), was probably not practised by Plautus. (On its use in Greek see Wilamowitz *Herc. Fur.* ii. p. 190.)

Nor have we reason to think that Plautus allowed a piece of prose to break the continuity of his verse, as Aristophanes did, e.g. *Eq.* 941 εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα.

But the Epiphonema, i.e. extra-metrical Interjection or address, e.g. *Nub.* init. :

ἰὸν ἰὸν,

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον,

is familiar to Plautus, e.g. *Cas.* 619 :

attat,

quid illúc clamoris, óbsecro, in nostrást domo?

(Cf. *Epid.* 181, *Ter. Phorm.* 485. Mar. Vict. 85 attests this usage.)

Some would find a syncopated Iambic Octonarius in *Cas.* 168 : nam ubi domi sóla sum sopór manus cáluitur (usually scanned as a Cretic Tetrameter); a syncopated Trochaic Trimeter Catalectic in *Cas.* 731 : A. út ego opinor nísi resistis. B. ὦ Ζεῦ (probably an Ionic Trimeter); a syncopated Iambic Septenarius in *Curc.* 102 : nam ubi tú profusu's, ibi egó me pérueлим sepúltam; an Iambic Octonarius with one 'anaclastic' metrum in *Trin.* 247 : ibi illa pendentém ferit; i(am) ámpliūs ōrat; nón satis. (On the 'Choriambo-Iambics' of *Ter. Ad.* iv. iv. see § 46.)

The question how far strophic arrangement can be found in Plautus' Cantica is discussed by Klotz, *Grundzüge*, p. 305; cf. Leo, *Plaut. Cant.*, p. 77.

5. The Colometry (in unscientific language, the arrangement in lines) of Plautus' Cantica, an arrangement which has been referred with some probability to the end of the second century B.C. (Leo, *Plaut. Cant.* 6), is not always easy to determine. The two ancient recensions of the text which are represented by our two families of MSS. (i. § 17) seem occasionally to have differed in this point. Thus *Pseud.* 1329—30 appear in the 'Ambrosian' recension as a long Bacchiac series :

A. Quid nunc? numquid iratus és aut mihi aút filiό prop-
ter hás res, Simó? B. Nil profecto.

A. Ī hác: te sequór. *B.* Quin uocás spectatóres simúl? *A.* Hercle me ísti hau solént,

but in the 'Palatine' recension as a Bacchiac Trimeter Catalectic followed by a long Cretic series:

A. Quid núnc? numquid íratus és

Aút mihi aut filio própter has rés, Simo?

B. Níl profectó. *A.* Ī hac: té sequor. *B.* Quín uocas Spéctatorés simúl? *A.* Hércle me isti hau solent.

(Cf. § 33; and for fuller details of the 'Ambrosian' and 'Palatine' Colometry, Studemund, *de Canticis Plautinis*. Berlin, 1864.) Unfortunately the original Colometry of the 'Palatine' recension has been to a great extent obscured in the extant representatives of the 'Palatine' family, owing to the scribe of their immediate original (*P*) having combined two or more short lines into one long line, and in various ways having departed from the colometry of the proto-archetype for the sake of saving space¹. Where we have not the testimony of the Ambrosian Palimpsest we are often left in great uncertainty regarding the proper arrangement of a Canticum. The discussion whether Plautus used this or that peculiar length of line, i.e. the Bacchiac Trimeter, is scarcely profitable, since, in the first place, in a large number of Cantica we cannot be sure of Plautus' own distribution of the lines, and in the second, where there is a 'system' or continuous run of a particular metre, the division of this 'system' into lines is usually a mere matter of caprice.

The Anapaestic 'system,' *Pseud.* 1315 sqq., was written in the 'Ambrosian' recension in Tetrameters, in the 'Palatine' as Dimeters; and most cases of divergence in the 'Ambrosian' and 'Palatine' Colometry are merely equivalent methods of writing down a metrical 'system.' The curious 'clausulae,' which are a feature of the Colometry of the Ambrosian Palimpsest, seem to indicate a metrical 'system': e.g. *Cas.* 673, a bacchiac passage, written in *A*:

A. Quid cum ea
negoti tibist? *B.* Peccaui:
illud dicere uilicum uolebam,

might be printed thus:

A. Quid cúm ea negóti tibíst? *B.* Peccaui: illud dicére uilicúm uolébam, as seven Bacchii (the sixth defective, § 33), or thus (Trim. and Tetram.):

A. Quid cúm ea negóti tibíst? *B.* Pec-
-caui: illud dicére uilicúm uolébam,

¹ We infer the Colometry of *P*^A:

(1) from *T*, (2) from the occasional retention in *P* (i.e. BCD) of capital letters as the initials of words which in *P*^A began the line, (3) from a sifting of the evidence afforded by the actual division of the lines in *P*.

or thus, with the abnormal *dicére* in its proper place (Tetram. and Trim.):

A. Quid cúm ea negóti tibíst? B. Peceauí: illud
dicére uilicúm uolébam.

What we call Synaphea of lines, i.e. the elision of a vowel at the end of one 'line' before the initial vowel of the next, is of course another feature that will vary according to the way in which we choose to print the cola or lines of a 'system.' It appears, for example, in this distribution of the Anapaests in *Aul.* 724 (they may also be written as one long line):

sedúlō? egomet me défraudau(i)
animúmque meum geniúmque meum,

of the Cretics in *Epid.* 173—4 (the distribution in the Ambrosian Palimpsest):

A. Réuereor filium. B. At pól ego te crédid(i)
uxórem, quam tu éxtulistí, pudore éxsequi.

6. The dialogue-metres of the Latin Dramatists do not compare (as metres) very unfavourably with their Greek originals in the few cases in which the latter have been preserved. Take for example the opening lines of Ennius' *Medea Exul* and Euripides' *Medea*:

Utinám ne in nemore Pélio secúribus
caesa áccidisset ábiegna ad terrám trabes,
neue índe nauis íncohandi exórdium
coepísset, quae nunc nóminatur nómine
Argó, quia Argiui ín ea delectí uiri
uectí petebant péllem inauratam árietis
Colchís, imperio régis Peliae, pér dolum.
nam númquam era errans méa domo ecferret pedem
Medéa, animo aegra, amóre saeuo saúcia.

εἴθ' ὥφελ' Ἀργούς μὴ διαπτάσθαι σκάφος
Κόλχων ἐς αἶαν κυανέας Ξυμπληγάδας,
μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
τμηθεῖσα πένκη, μηδ' ἐρετμῶσαι χέρας
ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρας
Πελία μετῆλθον. οὐ γὰρ ἂν δέσποιν' ἐμὴ
Μήδεια πύργους γῆς ἐπλευσ' Ἰωλκίας,
ἔρωτι θυμὸν ἐκπλαγέωσ' Ἰάσονος.

It must not be supposed that the Latin Iambics and Trochaics are quite inartistic reproductions. In some respects the Roman writers follow stricter laws of composition than the Greek. They are more particular with regard to Caesura. While Iambic Trimeters without Caesura are frequent in Aristophanes', they are rare in

¹ The poets of the New Comedy are more careful in the matter of Caesura than Aristophanes (see Perschinka, *Dissert. Philol. Vindob.* iii. p. 366).

Plautus and Terence, and in many of the cases where they occur some special effect is aimed at. Thus *Men.* 750, with its scanty Caesura, suits the staccato tone of a surprised question:

negás nouisse mé? negas patrém meum?

as also *Most.* 946 (cf. *Bacch.* 257):

Érus hic noster pótat. Erus hic uóster potat? Ita loquor;
and *Trin.* 1094 is comically appropriate to the tone of reproach:

O Cállices, O Cállices, O Cállices;

there is dogged obstinacy in the rhythm of *Pers.* 373:

dicát quod quisque uúlt: ego de hac senténtia
non démouebor;

while the impatience of the speaker is expressed by the defective rhythm of *Asin.* 325, a Trochaic Septenarius:

quín rem actutum edísseris? cupió malum nancíscier.

Sometimes the absence of Caesura is necessitated by the exigencies of fitting long words into a line, e.g. *Aul.* 510 *flammárii, uiolárii, carinárii*.

For fuller details, see Klotz, *Grundzüge*, pp. 187 sqq. Seyffert in *Berl. Philol. Wochenschrift* xviii. 977 points out how often a caesura-less Iambic Senarius has Diaeresis at the fourth foot, e.g. *Stich.* 300:

secúndas fortunás decent || supérbiae.

Another matter in which the Roman Dramatists are more careful than the Greek is their avoidance of a monosyllabic ending of Iambic and Trochaic lines.

For details, see Klotz, *Grundzüge*, pp. 188 sqq., 248. He points out that Terence and Ennius (not Plautus) are favourable to a monosyllabic ending after elision, e.g. *Eun.* 859: *conséruiam? uix me cóntineo, quin inuolem in (capíllum, &c.).* (Cf. *Men.* 592.) Full details regarding Terence's practice are given by Fabia in *Rev. Philologie*, xvii. 32.

Leo seems right in his protest (*Plaut. Cant.* 8) against the attribution to Plautus of such metrical 'barbarisms' as 'Iambic' (or Trochaic or Anapaestic) 'Tripodies,' 'Pentapodies,' etc., 'brachycatalectic' and 'hypercatalectic' lines, and the like.

Still it must be allowed that the introduction of Spondees into the 'even' feet of Iambic and the 'odd' of Trochaic lines spoils the rhythmical effect of these lines in the Latin Drama. It was eschewed by more fastidious imitators of Greek Iambics, like Catullus and his successors (except Phaedrus). (For details see Luc. Mueller, *Res Metr.*² pp. 524 sqq.)

The patriotism of some Roman writers on Metre led them to defend this concession on the ground that it makes verse a more exact reproduction of every-day speech (Mar. Vict. p. 132, 28 K.; Terent. 2237 K. in metra peccant arte, non incitiâ).

What harmonious effects can be attained even with this concession we see from the graceful prologue in which Laberius makes his dignified remonstrance to the Dictator who had forced him to appear on the stage:

Necéssitas, cuius cûrsus transuersi ímpetum
uoluerunt multi effûgere, pauci pôtuérunt,
quo mé detrusit paêne extremis sénsibus!
quem nûlla ambitio, nûlla umquam largítio,
nullûs timor, uis nûlla, nulla auctóritas
mouére potuit ín iuuenta dé statu:
ecce ín senecta ut fáçile labefecit loco
uiri éxcellentis ménte elemente édita
summissa, placide blándiloquens orátio!
etenim ípsi di negáre cui nil pôtuérunt,
hominém me denegáre quis possét pati?
ego his tricenis ánnis actis sine nota
equés Romanus é Lare egressûs meo
domúm reuertar mímus. nimirum hóc die
unó plus uixi míhi quam uiuendúm fuit.
Fortúna, immoderata ín bono aequé atque ín malo,
si tibi erat libitum lítterarum laúdibus
floris cacumen nóstrae famae frángere,
cur cûm uigebam mémbris praeuiridántibus,
satisfácere populo et táli cum poterám uiro,
non fléxibilem me cóncuruasti ut cárperes?
nuncíne me deícis? quó? quid ad scaenam ádfero?
decórem formae an dignitatem córporis,
aními uirtutem an uócis iucundae sonum?
ut hédera serpens uíres arboreás necat,
ita mé uetustas ámplexu annorúm necat:
sepúlcri similis nil nisi nomen rétineo.

A. Iambic.

7. The Iambic Trimeters of the New (and Old) Comedy shew 'resolved' or trisyllabic¹ feet to a much greater extent than the Trimeters of Aeschylus or Sophocles. The tribrach and anapaest are admitted into all feet (except of course the sixth), the dactyl into all the 'odd' feet, the third and fifth (as well as the first). Even a quadrisyllabic foot, the proceleusmatic² (⏏⏏⏏⏏), is occasionally found, e.g. λέγε ταχύ in Plato Com., fr. 188 K.:

οὗτος, τίς εἶ; λέγε ταχύ. τί σιγάς; οὐκ ἐρεῖς;

¹ Cf. Hephaestion, p. 152 W.: κωμικοῦ δὲ (λαμβικοῦ μέτρου) ἴδιον τὸ καὶ ἐκ τρισυλλάβων ὡς ἐπὶ τὸ πλεῖστον συγκεῖσθαι.

² Προκελευσματικός is the form found in Greek, *proceleumaticus* (without s) in Latin writers. For details of the use in Latin Iambic Verse of this foot, see Klotz, *Grundzüge*, pp. 347 sq., C. F. Müller, *Nachträge zur Plautinischen Prosodie*, Berl. 1871, pp. 56 sqq.

The Roman imitators of the New Comedy continue these concessions to resolved feet, and extend them by admitting the dactyl into the 'even' feet too. But at no period of Greek Dramatic Poetry is the iambic rhythm of the line sacrificed by the admission of spondees into the second or fourth feet¹. On the transference of the metre to Roman soil however this barrier is broken down. Plautus admits spondees into all feet (except of course the last).

Caesius Bassus (ap. Rufin. *Metr. Terent.* 556 K.), the friend and teacher of Persius, severely criticized that line of Terence which Horace was able to turn, with slight alteration, into a dactylic hexameter (*Sat.* II. iii. 264; cf. Persius v. 161), viz. Eun. 49:

exclúsit : renocat : rédeam? non, si me óbsecret.

Thus the second foot is composed of a spondee (-mūtē-) in such a line as:—

uin cómmutemus? túam ego ducam et tú meam?

A spondee-word or word-ending, however, such as would involve marked discrepancy of metrical ictus from the natural accent, is not favoured. Thus a line is not very frequently found of such a form as:

uin cómmutem? uin túam ego ducam et tú meam?

where the 'irrational' thesis is the accented syllable of the word.

On the regularity of Caesura in Latin Iambic Verse see § 6. The Caesura in the Senarius usually follows the first thesis of the second metrum and is sometimes 'latent' Caesura, e.g. *Trin.* 759:

Pōtin ést ab amic(o) alicúnde ēxorārī? Pōtest.

(For fuller details see Klotz, *Grundzüge*, pp. 187 sqq.)

Here are some examples of this unusual type of spondee:—

Trin. 410 Quam sí tu obicias fórmicis papáuerem (*AP, Charisius* 83:

Quam si formicis obicias papauerem *Nonius* 220).

Curc. 371 Beátus uideor: súbduxi ratiúnculam.

Capt. 192 Ibo intro atque intus súbducam ratiúnculam.

They are usually due to the necessity of getting polysyllabic words into the line. A fuller list is given by Klotz, *Grundzüge*, pp. 325 sqq., from which it appears that a form like *sālīēndō*, *ūtā cūrsū* is less avoided than a form like *fórmicis*. The

¹ Iambic, like Trochaic and Anapaestic Metre, was scanned by Dipodies, not by single feet. The chief metrical ictus of the line, in other words the syllables at which the baton of a conductor keeping time would fall, were in an Iambic Trimeter the 2nd, 4th and 6th Arses (in a Trochaic Tetrameter the 1st, 3rd, 5th and 7th). Hence the necessity of exhibiting the metre in its pure form at these parts of the line (Bassus ap. Rufin. 555 K.; Terent. 2246 sqq. K.).

rule has also been stated in this form: 'Before a final polysyllable which is commensurate with an Iambic 'metrum' a spondee-word or word-ending with clash of ictus and accent is tolerated.'

Elision redeems the rhythmical fault. No exception is taken to a line like *uin cōmmut(em) autem? tūam ego ducam et tū meam?* Elision in the last foot of an Iambic Senarius is not much favoured by Roman Dramatists, e.g. *Men.* 898 *quam r(em) agat.* (For details, see Klotz, *Grundzüge*, p. 247.) Two spondee-words (or word-endings) with clash of ictus and accent are never found together, e.g. 'consúl, censór' (Klotz, p. 327). On monosyllabic endings of lines see § 6.

8. Spondees play a great part in the lines of the Roman Dramatists¹. The fifth foot is more frequently a spondee than anything else, so that the 'Law of the Cretic' observed by the Greek Tragedians² is quite unknown in Latin Comedy or Tragedy. The fifth foot may be an iambus only in the line-endings (1) $\cup - \cup \asymp$, (2) $\dots \cup, - \cup \asymp^3$, e.g. *imaginem, ubi ambules, iamque se-daret*, and occasionally (3) $\cup (,) \cup \cup -$, $\cup \asymp$, e.g. *reue|niúnt domum, in al|iúm diem, erus o|perám dare.* (On this occasional ending see Luchs in Studemund's *Studien auf dem Gebiete des Archaischen Lateins* I. i.) But an iambic line (Senarius, Octonarius, &c.) or hemistich may not end with two iambus-words (which indeed are avoided at any part of the line; cf. Klotz, *Grundzüge*, p. 237; Seyffert in *Berl. Philol. Wochenschrift* xviii. 976), nor with an iambic ending followed by an iambus-word. Thus *Capt.* 5 *Sed is quo pacto séruiat suo sibi patri* would not be metrical if we changed the ending to *suó sibi serrúát pátrī*; nor *Poen.* 1334 in *séruitute hic filias habuít tuas*, if the order were *habuit filiās tūās*.

The ending *malam crucem* is allowed to end a line, because the phrase constituted a single word-group, being capable of taking an attributive Adjective, e.g. *maxumam malam crucem* :

Cas. 611 Ducás easque in máxumam malám crucem.

The reason why two iambus-words were avoided was probably that the recurrent discrepancy between metrical ictus and word-accent was displeasing. In *Amph.* 991 *Patér vocát me* the last two words would probably be pronounced together with accent on the last syllable of *vocat*, owing to the enclitic nature of the Pronoun, *vocat-me*. So *bonan fide* is allowed to end an Iambic line, because *bonan* had the accent on the last syllable, *Most.* 670 *Tuus émit aedis*

¹ In the Greek New Comedy too we find Spondees in the odd feet (especially the third and fifth) rather more frequently than Iambic and Trisyllabic feet together. In Seneca's Tragedies the fifth foot is, we may say, always a Spondee. (Cf. Diomedes, p. 507 K.: Iambus tragicus. hic, ut gravior iuxta materiae pondus esset, semper quinto loco spondeum recipit.)

² Not by the Greek Comedians to the same extent.

³ By a comma is indicated the ending of a word.

filius. Bonán fide? On other exceptions, or apparent exceptions, see Klotz, *Grundzüge*, p. 245.

9. In the treatment of Anapaests, Dactyls (and Proceleusmatics) care is taken by the Latin Dramatists (as by their Greek models) that these feet shall not be markedly out of proportion to the Iambus which they represent. Where one short syllable was the final of one word and the other short syllable the initial of a following word, the pause inevitable between the words added to the time of such an Anapaest or Dactyl, and made them unsuitable for use in Iambic (or Trochaic)¹ verse. So while Tribrachs are freely divided between words, an Anapaest of this form ... ∪, ∪ ∘, and a Dactyl of this form ∘ ∘, ∪ ... are not favoured, unless the two words are closely joined in pronunciation, like *propter-amorem* (see Appendix) in *Mil.* 1284 :

alium álio pacto próptēr āmōrem ní sciam.

To express the rule differently, the two syllables of a resolved thesis in Iambic (or Trochaic) Verse should not belong to separate words. Since the thesis of Iambic or Trochaic metre is properly a short syllable, the resolution of the thesis is really the substitution of two short syllables for one, and is itself 'irrational.' But its 'irrational' character would be unduly increased by the pause that inevitably attends upon the conclusion of a word.

In the first foot of the line, however, Plautus freely allows such an Anapaest (in Trochaic Verse, a Dactyl, § 16), e.g. *Mil.* 28 :

Āt indīligenter íceram. Pol sí quidem, &c.,

and indeed a small, subordinate word like *at* would be in pronunciation joined with the longer neighbouring word (see Appendix), so that a division like *āt indīligenter* would hardly be avoided at any part of the line.

Klotz, *Grundzüge* p. 304, is wrong in denying that the first foot of the line or hemistich was different from the others in respect of word-division (see Seyffert in *Berl. Phil. Woch.* 1891, p. 925). In the New Comedy, where the admission of trisyllabic feet into the Iambic Trimeter most nearly approaches the Latin usage, these feet are not divided between words, unless the words are closely connected. This division is found especially in the first foot (for details see Perschinka in *Dissert. Philol. Vindob.* iii.).

The division of a resolved arsis is not open to the same 'à priori' objections as the division of a resolved thesis, since the arsis in Iambic and Trochaic verse is a long syllable and is the metrical equivalent of two short syllables. Still, it is true that an Anapaest of this form ... ∘, ∘ ∘, and a Dactyl of this form ∘ ∘, ∪ ... is not quite the same as a trochee or an iambus. Even though it is the (long) arsis and not the (properly short) thesis that is resolved, the division

¹ Not Dactylic or Anapaestic Verse.

of this resolved arsis between words, i.e. the addition of the pause at the end of a word to the time occupied by the two short syllables, must have been felt, when the thesis was a long instead of a short syllable, to increase somewhat unduly the length of the dactyl or anapaest, and make them rather more than a fair equivalent of an iambus (or trochee). It is only in the first foot of the line (or hemistich) that such a dactyl (or in Trochaic verse an anapaest) is freely admitted by Plautus and Terence, e.g.:

Haut. 237 pērgīn īstuc priūs diiūdicare, &c.

For full details of the presence and permissibleness of these divisions in the Iambic and Trochaic lines of the Early Dramatists, see Maurenbrecher, *Hiatus und Verschleifung* pp. 25 sqq. *Merc.* 773-4 will serve as example of the unfavoured (v. 773) and the permissible (v. 774) divisions:

cur hic astamus? quīn abimūs? Incōmmodi
si quid tīb(i) ēuēnit, id non est culpā mea (*AP*).

The list given by Klotz on pp. 257 sqq. of his *Grundzüge* is to a great extent based on the wholly unwarranted assumption that the Law of Breves Breviantes (ii. § 16) is controlled by the metrical ictus of the verse, and not by the actual pronunciation of every-day life. Klotz accordingly will not recognize the pyrrich scansion of any iambus-word whose two syllables do not belong to the same arsis or thesis, and so scans, for example, *apūd* instead of *apūd* (the invariable scansion before a noun, ii. § 19) in *Pseud.* 645 (trochaic), which ends *rēs agitūr āpūd iūdices*; *sciō* instead of *sciō* in *Hec.* 398 (trochaic):

dīcam abortum essē: sciō nemini āliter suspectū fore,

where the strong pause between *esse* and *scio* would make the division ~, ~- very harsh indeed; *ubi* instead of *ubi* in *Aul.* 204 (trochaic):

crēdo edepōl, ūbī mētionem ego fēcero de filia,

though why *ubi* in the phrase *ubi mentionem ego fecero* should be refused the possibility of the pronunciation *ubi* is hard to see (cf. *Phorm.* 827 *sēd ubī nam*, an Iambic hemistich-ending). This theory that Plautus admits the ictus *quōs ubi* or *quos ūbi* (Dactyl), *ubi quōs* or *ūbi quos* (Anapaest), *ūbi quis* (Tribrach), but not *quīs ubi* (Tribrach), is usually defended by an appeal to Anapaestic Verse, in which we have numerous examples like *Poen.* 1185 *et pōl egō quōm* (cf. *Rud.* 188 *hancīne egō pārtē*), but very few like *Poen.* 1180 *tantūs ibī cliētarum*, and these, from the nature of the case, nearly always capable of another scansion, e.g. *ibī cliētarum* (Seyffert in Bursian's *Jahresbericht* 1895, p. 260). But the character of Anapaestic Verse, with its predilection for Diaeresis (§ 21), is unfavourable to such a collocation of syllables as ... ē, ~, ~'..., and the preference of a scansion like *pōl egō* to *pōl egō* in an anapaestic line is really due to the exigencies of the anapaestic metre. The scansion and pronunciation *egō* was the rule, *egō* the exception, as early as Plautus, in whose dialogue-metres we have Trochaic line-endings like *ēt egō vos*, *Mil.* 1138 (cf. *pōl egō nunc*, *Rud.* 238, Cretic), even under the stringent conditions which regulate this part of the line¹. Unluckily for Klotz's theory the appeal to Anapaestic Verse proves too much. It involves the rejection of *pōl egō* as well as of *pōl ubī*.

¹ Seyffert (*Berl. Philol. Wochenschr.* xviii. 1577) shews that *potin(e)*, *viden(e)*, *abin(e)*, &c. are not allowed to represent an iambus at the end of a line or hemistich in Plautus.

An Anapaest so divided, ... ◡ ◡, —, or a Proceleusmatic so divided, ... ◡ ◡, ◡ ◡, is also avoided. Editors therefore change the reading of *Most.* 40 that is offered by the MSS. :

germána inluuies, rústicūs hírcus, hára suis.

But the instances of this division, as of the last-mentioned, seem to be too numerous to be set aside altogether (see Maurenbrecher, *Hiatus* pp. 25 sqq.), e.g. :

Truc. 213 huic hómini amanti méa era apud nos naénĩām dixit dé bonis (*AP*: dixit domi *Festus*).

Phorm. 266 hic in nóxĩäst, ille ad défendendam catúsam adest. (noxast *edd.*)

Ad. 60 uenit ád me saepe clámĩtāns ‘quid āgis, Micio?’ (clamans *edd.*)

In Trochaic Verse an anapaest or proceleusmatic of this kind would involve the illegitimate metrical ictus *rusticus*, &c. (§ 1). In fact, the suitable place in Iambic or Trochaic verse for an arrangement of syllables of this kind ... ◡ ◡, — would be the beginning of the line or hemistich. A word like *rusticus* may be scanned as a dactyl in Trochaic verse only at this place in the line (§ 16), while the metrical ictus *rusticus* is tolerated only at the same place in an Iambic line (§ 1). But an arrangement like ... ◡ ◡, ◡ ..., e.g. *rusticus ager*, is quite unobjectionable in Iambic Verse, scanned —ĩcūs ā-, a tribrach. And when the two short syllables are not the ending of a polysyllabic word, even an anapaest and a proceleusmatic become quite permissible, e.g. *mālā mē* or *mālā mĩhĩ*.

10. The Iambic Tetrameter Catalectic (in Latin called Iambic Septenarius) shews in the Greek Comedians invariably the ending ◡ —, with the 7th foot an Iambus. The ending of a line like *Aristoph. Thesm.* 547 (◡ ◡ —):

ἐγένετο Μελανίππας ποιῶν Φαίδρας τε Πηνελόπην δέ,

is an exception, due to the exigency of bringing the Proper Name into the line. But in Latin there is the greatest freedom in the Septenarius ending, for the 7th foot may be Iambus, Spondee, Anapaest, Dactyl, or even Proceleusmatic, e.g.

Pers. 281 Dicísne mi, ubi sit Tóxilus? Dico, út perpetuō péréas (dactyl),

Pers. 286 Nam egō mé confido líberum fore, tú te numquā́m spéras (spondee).

For fuller details see Mohr, *de iambico apud Plautum septenario*, 1873; Meissner, *de iambico apud Terentium septenario*, 1884. If the line ends with a monosyllable, however, the 7th foot is always an Iambus, e.g. *Mil.* 1253:

Ut quaéro, amore pérditast te mísera! Mutuóm fit,

unless elision or another monosyllable precede, e.g. *Rud.* 303 nobis spes est (cf. 683, 684). (For details see Klotz, *Grundzüge*, p. 228.) And when the 7th foot



is an Anapaest or Proceleusmatic the second short syllable of the resolved thesis may not be a long syllable shortened by the Law of Breves Breviantes. Thus a line may end with e.g. *era iussit*, but not with e.g. *eraē iussa* (ii. § 29).

Marius Victorinus (p. 135, 25 K.) says of the Iambic Septenarius: frequens hoc comicis metrum et praecipue antiquae comoediae scriptoribus nostri quoque Plautus et Caecilius et Turpilius non aspernati sunt, Atellanarum autem scriptores appetiverunt: est enim iocosis motibus emollitum gestibusque agentium satis accommodatum.

11. The fourth foot of a Septenarius normally, and usually of an Octonarius (Tetram. Acatal.), when there is Diaeresis at the end of the hemistich, is an Iambus. Such Diaeresis is the rule in Septenarii and is as frequently present as absent in Octonarii.

Hiatus and Syllaba Anceps (ii. § 37) are allowed at the end of the hemistich. We have both in the same line in

Mil. 1226 Namque édepol uix fuit *cópiā* | adeúndi atque im-
petrándi.

Mil. 1239 Si pól me nolet *dúcerē* | uxórem, genua ampléctar.

Other examples are:

Asin. 419—20 qui látera conterám *tuā*, quae occálluere plágis. (But cf. § 8.)
abscéde ac sine me hunc *pérderē*, qui sémper me ira incéndit.

Asin. 591 Cur mé retentas? Quia *tui* | amáns abeuntis égeo.

Asin. 634 quas hódie adulescens *Diabolūs* ipsi daturus dicit.

Septenarii with irregularity of Diaeresis seem to occur in

Truc. 163 sed blánde, quom illuc quód apúd uós || nunc ést, apúd med
habébam (rather *apúd uós*; cf. ii. § 19).

Curc. 125 omnés: mihi haud saepe éuēniúnt || talés hereditátes (probably
ueniunt, possibly *euenunt*).

Asin. 552 qui saepe ante in nostrás scāpúlās || cicátrices indidérunt
(*scaplas*?).

Cist. 312 nimis lépide exconcinnaúit hāsc(e) || aedis Alcesimárchus
(scarcely *-uit*, ii. § 1).

Mil. 361 Respicedum ad laenam; quis illāec ést || muliér? Pro di im-
mortáles (*AP*).

Poen. 1245 et praedicabo quó mōdō uós || furtá faciatís múlta (*AP*) (scarcely
quōmōdō, ii. § 13).

Poen. 1265 Nam nóstra nutrix primūm mē || cognóuit. Ubi ea, amábo,
est? (*AP*).

Rud. 386 Sed dúce me ad illum ubi ést. Ī sán(e) || in Véneris fanum
huc intro.

Septenarii without Diaeresis are rare; with 'latent' Diaeresis frequent, e.g.:

Rud. 318 tortis superciliis, contracta frónte, fraudulénti.

Rud. 304 nisi quid concharum cápsimus incenáti sumus profécto.

Mil. 358 credo égo ístoc exempló tib(i) esse péreundum extra pórtam.

Rud. 1322 quid dáre uelis qui istaec tib(i) inuestigēt indicétque?

(For details see Klotz, *Grundzüge*, pp. 196, 212.) Octonarii without Diaeresis are suitable for rapid narration, e.g. *Amph.* 251—262; cf. 1076—1085. (Other instances in Klotz, p. 212.)

12. Iambic 'systems' in Cantica are not infrequent, sometimes written in Octonarii, sometimes in Dimeters and the like. For the use of the Iambic Dimeter Acatalectic as a 'clausula' to end a period Varro (*Serm. Lat. frag.* 67 Wilm.) quotes Accius' line (665 R.): *an hæc iam obliti sūnt Phryges?* In *Cas.* 709 sqq. we have a curious run of the 'metrum' ~-~--:

SI effēxis hoc, soleās tibi dabo, et ān-
ulum in digitum aūreum et bona plūruma.
Operām dabo.
Face ut impetres, &c.

(Cf. the 'pes thymelicus' (-~--~), on which see § 38.)

In *Amph.* 1067 (and elsewhere) we find an arrangement of this kind:

ut iācui, exsurgo. ardere censui aedis, ita tum cōfulgebant.
ibi me inclamat Ālcumena; iam ēa res me horrore ādficit.

(For further details see Leo, *Plautinische Cantica*, p. 33.)

13. In Terence a sudden change from Iambic to Trochaic metre or 'vice versa' is common enough. A single line at the end of a soliloquy, where the speaker changes his tone, often exhibits this change, and any sudden change of sentiment in a dialogue-passage is indicated by this change of metre. In Plautus the intermixture of Iambic and Trochaic lines is used to express unusual excitement or emotion. Examples will be found in *Capt.* 529 sqq. (where Tyndarus is in momentary expectation of being detected), *Capt.* iv. i. (where Ergasilus hurries with the news of Philopolemus' arrival), *Amph.* v. i. (Bromia's account of the portents at the birth of Hercules, vv. 1053 sqq.), e.g. vv. 1063—4

ubi quisque institerat, cōcidit crepitu. ibi nescioquis
māxuma
uōce exclamat: 'Ālcumena, ādēst auxilium, né time.'

It is possible that we have Terence's use of the change in *Bacch.* 404 and other passages (e.g. *Amph.* 252 sqq.). Mar. Victorinus (57. 14 K.) says: nam et Menander in comoediis frequenter a continuatis iambicis versibus ad trochaicos transit et rursum ad iambicos redit. On the blending of Iambic and Trochaic Metre in the same line, see § 4. For fuller details cf. Klotz, *Grundz.* p. 471.

B. Trochaic.

14. In Trochaic Verse, the prevalent types being the Septenarius or Tetrameter Catalectic and the Octonarius or Tetrameter Acatalectic, the same resolved feet are allowed as in Iambic Verse;

that is to say, beside the trochee and the spondee, we have the tribrach, the dactyl, the anapaest, and occasionally the proceleusmatic. The two last are not allowed by the Greek Dramatists.

Aul. 730, with its numerous resolved feet, well expresses the agitation of the speaker :

âbeam an maneam, an âdeam an fugiam? quid agam?—edepol nescio.

For details of the somewhat limited use of the Proceleusmatic in Latin Trochaic Verse, see Klotz, pp. 348 sqq. and C. F. Müller, *Nachträge*, pp. 56 sqq. According to Abraham, *Stud. Plaut.* p. 228, it is allowed when the fourth syllable could not take the ictus, e.g. *Amph.* 442 *nimis similést*, where the ictus 'similest' would be impossible.

Another example is *Trin.* 638 :

nûllum bñefícium ésse duco id, quóm, quoi facias, nón placet.

Ritschl, who disallowed a 'falling Proceleusmatic' in Dramatic Verse, proposed to read *benfícium* (*Opusc.* ii. 720) ; but his views on this subject are now generally abandoned.

Podiaski, *Troch. Sept. Terent.* pp. 23 sq., gives details regarding the comparative frequency of different feet in the various parts of the Trochaic Septenarii of Terence.

15. The spondee, which in Greek is not admitted into the 'odd' feet, the metrically important feet of trochaic dipodies (§ 7), is in Latin admitted into all except the seventh of a Septenarius. But, as we found with spondees in the even feet of iambic lines, a marked discrepancy of metrical ictus from the natural accent of the word is avoided. The 'irrational' long syllable is not also the accented syllable as a rule.

Here are some examples of this unfavoured rhythm :

Capt. 898 *Aéternûm* tibi dapinabo uictum, si uera autumas.

Trin. 648 *Praëoptauisti* amorem tuum uti *uirtutî* praepóneres.

Capt. 258 Quós tam grandi sim mercatus *praesentî* pecúnia.

For a fuller list, see Klotz, *Grundzüge*, pp. 325 sqq., and cf. above, § 7. Since a form like $\acute{\sim} - \acute{\sim}$ is more tolerated than $\acute{\sim} - \acute{\sim}$, he points out the greater likelihood of Prosodic Hiatus than of Elision in beginnings like *quóm árgentûm* (*Poen.* 519), *cûm amicis* (*Stich.* 580), *nám istorûm* (*Poen.* 584), &c.

16. The same displeasing divisions of dactyls and anapaests between words (§ 9) are avoided in Trochaic as in Iambic Verse. For example, a dactyl of the type $\acute{\sim} \sim \sim$ is favoured only in the first foot (see § 9) of the line or hemistich, e.g. *Asin.* 508 :

hóccine est pietátem colere, || mátrîs ímperium mínuere?

Terence hardly allows it even in the first foot. We have in *Andr.* 857, a line beginning with *trístis séueritas* (cf. *Phorm.* 863, 1012).

Other examples are :

Stich. 716 haúd tuum istuc est té uereri : || éříp(e) ěx ore tĭbias.

Naevius *Praet.* 6 R. Cómiter seném sapientem || cóntră řěd-hostit méa salus.

A dactyl-word (or proceleusmatic-word) or word-ending is not allowed as a fair equivalent of a trochee, but is tolerated in the first foot of a line or hemistich, e.g. *Epid.* 3. A word made dactylic by elision is readily allowed, e.g. *ěřípěr(e) óculos*.

As instances of the unfavoured division $\sim\sim$, \sim (with resolved thesis and long arsis) we may add :

Enn. *Trag.* 40 R. úbi illa < tua > paulo ánte sapiens uírginálĭs mōdéstia?
194 R. égo proiector quód tu peccas : tú delínquĭs, ěgo árguor.

Examples of the division of a resolved arsis with long thesis are :

Stich. 85 pérplexabilitĕr ěārum hodie pérpauĕfaciam péctora.
737 méa suauĭs, āmābilis, amoena, Stéphanium ad amorés tuos

(the ictus *amabilis* is abnormal, § 1). (For a fuller list see Klotz, *Grundzüge*, pp. 257 sqq., but note the remarks above in § 9.) On the rarity of Terence's admission of these licences, even in the first foot, see Podiaski, *Troch. Sept. Terent.* p. 9, Hauler's Introduction to the *Phormio*, p. 53.

17. The ending of a Trochaic Septenarius is more restricted than that of an Iambic Septenarius ; for the seventh foot must be either a trochee or a tribrach. But even when followed by Diaeresis, the fourth foot may be a trochee, a spondee, a tribrach, an anapaest and even (occasionally) a dactyl, e.g.

Cas. 406 Quid tibi istunc táctio ěst ? Quĭă Iúppiter iussĭt meus.
Bacch. 702 Núnc quid nos uis fácere ? Nĭl ěnĭm, nĭsi ut ametis, ímpero (cf. ii. § 25).

This use of a Dactyl implies that the line is regarded as one long line and not as two hemistichs. So Hiatus (ii. § 37) would not be consistent with a Dactyl in the fourth foot. We may not scan *Curc.* 476 : *in medio proptĕr canalem ibi ostentatorés meri* with *caná(lem) ĭbĭ | óstentatores* (see Skutsch in *Satura Viadrina*, p. 142).

The last syllable of the dactyl may be a syllable shortened under the Law of Breves Breviantes, e.g. *Trin.* 316, *Most.* 258.

For a fuller list see Skutsch in *Satura Viadrina*, p. 128. He adds as examples of a Proceleusmatic in this place *Amph.* 513, *Epid.* 202, *Pseud.* 704. For details of Terence's use of a dactyl see Podiaski, *Troch. Sept. Terent.* p. 16.

The rules stated in § 8 for the ending of the Iambic Senarius apply also to the ending of the Trochaic Septenarius, viz. that $\cup -$, $\cup \cup$ is impermissible. In a line like *Cas.* 395 :

Tibi permitto, túte sorti. Pérdis me. Lucrúm facit,
the ending *lucrum-facit* is apparently a word-group (i.e. a quadri-syllabic compound word) and does not break the rule.

18. Diaeresis at the end of the hemistich is normal in Octonarii and usual in Septenarii. Where it is not found at the end of the fourth foot, it generally appears at the end of the fifth, e.g.

Amph. 707 Nóluerit salutare. Inritábis crabronés. Tace.

Capt. 306 Qui ímperare insuéram, nunc altérius imperio óbsequor.

(For fuller details see Klotz, *Grundzüge*, pp. 209 sqq.)

Hiatus¹ is allowed at the end of the hemistich, e.g.

Men. 778 néscioquid uos uélitati | éstis inter uós duos.

For details regarding Caesura and Diaeresis of Trochaic Verse, see Klotz, *Grundzüge*, pp. 187 sqq., Podiaski, *Troch. Sept. Terent.* p. 19, Franke, *Caesur. Sept. Troch. Plaut. et Terent.*, Halle, 1894.

19. Of trochaic 'systems' in Cantica may be quoted *Bacch.* 969 sqq., which may be arranged thus:

cépi spolia. is núnc ducentos
númmos Philippos militi quos
dáre se promísit dabit. nunc
álteris etiám ducentis
úsus est qui dispensentur
ílio capto, út sit mulsum
quí triumphant milites,

on the pattern of passages like *Aristoph. Eq.* 621 sqq.:

κᾶν μακρὰν ὁδὸν διελθεῖν
ὥστ' ἀκοῦσαι. πρὸς τὰδ', ὦ βέλ-
-τιστε, θαρρήσας λέγ' ὥς ᾤ-
-παντες ἡδόμεσθά σοι.

(For fuller details, see Leo, *Plautinische Cantica*, p. 30.)

The 'excited' Trochees of the Greek Drama are well known from *Aristoph. Ach.* 204 sqq. (where the chorus rush on the stage in pursuit of Dicaeopolis):

τῇδε πᾶς ἔπου, δίωκε, καὶ τὸν ἄνδρα πυνθάνου, &c.

or from *Eq.* 247 sqq. (where the knights enter pell-mell):

παῖε, παῖε τὸν πανούργον καὶ ταραξιπόστρατον, &c.

¹ Syllaba Anceps is, of course, unrecognizable in Trochaic Verse. On Hiatus and Syllaba Anceps at the Diaeresis, see ii. § 37.

In Plautus we find Trochees similarly used, e.g. in *Aul.* 406 sqq. (where the cook hurries out of the house):

áttatae ciués, populares, incolae, accolae, áduenae omnes,
dáte uiam qua fúgere liceat, fácite totae pláteae pateant,

although Anapaests often play this part, e.g. in the excited utterances of the miser Euclio over the loss of his hoard, *Aul.* 713 sqq.:

perii, interii, occidi. quó curram? quo nón curram? teně, téně, quem?
quis? &c.

But extreme agitation and the excited change of mood are best indicated by alternation of Iambic and Trochaic Verse (§ 13).

C. **Anapaestic.** (See Audouin, *de Plautinis Anapaestis*, Paris, 1898.)

20. In the Anapaestic lines of the Greek Comedians the spondee (—), dactyl (— ∪ ∪), and occasionally the proceleusmatic (∪ ∪ ∪) (e.g. Aristoph. *Nub.* 916 διὰ σὲ δὲ φοιτᾶν οὐδείς ἐθέλει) are admitted along with the anapaest (∪ ∪ —). The same substitutes are recognized by Plautus. In the second part of the 'metrum' the Greeks do not tolerate a dactyl unless the first part also is composed of a dactyl. Of this rule too we find at least a partial recognition (but cf. *Pers.* 781, quoted in § 22) in Plautus. (Fuller details in Klotz, pp. 281 sqq.)

21. But while Diaeresis is required in Greek at the end of the hemistich², and is often found at the end of each individual 'metrum,' it is not affected by Plautus to the same extent (e.g. *Pers.* 778, 782, quoted in § 22; *Stich.* 22, 24, 25, 30, 35, 315, 317, quoted in § 23). To follow the Greek practice closely would bring the metrical ictus into constant clash with the natural accent, a thing alien to the spirit of Latin verse (see Appendix), so that Latin Anapaests should be constructed on different principles. From a sentence of Marius Victorinus (iii. p. 77 K.) it appears that Pacuvius was the poet whose name was associated with a reformed type of Anapaests which better suited the genius of the Latin language. The lines quoted from him (*Trag.* 350 R.):

Agite, íte, euoluite, rápite, coma
Tractáte per aspera sáxa et humum,

¹ In the Anapaestic, as in the Iambic and Trochaic Metres, two feet are required for the 'metrum' or metrical unit of the line. Hence a Dimeter is composed of four 'feet,' a Tetrameter of eight 'feet.'

² Though the Greek Comedians occasionally dispense with it, e.g. Aristoph. *Vesp.* 568 κἄν μὴ τοῦτοις ἀναπειθόμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει. We may illustrate the normal Diaeresis from our own accentual Anapaests: 'Over hill, over dale, thorough bush, thorough brier,' &c.

in contrast to the lines of Accius (*Trag.* 520 R.):

Inclýte, parua prodíte patria,
Nomíne celebri claróque potens
Pectóre, Achiuis classibŭs ductor,

exhibit a reconciliation of natural accent and metrical ictus which is gained by the sacrifice of the Greek requirement of frequent Diaeresis. This Latin type (called 'dactylic' by Marius Victorinus) would be the product of a long experience, just as the adaptation of the Greek Elegiac (see Appendix) was the work of successive generations of poets. Pioneers, like Plautus, in the adaptation of the Greek metres to Latin poetry, would not readily hit upon the proper device for turning out smooth lines. And so it is in his Anapaestic Metres that we find the most marked discrepancy between natural accent and metrical ictus in the poetry of Plautus. It seems difficult to believe that the same poet, who in other metres so successfully reconciles accent with ictus, should tolerate lines like :

Trin. 239 blandíloquentŭlus, harpágō, mendáx,
Bacch. 1088 stultí, stolidí, fatuí, fungí, || bardí, blenní, buccónes,
Pers. 753 hostíbŭs uictís, ciuíbŭs saluís, etc.

And yet we must remember that the Greek requirements of the metre, viz. diaeresis usually at the end of the 'metrum' and always at the end of the hemistich, were requirements which necessitated in any Latin line constructed on this pattern a constant discrepancy between ictus and accent. Lines like these of Anaxandrides (*frag.* xli. 39 sqq. K.):

πολυποδείων, χολίκων, δημοῦ,
φυσκῶν, ζωμοῦ, τευτλῶν, θριῶν,
θυννίδες ὀπταί, φυκίδες ἐφθαί,

could not be exactly reproduced except by lines like the above. No doubt a good many verses (e.g. *Trin.* 239 ?) have been referred to Anapaestic Metre in Plautus which really belong to other metres (e.g. Dactylic ?); for the tendency of Ritschl's time to declare every verse that seemed difficult of scansion to be Trochaic has been succeeded by a tendency to call them all Anapaestic. Still it remains an undoubted fact that a large number of passages, unmistakeably Anapaestic, shew the most pronounced disregard of the word- and sentence-accent. Inferences with respect to the accentuation of Latin words cannot therefore be safely made from Anapaestic lines, except in the case of the Law of Breves Breviantes (ii. § 23). That the

mere 'metrical ictus' or cadence of the line could affect the pronunciation of the word is as untrue for Anapaestic Metre as for the other metres (§ 9; ii. § 17, § 29). The incidence, for example, of the metrical ictus on the last syllable of *dictus* in such a line as Accius 534 R.:

diuísus: eum dictús Prometheus,

does not make the final *s* contribute to length by 'position' (ii. § 3).

We may compare the Greek and Latin Anapaestic type in Ennius' *Iphigenia* (177 R.) and its original, Eurip. *Iph. Aul.* 6:

Quid nóctis uidetur in áltisono
caeli clipeo? Temó superat
stellás cogens etiam átque etiam
noctis sublime iter...

Τίς ποτ' ἄρ' ἀστήρ ὅδε πορθμεύει;
Σείριος, ἐγγὺς τῆς ἑπταπόρου
Πλειάδος ἥσσων ἐτι μεσσήρης.

Ennius' famous lines from the *Andromache* (81 sqq. R.) are not unrhythmical:

O páter, O patria, O Priami domus,
saeptum áltisono cardine templum!
uidi égo te astante ope bárbarica
tectis caelatis, lácuatis,
auro, ébore instructam régifice,
haec ómnia uidi inflámmari,
Priamó ui uitam eútari,
Iouis áram sanguine túrpari.

A very fair adaptation of ictus to accent is found in the line preserved from Ovid's *Medea*:

feror húc, illuc, vae! pléna deo.

22. The favourite Anapaestic Metre in Plautus is the Tetrameter Catalectic and also Acatalectic.

The following passage of the *Persa* may serve to illustrate both forms (vv. 777 sqq.):

A. Qui súnť, quí erunt quiqué fuérunt quiqué futuri sunt pósthac,
solús ego omnibus antídeo facile, misérissimus hominum ut uiuam.

perii, interii, pessimus hic mi díes hódie inluxit córruptor, 779, 780
ita mé Toxílus perfábricauit itaqué meam rem diuécavit.

uehiclum árgenti miser éieci, amisi, neque quam ob rem éieci, habeo.

qui illúm Persam atque omnis Persas atque étiam omnis persónas

male di ómnes perdant, ita misero Toxílus haec mihi concíuit.

quia et fidém non habuí árgenti, eó mihi eas machinás mólitust: 785

quem póť ego ut non in crúciatum atque in cómpedes cogam, sí uiuam,
síquidem húc umquam erus rediérít eius, quod spéro—sed quid ego áspicio?
hoc uidē, quae haec fabulást? híc quidém pol potánt. adgrediár. ó bone uir,
saluétó, et tu, bona libertă. B. Dordálus hícequidemst. C. Quin iúbe

adirē.

789, 790

B. Adī, sī libēt. *C.* Agite, adplaudamus. *B.* Dordāle, homo lepidissīme, salue.

locus hīc tuos est, hīc āccumbē. fer[te] aquām pedibus. praebēn [tu], puerē?
A. Ne sis me uno digito āttigeris, ne te ād terram, seelus, ādfligam.

For details of Diaeresis in Anapaestic Tetrameters, see Klotz, *Grundzüge*, pp. 215 sqq. On its accompaniments, Hiatus and Syllaba Anceps, see above, ii. § 37.

When an Anapaestic line ends in a monosyllable the preceding foot must (see Klotz, *Grundzüge*, p. 232) be an Anapaest, e.g. *Bacch.* 1160:

sed quid istuc est? etsi iam ego ipsē quid sit probe scirē pūtō me.

23. The Anapaestic Dimeter is also common in Plautus.

Of the acatalectic form we may quote an example from the opening Canticum of the *Stichus* (vv. 18 sqq.). The passage is arranged in Dimeters in the Ambrosian Palimpsest, though it may also be treated as a continuous Anapaestic system, the various stages of which are marked by Catalexis (at v. 28, v. 32, v. 38):

A. Haec rēs uitae me, sōrōr, saturant,
 haec mīhi diuidiae et sēnio sunt.
B. Ne lācruma, sorōr, neu tūo id animo 20
 fac quōd tibi [tuos] patēr facerē minatur:
 spes ēst eūm melius fācturum.
 noui ego illum: ioculo istaēc dicit,
 neque illē sibi mereat Pērsarum
 montis, qui esse aurei pērhībentur, 25
 ut istuc faciat quod tū metuis.
 tamēn sī faciat, minime irasci
 (v. 28 Anap. Dim. Catal.)
 nam uīri nostri domo ut ābiēront,
 hic tērtius annus. *A.* Ita ut memoras. 30
B. Quom ipsi interea uiuānt, ualeant
 (v. 32 Anap. Dim. Catal.)
 neque pārticipant nos, nēque redeunt.
A. An id dōlēs, sorōr, quia illi sūom ōfficium 34, 35
 non cōlūnt, quom tu tuōm fācis? *B.* Ita pol.
A. Tacē sis, cauē sis audīam ego istuc.
 (v. 38 Anap. Dim. Catal.), &c.

The same play may supply an example of the catalectic form (vv. 313 sqq.):

A. Defēssūs sum pultādo.
 hoc pōstremumst. uae uōbis.
B. Ibo atque hunc compellābo. 315
 saluōs sis. *A.* Et tu salue.
B. Iam tū piscator fāctu's?
A. Quam pridem non edisti? 318
 (vv. 319—321 Anap. Tetram.)
 pudōr ādsit, non me appēlles. 322
B. Possūm scire ex te uerū?
A. Potēs: hōdie non cenābis. 324, 325

24. Anapaestic Monometers often stand at intervals within an Anapaestic system in Greek, and very frequently are put before the last line (colon) for the purpose of marking the close of the system. In the penultimate line, for example, of a passage of the *Thesmophoriazusae* (vv. 824 sqq.) we have a *παρατέλευτον* of this kind:

τοῖς δ' ἡμετέροις ἀνδράσι τούτοις	
ἀπόλωλεν μὲν πολλοῖς ὁ κανὼν	825
ἐκ τῶν οἰκῶν αὐτῇ λόγχῃ,	
πολλοῖς δ' ἑτέροις ἀπὸ τῶν ὤμων	
ἐν ταῖς στρατιαῖς	
ἔρριπται τὸ σκιάδειον.	829

Leo (*Plaut. Cant.* p. 25) arranges in corresponding fashion *Stich.* 328—330:

A. Tūos inclama, tūi délinquont,	328
ego quid me uelles uisebam	(328*)
nam mé quidē harum miserebat.	329
B. Ergo aúxilium properé latumst.	(329*)
C. Quisnam híc loquitur	330
tam própe nos? B. Pinaciũm. C. Úbi is est?	(330*)

although the Ambrosian Palimpsest agrees with the Palatine MSS. in writing the passage in three long lines.

25. The Anapaestic Metre, which seems to have held its ground to some extent even in the later Greek Comedy (§ 2), is the favourite metre of Plautus in his *Cantica*. Terence eschews it entirely, through dislike, I fancy, of that clash of ictus and accent which we have seen to be an inevitable accompaniment of Latin Anapaests (§ 21), and promotes the Iambic Octonarius to its place.

Anapaestic Metre in the Greek Dramatists often marks the solemn entrance of the chorus or of a leading personage on the stage. Since however this metre is the commonest metre in all the *Cantica* of Plautus, we are not warranted in selecting a particular passage where an entrance of this kind is described, and in supposing that Plautus was determined in his choice of this metre for this passage by the same considerations as appealed to the Greek Dramatists. The stock example of 'march-anapaests' in Plautus, viz. *Trin.* 840 sqq.:

sed quis hic est, qui in plateam ingreditur
cum nóuo ōrnatu speciēque simul?
pol quámquam domĩ cupio, ópperiar,
quam hic rēm agāt animum aduórtam,

should be discarded by our text-books on Metre.

Was Sisenna referring to the Versus Reiziani of *Aul.* iii. ii. (quoted in § 49), when he spoke of a scene of the *Aulularia* being composed of 'conclisa anapaestica'? Cf. Sisenna ap. Rufin. p. 561, 9 K.: in *Aulularia* sic. 'haec scaena anapaestico metro est. Sed conclisa sunt, ut non intellegas.'

D. Bacchiac.

26. This metre in the Greek Dramatists is of infrequent occurrence and of limited use. A single Bacchiac Tetrameter, for instance,

marks the approach of the Oceanides in Aeschylus, *Prom. Vinc.* v. 115:

τίς ἀχώ, τίς ὁδὸν προσέπτα μ' ἀφεγγής;

A single Dimeter occurs in the conversation of the Chorus with Strepsiades in the *Clouds* of Aristophanes, v. 708:

τί πάσχεις; τί κάμνεις;

two Dimeters or one Tetrameter in the invocation of Pallas, *Thesm.* vv. 1143—4:

φάνηθ', ὦ τυράννου
στυγοῦσ', ὥσπερ εἰκός.

But it is a favourite metre of Plautus, who makes no scruple of writing long passages in Bacchiac Tetrameters.

For example, in the *Amphitruo*, we have twenty-three consecutive Tetrameters, vv. 551—73:

- A. Age i tu secūndum. B. Sequor, subsequor te.
 A. Sceléstissimúm te arbitrór. B. Nam quā́m ób rem?
 A. Quia id quod neque ést nec fuit nec futúrum est
 mihi praedicás. B. Ecce ré, iam tuátim
 facís, ut tuis nulla apúd te fidés sit. 555
 A. Quid ést? quo modó? iam quidem hércle ego tibi istam
 sceléstam, scelús, linguam abscidam. B. Tuós sum,
 proinde út commodúmst et lubét quidque fácias;
 tamén quin loquár haec uti facta súnť hic,
 numquam úllo modó me potés deterrére. 560
 A. Sceléstissime, aúdes mihi praedicáre id,
 domi te esse núnc, qui hic adés? B. Vera dico.
 A. Malúm quod tibi di dabúnť, atque ego hódie
 dabo. B. Ístuc tibist in manú, nam tuós sum.
 A. Tun mé, uerbero, aúdes erúm ludificári? 565
 tune id dicere aúdes, quod némo umquam homo ánt(e)hac
 uidít nec potést fieri, tempore úno
 homo ídem duóbus locis ut simúl sit?
 B. Profécťo ut loquór res ita ést. A. Iuppítér te
 perdát. B. Quid malí sum, ere, tua éx re promérítus? 570
 A. Rogásne, improbe, étiam, qui lúdos facís me?
 (v. 572, of uncertain text.)
 B. uerum haúd mentiór, resque uti facta dico. 573

In the *Mercator* we have another long passage in Tetrameters, here and there interrupted by other metres, vv. 335—360:

- Homó me misérior nullúst aequé opinor, 335
 neque áduorsa cui plura súnť sempitérna;
 (vv. 337—41.)
 ratús clam patrém me meúm posse habére: 342
 is résciuit ét uidít, ét perdidít me;
 neque ís cum rogét quid loquár cogítatumst,

ita ánimí decem ín pectore incerti cértant.	345
nec quíd corde núnc consilí capere póssim	
sció, tantús cúm cura meóst errór ánimo,	
dum sérui meí perplacét mi consilium,	
dum rúrsum haud placét nec patér potís uidétur	
indúci ut putét matri ancíllam emptam esse íllam.	350
nunc sí dico ut rés est atque íllam mihi me	
emísse indicó, quem ad modum éxistumét me?	
atque íllam abstrahát, trans mare hínc uenum aspórtet;	
sció saeuós quám sit, domó doctus. ígitur	354
(v. 355.)	
íam hínc olim inútum domo éxtrusít ab se,	356
mercátum ire iússít: ibi hóc malum ego inuéní.	
(v. 358.)	
nequídquam abdidí, ábscondidí, ábstrusam habébam:	
muscást meús patér; nil potést clam illum habéri.	360

Passages of from five to ten lines are very common. The metre has thus in Plautus a prominence which it entirely lacks in the Greek Dramatists, and the Bacchiac Tetrameter might fittingly be called the 'versus Plautinus.'

27. The bacchiús (∪ ∪ ∪) may be replaced by the molossus (— ∪ ∪), or ionicus a minore (∪ ∪ ∪ ∪), or fourth paeon (∪ ∪ ∪ ∪), or choriambus (— ∪ ∪ ∪), or second paeon (∪ ∪ ∪ ∪), or ionicus a maiore (— ∪ ∪ ∪). In other words, (1) the short thesis may be replaced by a long or by two short syllables, (2) either of the two long arses may be resolved into two short syllables.

Thus in the passages quoted above, we have :

- a molossus in *Amph.* 557 *ābscídām*, 560 *nūmqu(am) ūllō*, -*tērrērē*, 566 *quōd nēm(o) ūmq-*, 567 *uidēt nēc*, 571 *quī lūdōs*, 573 *uēr(um) haūd mēn-*; *Merc.* 335 *nūllūst aēq-*, &c., &c.,
- an ionicus a minore in *Amph.* 565 -*dificāri*,
- a fourth paeon in *Amph.* 558 -*quē faciās*, 563 *ēg(o) hōdīē*, 571 -*prōb(e) ētiām*; *Merc.* 335 *miseriōr*, 345 *it(a) ānimī*, 354 -*tūs ígitūr*,
- a choriambus in *Amph.* 570 *prōmēritūs*; *Merc.* 347 -*rōr ānimō*, 348 *cōnsilium*,
- a second paeon in *Amph.* 556 *quid(em) hērcle* *ēgō*, 570 *mālī s(um) ērē*; *Merc.* 346 -*sūī capē-*, 349 *pūtēr pōtis*, 357 *ib(i) hōc māl(um) ēg-*,
- an ionicus a maiore in *Merc.* 360 *mūscást mēūs*.

Examples of the other two substitutes, with four short and one long syllable are rare :

- ∪ ∪ ∪ ∪ *Cist.* 673 *quae in tērgum meúm ne uēnīānt mālē formido.*
Most. 316 *itā mē mālē conuīni sermónisque taesumst* (v.l. *itā m(e) íbi mālē*).
- ∪ ∪ ∪ ∪ *Andr.* 637 *āt tāmēn 'ūbī fidēs?' sí rogés, nil pudént hic.*

28. The most common of these substitutes is the molossus. The use of a molossus (— — —) for a bacchius (— — —) is, like the use of a spondee for an iambus (§ 7), restricted by considerations of the accentuation of the word. At the end of the line or hemistich (i.e. in the second or fourth foot of the Tetrameter) a molossus, which would involve too great a conflict of the metrical ictus and the accent of pronunciation, is avoided. For example, in the passages from the *Amphitruo* and *Mercator* quoted above, the molossi in 'even' feet in *Amph.* 560 (*de*)tērrērē, *Merc.* 345 (*incer*)tī cērtānt, 350 ēss(e) ūllām, 353 āspōrtēt, 356 īnuŕtūm, 357 īnuēnī, &c. exhibit under metrical ictus the same syllable as receives the stress of the voice in pronunciation. The 'irrational' thesis is not formed by a syllable on which the chief stress of the voice falls. In the first foot of *Amph.* 567, ūdīt nēc, we find a clash of the metrical ictus *uidit* and the natural accent *uidit*; the 'irrational' thesis *uī-* is the stress-syllable. It is especially in the first foot that a thesis of this kind is tolerated, but it is found also in the third.

29. With all these possible substitutes for the bacchius the metre is often in danger of being obscured. Thus in the passages quoted above, *Merc.* 350 has a bacchius only in the second foot, *Merc.* 351 only in the fourth foot, but molossi in the rest. But Plautus seems to have required that each Bacchiac line should contain at least one foot with proper short thesis, whether a bacchius (— — —), or a fourth paeon (— — — —), or a second paeon (— — — —). However, though this is the only law which will cover all Bacchiac lines in Plautus, it must be remembered that the pure bacchius is the predominant foot, and that the Bacchiac character of a passage is generally well marked, even though an occasional line shews a large intrusion of the other feet which are allowed as substitutes.

Doubt therefore attaches to the correctness of the text or of the Bacchiac treatment of lines like:

Poen. 218 postquam aŭrora inlūxit, numquām concessāmus (un-Plautine?).

Truc. 566 haec cūm uideo fieri, suffūror, suppilo (rather Anapaestic).

Truc. 95 ad fōrēs auscultātē | atque ādseruate aedis (see § 35).

Titinius 103 R. nunc hōc uror, nūnc haec res mé fācīt festīnem (Anap.).

We have thus a criterion for distinguishing a Colon Reizianum from a 'contracted' Bacchiac Dimeter (§ 33). For example, in the *Casina* (vv. 842—3) we have a Bacchiac Tetrameter followed by the short line:

corpusculūm malacum.

This cannot be scanned as a Bacchiac 'contracted' Dimeter, for the Bacchiac nature of — — | — — — — is unrecognizable. It must be a Colon Reizianum.

When a line ends with a monosyllabic word, the thesis of the last foot must be pure. Thus in the passages quoted above we have in *Amph.* 551 -*sēquor te*, 555 *fīdēs sit*, 557 *tūōs sum*, &c. (Other examples in Klotz, *Grundzüge*, p. 231.) This rule is not binding, (1) when the final monosyllable is preceded by another monosyllable, e.g. *extrusit ab se* Merc. 358, (2) when the monosyllable is preceded by elision, e.g. *sēdat(um) it* Curs. 118.

30. When the short syllable that forms the thesis of a Bacchiac foot is replaced by two short syllables, they usually belong to the same word as the first arsis (Klotz, p. 343). They certainly should not be the final syllable of one word and the initial syllable of another, for the pause that naturally comes at the close of a word unduly extends the time occupied by the two-syllabled thesis. A rare instance of a foot of this kind is the second foot of *Poen.* 240 :

sorór, cogita amábo | itém nos perhibéri,

where -*gūt(a) ām-* constitute the thesis. (For the similar law against the division between words of the two-syllabled thesis of an anapaest, the substitute for an iambus, see § 9.) When either arsis is resolved into two short syllables, these are the equivalents of a long, and not a short, syllable; so the same objection cannot be made to their division between words. Still division of this kind is unusual even in the case of these resolved arses. The two short syllables generally belong to the same word. When they do not, they are usually formed of a monosyllabic (or elided disyllabic) word and the initial syllable of a disyllabic word. Thus in the passages of the *Amphitruo* and *Mercator* quoted above the instances of resolved arsis (indicated by suprascript ~) are *Amph.* 556 *quide(m) hērcle(e) ēgō*, 558 -*que fācias*, 563 *eg(o) hōdie*, 570 *malī s(um) ērē*, 570 *promēritus*, 571 -*prob(e) ētiam*; *Merc.* 335 *misērior*, 345 *it(a) ānīmī*, 346 -*silī cāpē*-, 347 -*ror ānimo*, 348 *consīlium*, 349 *patēr pōtis*, 354 -*tus īgitur*, 357 *ib(i) hōc māl(um) ēg(o)*, 360 *muscāst mēūs*. In all of these the two short syllables are comprised within a single word with one exception, viz. *Merc.* 357 :

mercātum ire iūssit : ibi hōc māl(um) ēg(o) inuēni,

where both are formed of elided disyllabic words.

Other examples of the separation of the syllables of a resolved arsis are :

Cist. 686 *nulla ēst nēqu(e) ēgo sum ūsquam. perdīta perdidit me.*

Truc. 713 *nunc dum isti lubēt, dūm hābet, tēmpus secūndumst (t. ei rei secundas MSS.).*

An incidence of ictus like *perdere*, *disperdere* is avoided in Bacchiac (and Cretic) as in the 'dialogue' Metres (§ 1). The first foot of the line or hemistich is, we have seen, the place where these abnormal types occasionally appear, e.g. *perdita* *Cist.* 686 (just quoted). Hence e.g. *periculum* (*pericūlūm*) could not be replaced by *pericūlūm* as a bacchiac foot.

31. The favourite form of Bacchiac line with Plautus is the Tetrameter Acatalectic. The passages quoted in § 26 may serve as illustration of the usual characteristics of this type of verse.

(1) Diaeresis after the second foot is usual but by no means obligatory. (In these passages, for example, there is none in *Amph.* 554, 567, &c.) It may be accompanied by hiatus, though elision is

more usual. There is no example of hiatus in these passages, but we may quote as an instance :

Men. 968 ut ábsente eró rem | erí diligénter.

'Syllaba anceps' is also tolerated at the diaeresis, e.g. *Truc.* 463 :

uosmét iam uidétís, ut órnata incédo.

(2) The arsis immediately preceding the diaeresis is rarely resolved. (In the *Amphitruo* passage we seem to find an example of this resolution, v. 570 :

perdát. Quid malí sum, ěřě, || tua éx re proméritus?)

In other words, a second paeon or ionic a minore is avoided in the second foot, as at the end of the line. (For the possible substitutes for a bacchius and the restrictions of their use see §§ 27—9.)

On the limited part played by the Law of Breves Breviantes in Bacchiac (and Cretic) Verse, see ii. § 34^a.

For details of the Diaeresis of Bacchiac Tetrameters, see Klotz, *Grundzüge*, pp. 218 sq. He shews that in its absence there is usually a Caesura after the first arsis of the second foot, e.g. *Poen.* 230 :

postrémo modús muliebris nullust núnquam ;

and that this Caesura is always found (with or without Diaeresis), when the second arsis of the second foot is 'resolved.' Another example of a Tetrameter without Diaeresis is *Cas.* 667 :

Insánit. Sceléstissimúm me esse crédo,

where the necessity of bringing the long word into the line has made Diaeresis impossible.

On the rarity of the resolution of the arsis immediately preceding the Diaeresis, see Seyffert, *de Bacch. Vers.*, p. 21, and *Berl. Philol. Wochenschrift*, 1896, p. 848 ; and cf. *Bacch.* 1126, *Cas.* 700.

The Catalectic form of the Tetrameter is occasionally found. For instance, at the close of a passage in Acatalectic Tetrameters we have *Poen.* 244 :

olént, salsa súnt, tangere út non uelis,

with the last foot, *uěťís*, catalectic.

32. The Bacchiac Dimeter is by no means rare. The first Scene of the second Act of the *Trinummus* begins with nine Bacchiac Tetrameters followed by the Dimeter (v. 232) :

ad aétatem agúrdam.

The Catalectic form similarly marks the end of a stage in a Bacchiac Tetrameter passage in the *Bacchides* (v. 1137):

solaé liberaé.

The Bacchiac Hexameter is found, e.g. in a passage of the *Amphitruo* (vv. 633 sqq.) beginning:

Satin parua rés est uolúptatum in uíta atque in aétate agúnda?

the Octameter in *Pseud.* 1329:

A. Quid núnc? numquid íratus és aut mihi aut filió propter hás res, Si-mó? B. Nil profécto.

The Trimeter too (specially attested by Priscian, *de Metris Terentii*, p. 425 K., quoted in § 35) seems to make good its claim to recognition as a Plautine form, e.g. *Amph.* 644:

Absít, dum modó laude pártá.

But these varieties are usually the result of a more or less capricious distribution of a 'system' into lines (more properly 'cola') of convenient size for writing or printing on a page (cf. § 5).

33. A common form of Bacchiac line is the 'contracted' or defective Tetrameter (cf. the 'contracted' Cretic, § 38), in which the second arsis of the third foot is wanting, e.g. *Most.* 783—4:

A. Nunc hunc hau scio án conloquár. congrédíar.

Heus Théopropídes. B. Hém quís hic nóminát me?

In both of these lines the third foot is an incomplete Bacchius, -lôquár and híc nó-.

The lines stand at the beginning of a passage in acatalectic Bacchiac Tetrameters. The same metre marks the conclusion of such a passage, e.g. *Cist.* 4:

Qui mágis potuerítis m(i) hönórem ire hábitum?

and occurs at various parts of a like passage of the *Casina* (vv. 684 sqq.). (I indicate the contracted feet by italic type):

A. Neque ést neque fuit me senéx quisquam amátor
adaéque misér. B. Ludo *ego hunc* facéte; 685
nam quae facta díxi omnia húc falsa díxi:

era átque haec dolum éx proxumo hunc protulérunt,
ego hunc missa súm ludere. A. Heús Pardalísa.

B. Quid ést? A. Est—B. Quid? A. Ést quod uolo éxquirere éx te.

B. Moram óffers mihi. A. Át tu mihi óffers maerórem. 690
(v. 691.)

B. Habét, sed duós. A. Quid, duós? B. Alteró te
occísurum aít, alteró uilicum hódie.

A. Occísissimús sum omniúm qui uiuont.

loricam induám mi optumum ésse opínor. 695

(v. 696.)

B. Nemo aúdet prope áccedere. A. Éxorēt. B. Orat:
negát ponere álio modo úllo profécto,
nisi se sciát ulicó non datum iri.

A. Atque ingratiis, quia non uólt, nubēt hódie.

700

nam quór non ego id perpetrém quod cōépi,
ut núbat mihi? illud *quidém* uolébam,

(v. 703.)

A. Timór praepedit uerba, uérum, obsecró te,
dic méd uxorem órare ut éxorēt illam.

705

The contracted lines break the monotony of the passage in much the same fashion as the introduction of syncopated Iambic or Trochaic 'metra' in an Iambic or Trochaic passage of a Greek chorus. But while in these Greek passages this syncope may appear at any part of the line, the 'contracted' Bacchius (usually an Iambus or Tribach) is limited to one position.

These 'contracted' Tetrameters were formerly regarded as corrupt by editors, who exerted themselves to transform them into normal lines. Thus in the above passage of the *Casina* Schoell prints v. 685 with insertion of *quam*:

adaéque misér. B. ludo ego húncc quam facéte,

v. 694 with insertion of *hominum*:

occisissimús sum omnium hóminum qui úluont,

v. 695 with insertion of *hoc* and transposition of *mi* and *optumum*:

loricam induam: hóc optumúm mi esse opínor,

in spite of the 'consensus' of the Ambrosian Palimpsest and the Palatine MSS. The metre is otherwise explained by those who regard 'hypercatalectic' Iambic lines as a legitimate variety for Plautus (see § 6). They make it a combination of a Bacchiac Dimeter acatalectic (e.g. *occisissimús sum om-*) with an Iambic Monometer 'hypercatalectic' (*-niúm qui ú|uont*).

In the Canticum in the *Andria* (Act iv. Sc. i.) a Cretic passage is followed first by an Iambic couplet, then by a Bacchiac couplet (vv. 637—8).

The option often presents itself of treating a passage either as a Bacchiac (or Cretic) 'system' throughout, or else as Bacchiac in part and Cretic in part. *Pseud.* 1329—30 received the one colometry in the 'Palatine,' the other in the 'Ambrosian' recension (see § 5). Cf. *Pseud.* 1126 sqq.; *Men.* 571 sqq.; Caecilius 151 sqq. R. (quoted in § 2). A fragment of the *Thyestes* of Ennius, quoted by Cicero (*Tusc.* III. xii. 26) seems to be of this nature (303 sqq. R.):

Nolíte, hospités, ad me adire: ilico isti:

ne cóntagió mea bonis umbrae óbsit.

tánta uis scéleris in córpore haeret.

Quidnam ést, obsecró? quid te adir(i) abnútas?

34. Bacchiacs are often found in conjunction with Cretics. Thus the Canticum in Act I. Sc. v. of the *Rudens* begins with a Bacchiac passage of 6 lines (vv. 259—264), followed almost immediately by a Cretic passage of 12 lines (vv. 266—277), at the close of which the Bacchiac metre is resumed (vv. 278 sqq.); cf. Act I. Sc. ii. of the *Mostellaria*. (Cf. the change from Iambic to Trochaic metre, § 13.)

Often an Iambic Dimeter interrupts a Bacchiac Tetrameter passage; e.g. in *Most.* i. ii. after six Bacchiac Tetrameters acatalectic comes a catalectic Iambic Dimeter (v. 90):

id répperi iam exémplum,

(cf. v. 102 *factae probe examissim*; v. 127 *sumptu suo et labore*). Often an Anapaestic Dimeter plays the same part; e.g. in *Cas.* iii. v. we find a Bacchiac passage interrupted by the line (v. 661):

A. Habēt. B. Eī misero mihi, cūr eum habet?

and in *Rud.* iv. ii. four Bacchiac Tetrameters are followed by v. 919:

tolerārem, opera haud fūī pároūs mea.

A Trochaic Tetrameter is another thread that often varies a Bacchiac texture. In the long Bacchiac passage in the *Mercator* quoted in § 26, vv. 341, 355, and 358 are Trochaic Octonarii, while vv. 337 (?), 339 (and 340?) are Anapaestic Dimeters acatalectic. (On the affinity of Bacchiac with Ionic verse, see § 48.)

35. No particular sentiment or situation can be appropriated for the Bacchiac Cantica. In the *Captivi* Hegio uses this metre to express his distress at finding himself outwitted by the captives' stratagem (vv. 781 sqq.):

Quanto in pectore hanc rem meo magis uoluto,
tanto mi aegritudo auctior est in animo, &c.

A few scenes later, when his son has been restored to him, his joy finds expression in the same metre (vv. 922 sqq.):

Ioui disque ago gratias merito magnas,
quom te reducem tuo patri reddiderunt, &c.

Priscian (*de Metris Terentii*, p. 425 Keil) curiously describes Bacchiac verse as suitable for the remarks of uneducated characters in a play, e.g. the 'obstetrix' in the *Andria* (vv. 481 sqq.), the serving-maid in the *Truculentus* (vv. 95 sqq.), a sailor in a play of Turpilius. The passage is so interesting that I make no apology for quoting the whole of it:

Terentius trochaico mixto vel confuso cum iambico utitur in sermone personarum, quibus maxime imperitior hic conuenit, quem, puto, ut imitetur, hanc confusionem rythmorum facit. sunt autem et trimetri et hoc plus minusque, et habent paenultimam versus syllabam in quibusdam longam, in quibusdam brevem, ut in *Andria*:

Adhuc, Archilis, quae adsolent quaeque oportet
signa esse ad salutem, omnia huic esse uideo.
nunc primum fac ista ut lauēt, poste deinde
quod iussi dari bibere et quantum imperari.

Hos sequitur dimeter catalecticus finiendi sermonis causa, quem ad Archilida habuit:

date, mox ego huc reuertar.

Similiter Plautus in Truculento eodem metro usus est in sermone ancillae Astaphii :

Ad fóres auscultátē atque ádservate aédes,
nequi[s] áduentor gráuiōr abaētat quam aduéniat,
neu quis manus attúlerit sterilis intrō ad nos,
graudás forās expórtet. noui égō hominum móres.

Turpilius in Lindia nautae personam inducit hoc metro loquentem :

Di[s] aduéniētem pérđant : <ita> hīcquidem nos pérđit,
festum ésse diē hīc quártum hodie itérant : ita conuéntum.

The Bacchiac character of the two last passages is open to doubt. The metre of Eur. *Ion* 144 sqq. has been suggested as the probable type.

(For fuller details regarding Plautus' Bacchiacs see Seyffert, *de Bacchiacorum Versuum usu Plautino*, Berlin, 1864.)

E. Cretic.

36. The cretic (┘┘┘) may be replaced, as in Greek Verse, by the fourth paeon (┘┘┘┘), or first paeon (┘┘┘┘). The Latin Dramatists allow also in the first and third feet a molossus (┘┘┘) as a substitute (i.e. they allow an 'irrational' thesis, long instead of short). This 'irrational' thesis however is subject to similar restriction in Cretics as in Bacchiac and other metres (§§ 9, 30). A long syllable, which is at the same time the stressed syllable in pronunciation, is not allowed, except occasionally in the first foot (e.g. *accēdam* Most. 713); or to state the rule differently, such molossi are avoided as would bring the metrical ictus and the natural accent into too great conflict.

Thus in the following passage, which may serve as a specimen of Plautus' Cretic Tetrameters, we have molossi in the first foot in vv. 233 *cērtō uōx*, 242 *accēd(e) ād*, 267 *uērūm lōng(e)*, 272 *quaēn(e) ēvēct(ae)*, and in the third foot in vv. 243 *dīc uīuīs(n)e*, 267 *ūnd(e) āduēct(ae)*, 276 *tēctō sērv-*, but only in the case of one (and that a doubtful case) in the first foot (v. 242 *accēd(e) ād*) is the 'irrational' long thesis a syllable which would bear the stress in pronunciation. In v. 233 we have an 'irrational' thesis in a less frequent substitute, viz. an ionic a maiore (┘┘┘), *aūris tēlī-*; and here too the long thesis is an unaccented syllable.

Rud. 233 sqq.:

A. Cērtō uox mūliebrīs aūris tetigit meas.
B. Mūlier est, mūliebris uōx mi ad auris uēnit.
num Ámpelisca óbsecro est? A. Tén, Palaestra, aúdio? 235
B. Quín uoco, ut me aúdiat, nómine illám suo?
Ámpelisca. A. Hém quis est? B. Égō, Palaestra, <écce me>.
A. Díc ubi es? B. Pól egō nunc ín malis plúrimis.
A. Sócia sum, néc minor párs meast quám tua.
séd uidere éxpeto té, B. Mihī ēs aémula, 240

- A. Cónsequamúr gradu uócem. ubi ēs? B. Écce me.
 áccede ad me áťque adi cóntrā. A. Fit sédulo.
 B. Cédō manūm. A. Áccipē. B. Díe uiuisne? óbsecro.
 A. Tú facis mé quidem úfuere ut nūnc uelim,
 quóm mihi té licet tángere. ut uix mihi 245
 crédo ego hoc, té tenere. óbsecro, ampléctere,
 spēs mea. ut me ómnium iám laborúm leuas.
 B. Óccupas praéloqui quae mea orátíost.
 nūnc abire hinc decet nós. A. Quo, amabo, íbimus?
 B. Lítus hoc pérsequamúr. A. Sequor quó lubet. 250
 sícine hic cum úuida uéste grassábimur?
 B. Hóc quod est, id necessárium est pérpeti. 252
 (vv. 253—265.)
 A. Ílico hinc ímus, haud lóngule ex hóc loco; 266
 uérum longe hinc abest únde aduectae húc sumus.
 B. Némpe equo lígneo pér uias caérulas
 éstis uectae? A. Ádmodum. B. Ergo aéquius uós erat
 cándidatás uenire hóstiatásque. ad hoc 270
 fánum ad istúnc modum nón uenírí solet.
 A. Quae ne eiectae é mari símus ambae, óbsecro,
 únde nos hóstias ágere uoluísti huc?
 nūnc tibi ampléctimur génua egentés opum,
 quae in locis nésciis néscia spé sumus, 275
 út tuo récipias técto seruésque nos
 miseriarúmque te ambárum uti misereat.

The same lines furnish us with examples of the fourth pæon in vv. 233 *mūlīēbris*, 234 *mūlīēr est, mūlīēbris*, 237 *ēgō Pātēs-*, 243 *cēdō mānūm*, 274 *gēnū(a) ēgēnt-*, 276 *rēcīpiās*, 277 *mīsērīā-, mīsērēūt*. In v. 273 we have the rare resolution of both long arses (— — —), *āgērē uōlū-*, if the reading be right. Similarly in *Most.* 719 *Quíd āgīs? Hōmīn(em) óptumum téneo*. Amicé facis; *Accius* 239 R. *āgītē mōdīcō gradu! iācite thyrsós leues* (cf. 301 R.).

The Choriambus (— — —) seems to obtrude occasionally, e.g.:

- Truc.* 599 *Íllicīnest? Íllic est. Me íntuetúr gemens.*
Most. 704 *Néminem sółlicitat || sopor. ibi omnibus.*

(Cf. *Epid.* 29, 98, *Bacch.* 656, *Truc.* 624.) Lines like *Capt.* 207, *Cist.* 691, *Pseud.* 1249 are scanned by Leo as Cretics with an Ithyphallic colon (§ 52):

- át fugam fingitis || sentio quam rem agitis.
 quae neque illa illi quicqu(am) || usui et mi exitio est.
 nam hérele si cécidero || uestrum erit flagitium.

On the avoidance in Latin Cretics (and other metres) of an ictus like *trahére*, *detráhére*, see §§ 1, 30. This disqualifies, e.g. *sółlicitūs* from playing the part of a cretic foot (*sółlicītūs*).

37. The chief rules of the Cretic Tetrameter Acatalectic, the favourite form of Cretic verse in Plautus, are these. Diaeresis, though usual, is not necessary. Thus in the *Rudens* passage we have none in vv. 250, 252, 277 ('latent' in v. 270). Both Hiatus

(ii. § 37) and Syllaba Anceps (e.g. v. 233) are allowed at the Diaeresis.

For fuller details regarding the Diaeresis of the Cretic Tetrameter, see Klotz, *Grundzüge*, pp. 220 sqq. He shews that it is dispensed with when a long word could not otherwise be brought into the line, e.g. *Pseud.* 1303 :

Mássici móntis ubérrumos quáttuor.

Terence has a passage in Cretic Tetrameters in the *Andria* (vv. 626 sqq.).

The Trimeter is rare. It occurs, e.g. in *Pseud.* 1119, at the end of a Tetrameter passage :

uérum ubi is nón uēnit nēc uocat.

(Cf. *Cas.* 150.) The Dimeter is not so rare, e.g. *Pseud.* 1108 *séruitutis ferunt*. In the *Persa*, if we follow the arrangement of the Ambrosian Palimpsest, we have a Dimeter with two Monometers, at vv. 17 sqq. :

A. Út uales?

B. Út queo. A. Quid agitur?

B. Víuitur;

and in the *Epidicus* pairs of Monometers (written by some editors as Dimeters) alternating with Trochaic Septenarii at vv. 85 sqq. :

Néque egō nunc
quómodo

me expeditum ex impedito faciám, consiliúm placet.

égō miser
pérpuli

méis dolis senem, út censeret súam sese emere filiam :

is suo
filio

fidicinam emit, quám ipse amat, quam ábiens mandauit mihi, &c.

But the recognition of these varieties is generally more or less arbitrary, for they depend on the method followed in breaking up a 'system' into its separate lines (or rather 'cola') (see § 5). The same is true of the 'hypermetric' Cretic Verse which appears now and then in conjunction with Bacchiacs, e.g. *Men.* 573, *Ennius Trag.* 305 R. (quoted in § 33). Other lines sometimes scanned as 'hypermetric' Cretics may be regarded as Cretics with a Trochaic colon, e.g. *Capt.* 215 *séd breuem orátiō(em) || incípisse* (cf. *Leo, Plaut. Cant.* pp. 17 sq.).

38. A common type is the 'contracted' or defective Tetrameter in which the second arsis of the third foot is wanting (cf. the 'contracted' Bacchiac, § 33), e.g. *Most.* 691 :

néc quod una éscá me iúuerít magis.

The thesis of the 'contracted' foot is usually 'pure' (i.e. a short syllable); but cf. *Most.* 108 *témpēstās uenit*.

A not infrequent variety departs from this in much the same way as the 'miuric' variety (ending - ∪ ∪ ∪ ∪) from the ordinary

Dactylic Hexameter (ending $- \cup \cup - \simeq$), and substitutes a short syllable for the first arsis of the last Cretic, e.g. *Most.* 706:

éxsequi certa res ést ut abeam.

In the Second Scene of the *Mostellaria* we have a long passage in 'contracted' Cretic Tetrameters, partly of the first type, partly (indicated by italics) of the second (vv. 690 sqq.):

A. Mélius anno hoc mihi nón fuit domi, 690

néc quod una éscá me iúuerit magis.

prándium uxór mihi pérbonúm dedit,

núnc dormitúm iubet *me ire: minime.*

nón mihi fórte uisum ilicó fuit,

mélius quom prándium quám solét dedit: 695

uoluit in cúbiculum *abducere me anus.*

nón bonust sómnus de *prándio. apage.*

clánculum ex aédibus me édidí foras.

tóta turgét mihi uxór, sció, domi.

B. Rés parata ést male in uésperum huíc seni. 700

nam ét cenandum ét cubandúmst eí male.

A. Quóm magis cógito *cúm meo animo:*

éi quis dotátam uxorem *átque anúm habet, &c.*

The Dimeter of the first type (which some make a Dochmius; cf. Leo, *Plaut. Cant.* p. 20) is quoted by Rufinus (p. 556, 10 K.) from Cæcilius as a specimen of a 'clausula':

dí boní, quid hoc?

and seems to recur in Liv. Andr. 20, 22 R.:

dá mihi háscce opes

(quás peto, quás precor)

pórrige, ópitula.

The 'Dimeter' of the second type seems to shew itself in *Truc.* 120—1:

Pessuma, mane.

Optuma, odio es.

It is the 'pes thymelicus' of Diomedé (p. 281 K.): pes thymelicus ex longa et tribus brevibus et longa, temporum octo (cf. Priscian ii. p. 422, 19 K.).

39. Cretic Verse is often associated with Trochaic in the Greek Drama, and the association persists in Roman Cantica. The passage of the *Epidicus*, quoted in § 37, may serve as example (cf. the remark in the same paragraph on the addition of Trochaic cola to Cretics). A Cretic passage is not infrequently found in the neighbourhood of a Bacchiac passage (see § 34). The close connexion of (1) Glyconics, (2) Choriambics with Cretics, is stated in §§ 42, 45. (On the relation of Dactyls to Cretics see § 47.)

An example from Ennius of the association of Cretics with Trochaics is the famous threnody in the *Andromacha Aechmalotis* (75 sqq. R.):

quid petam praésidi aut éxsequar? quóue nunc

aúxilio(?) éxili | aút fugae fréta sim?

árce et urbe órba sum. qu(o) áccedam? qu(o) ápplicem?

cui nec arae pátriae domi stant, fráctae et disiectae iacent,

fána flamma déflagrata, tósti alti stant párietes.

40. To assign a particular ethos to the Cretic Cantica of Plautus is impossible. Their use in the expression of grief and despair is indeed unmistakable. For example, two Cretic passages in the *Rudens* closely correspond to the threnody (just quoted) of Ennius, *Rud.* 213 sqq.:

hác an illác eam, incérta sum cónsili;
néc prope usquam híc quidem cúltum agrum cónspicor.
álgör, errór, pauor, || m(e) omnia tenent, &c.

Rud. 664 sqq.:

núnc id est cum ómnium cópiarum átque opum,
aúxili, praésidi údúitas nós tenet, &c.

Cf. *Rud.* 233 sqq., quoted in § 36, and the pretty serenade in the *Curculio* (vv. 148 sqq.):

péssuli, heus péssuli, ús salutó lubens,
ús amo, ús uolo, ús peto atque óbsecro,
gérite amanti mihi mórem, amoeníssumi,
fíte causá mea lúdii bárbari,
sússilite, óbsecro, et mítite istánc foras,
quáé mihi mísero amanti ébibit sánguinem.
hóc uide ut dórmunt péssuli péssumi,
néc mea grátia cómmouent se ócius.

On the other hand the complacent tone of Simo's soliloquy in the *Mostellaria* (quoted in § 38) is in the strongest contrast to these 'molles querelae.' So is the vigorous battle-piece in the *Amphitruo* (vv. 219 sqq.), e.g. 238—241:

séd fugam in sé tamen némo conuórtitur,
néc recedit loco quín statim rém gerat;
ánimam amittúnt prius quá́m loco démigrent:
quísque ut steterát iacēt óbtinetque órđinem.

(For fuller details regarding Plautus' Cretics see Spengel, *Reformvorschläge zur Metrik der Lyrischen Versarten bei Plautus*, pp. 1 sqq.)

F. Glyconics, &c.

41. The usual type of Glyconic Verse (e.g. Hor. *Sic te diva potens Cyprí*) in the Greek Drama is — — — — —, and of Pherecratean (or catalectic Glyconic) — — — — —. But there are many variations, the commonest being — — — — —, with interchange of 'dactyl' and 'trochee.' In Plautus we find a corresponding variety of forms. Thus in a Glyconic passage in the *Bacchides* (vv. 989 sqq.):

A. Ut scias quaë híc scripta sient.	989
B. Nil moror neque scire uolo.	989 ^a
A. Tamen ades. B. Quid opust? A. Taceas:	990
quod iubeo id facias. B. Adero,	990 ^a

the prevailing form is $- \cup - \cup \cup - \cup \cup -$, but v. 990 begins with $\cup \cup \cup$ instead of $- \cup$, and v. 990^a with $- \cup \cup$. Of the Versus Priapeus, composed of a Glyconic and a Pherecratean (e.g. Catull. *Hunc lucum tibi dedico || consecroque, Priape*), we seem to have an example at the beginning of the mock-marriage-hymn in the *Casina*, v. 815:

sensim super ättolle li||men pedes, noua nupta (*mea no. nu. A*).

$- - \cup \cup \cup - \cup - || - \cup - \cup \cup - \cup$

A Glyconic is sometimes followed by a Dochmiac colon (see § 44).

42. The last line of the above passage of the *Bacchides* might be described as a Catalectic Dactylic Tetrameter ($\cup \cup \cup \cup \cup \cup \cup \cup$) rather than as a Glyconic with a 'dactyl' substituted for the 'trochee' of the Glyconic. The opening of the third Scene of the fifth Act of the *Casina* presents a similar difficulty (vv. 937 sqq.):

maxumo ego ardeō flagitio
nec quid agam meis rebūs scio,
nec meam ut uxorem aspiciam:
<om>nia palam sunt probra,

where the dactylic type ($- \cup \cup - \cup \cup - \cup \cup \cup$) is exhibited by all the lines except the last ($- \cup \cup \cup - - - \cup \cup$). (The reading of this line is by no means certain.)

In these two passages the presence of a line (or lines) of distinctively Glyconic type enables us to claim the form $- \cup \cup - \cup \cup - \cup \cup -$ as a mere variety of the Glyconic. But other passages, where all lines without exception shew this Dactylic form, leave room for doubt. Some editors find Catalectic Dactylic Tetrameters and not Glyconics in passages like *Men.* 114:

nam quotiens forās ire uolo, || me retines, reuocas, rogitas,
Bacch. 626—627^a:

Mnesilochē, quid fit? Perii.
Di melius faciant. Perii.
Non tacēs, insipiens? Taceam?
Sanūs satis non es. Perii.

They are found in the neighbourhood of Cretics.

Similarly in *Epid.* 166 sqq. the two Cretic couplets are each followed by one line, which can be regarded as Dactylic, as well as Dochmiac:

168 quom usust ut pudeat (usus est *Leo*).
170^a ducere te uxorem.

A chorus of Aristophanes (*Vesp.* 1450 sqq.) suggests another designation, viz. 'Choriambo-Trochaic' (cf. Christ, *Metrik*², pp. 473 sqq.). Aristophanes begins with 'Choriambo-Iambics' (see § 46), then passes into this metre (vv. 1457 sqq.):

τὸ γὰρ ἀποστήναι χαλεπὸν
φύσεος, ἣν ἔχει τις ἀεί.
καίτοι πολλοὶ ταῦτ' ἔπαθον.
ξυνόντες γνώμας ἐτέρων
μετεβάλλοντο τοὺς τρόπους,

with which we may compare *Cas.* 937 sqq. and *Bacch.* 626 sqq. (both quoted above), but especially passages like *Bacch.* 628 sqq., *Epid.* 533 sqq. (with v. 537 Choriambic, v. 538 Cretic), e.g. *Bacch.* 630 sqq.:

Heia, bonum habe animum. Unde habeam?
Mortuus pluris pretist quam ego sum.
Militis parasitus modo
Venerat aurum petere hinc.
Eum ego meis dictis malis, &c.

The 'Metrum Eupolideum' (§ 2), e.g. Aristoph. *Nub.* 518 sqq., is 'Choriambo-Trochaic.'

G. Dochmii.

43. The Dochmius, whose two normal types $\cup \cup \cup \cup$ (e.g. Aristoph. *Plut.* 640 μέγα βροτοῖσι φέγγος Ἀσκληπίων) and $\cup \cup \cup \cup$ (e.g. Aesch. *Sept.* 219 μήπορ' ἐμὸν κατ' αἰὼνα λίποι θεῶν) admit of many variations, is by some editors refused a place in Plautus' writings, on the ground of its being preeminently a tragic metre. But it plays a great part in Greek Comedy too. And we seem to have a clear instance of Dochmii at the opening of the *Stichus* (vv. 1—3^a):

crédo egó miseram
fuisse Pénélopam, 1^a
sórór, s(ŭo) éx animo (cf. ii. § 15),
quae tam diu uidua 2^a
uíro suó caruit.
nám nos eí(u)s animum. 3^a

(Three Versus Reiziani follow.) These lines appear all to follow the type $\cup \cup \cup \cup$. (On the recently discovered Greek Monody, mainly Dochmiac, of the Alexandrian stage, see § 2.)

44. Dochmii are usually associated with Glyconics; for example in these passages (I bracket the Glyconic cola), *Rud.* 952—3:

A. (Si fidem modo das mihi te) || nón fore ínfídu(m).

B. (Do fidem tibi; fidus ero,) || quísq(u)is é(s). A. Audi,

Adelph. 613 quómodó me ex hac || éxp(ē)diám turba.

(tanta nunc suspiciō de || me incidit, neque ea immerito.)

This is a Greek practice, e.g. Aesch. *Sept.* 221—2 :

ἀστυδρομονέμεν || πόλιν καὶ στράτευμ'
(ἀπτόμενον πυρὶ δαΐφ).

Eur. *Phoen.* 108—110 :

(ὦ πότνια παῖ Λατοῦς)
(Ἑκάτα, κατάχαλκον ἅπαν)
πεδὶον ἀστράπτει.

H. Choriambics.

45. The Choriambic lines of Plautus are closely associated with Cretics (and therefore with Glyconics, which are a common adjunct of Cretics, § 42). For example, the Canticum in Cretic Tetrameters in *Asin.* i. ii. is at v. 134 interrupted by a Choriambic Tetrameter :

perlecebrae, | permities, | adulescentum | exitium,

(with substitution of $\cup\cup--$ for $--\cup\cup-$ in the third foot); the Canticum in *Men.* i. ii. begins with a Choriambic Tetrameter (v. 110) :

ni mala, ni | stulta sies, | ni indomita im|posque animi,

but the greater part of the following lines are Cretic Tetrameters ; in *Cas.* III. v. a Cretic passage is followed by the Choriambic line (v. 629) :

eripite is|ti gladium, | quae suist im|pōs animi.

(Cf. *Bacch.* 651, *Epid.* 537.)

The association of Choriambics with Glyconics is a feature of the Greek Drama. Thus in Aristoph. *Thesm.* 357 sqq. we have a Choriambic line followed by a number of Glyconics :

ἐξαπατῶσιν παραβαίνουσί τε τοὺς
ὄρκους τοὺς νενομισμένους
κερδῶν εἶνεκ' ἐπὶ βλάβῃ, etc.

46. The Choriambo-Iambics of the Greek Drama, e.g. Aristoph. *Acharn.* 1150 sqq. :

Ἀντίμαχον τὸν Ψακάδος τὸν ξυγγραφῇ, τὸν μελέων ποιητήν,
ὥς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς·
ὃς γ' ἐμὲ τὸν τλήμονα Δήναια χορηγῶν ἀπέλυσ' ἄδειπνον,

are reproduced in one of the few lyric Cantica of Terence (*Ad.* 612 sqq.). (I print the normal Iambic 'metra' in italics) :

ut neque quid me faciam nec quid agam *certum siet.*
membra metu debilia sunt
animus timore obstipuit, &c.

(cf. v. 251 R., *Præst.* 4 R.), and in the *Antigona* of Accius (140—1 R.):

heus, uigiles, properate, expergite
pectora tarda sopore, exurgite!

Some would reckon as Dactylic all Anapaestic passages in which dactyls shew a majority, e.g. *Trin.* 239:

blandiloquentulus, harpago, mendax,

and there is a temptation to ascribe intermixture of Dactylics and Anapaestics (in the manner of Cretics and Bacchiacs, § 34) to passages like *Pseud.* 595—601, *Trin.* iv. i.

J. Ionic.

48. Of the two varieties of Ionic foot, the Ionic 'a majore' ($\text{— — } \cup \cup$), and Ionic 'a minore' ($\cup \cup \text{— —}$), the latter is best known to us in Latin poetry from Horace's ode (*C.* III. xii.) beginning:

Miserarum est neque amori dare ludum neque dulci
mala uino lauere aut exanimari metuentes
patruae uerbera linguae;

of the former the most familiar variety is the Sotadic Verse, which exhibits that modification of one or more feet which is technically known as 'anacclasis' ($\text{— } \cup \text{— } \cup$ instead of $\text{— — } \cup \cup$), and ends the line with $\text{— } \cup$. Of this Sotadic Verse we have an example, the earliest known in Latin literature¹, in the *Amphitruo*, vv. 168 sqq. (the 'anacclastic' feet are indicated by Italics):

noctesque di|esque assidu|o satis su|perque est
quod facto aut | dicto adeost | *opūs quietūs* | ne sis.
ipse dominūs | diuēs ope|ris, [et] laboris | expers, 170
quodcumque homi|ni accidit li|bērē, posse | retur:
aequom esse pu|tat, non repu|tat laboris | quid sit.

Here we have examples of various substitutes allowed for the pure Ionic foot, viz. the Choriambus ($\text{— } \cup \cup \text{—}$) in v. 169 *dicto adeost*, the Molossus (— — —) in v. 169 *quod facto aut*, and of the forms with resolution of long arsis, we have in v. 170 $\text{— } \cup \cup \cup \cup$ *ipse dominus*,

¹ If it is older than the *Sota* of Ennius, of which one or two lines have been preserved, e.g. 65 M.:

ille ictu' re|tro reccidit | in natem su|pinus.

A line preserved from the *Inimici* of Afranius gives us another example of the Ionic a Majore or Versus Sotadeus without 'anacclasis' (202 R.):

multa atque mollesta es: potin | ut dicta fa|cessas?

and in 169 ◡ ◡ ◡ ◡ (anaclastic) *opus quietus*. We have another certain Ionic passage in the penultimate Scene of the *Pseudolus*, e.g. v. 1275 :

probe Ionica | perdidici | sed pallio|*latim amictus*,

though the text of the neighbouring lines is unfortunately not free from uncertainty.

In the Greek Drama the Bacchiac is associated with the Ionic rhythm. Thus the hymn of the Mystae in the *Frogs* of Aristophanes begins (v. 324) :

*Ιακχ' ὦ | πολυτιμή|τοις ἔδραις ἐν|θάδε ναίων,

with the first foot a Bacchius (◡ ◡ ◡). Similarly in Plautus the Sotadic passage just quoted from the *Amphitruo* is followed by Bacchiac Tetrameters, and the *Pseudolus* passage has Bacchiacs in close proximity.

K. Colon Reizianum, Versus Reizianus.

49. The Colon Reizianum, of which there are several types, (1) ◡ - ◡ - ◡, (2) ◡ - ◡ ◡ - ◡, (3) ◡ ◡ - ◡ - ◡, &c., appears in Aristophanes as the catalectic form of an acephalous Glyconic. Thus in the *Knights*, vv. 1141—4, we have three 'acephalous' Glyconics (i.e. Glyconics wanting the first syllable) followed by the Colon Reizianum :

σκέψασθε δέ μ' εἰ σοφῶς
αὐτοὺς περιέρχομαι
τοὺς οἰομένους φρονεῖν
καί μ' ἐξαπατύλλειν,

and similarly *Eccl.* 291—3 :

ἀλλ', ὦ Χαριτιμίδη
καὶ Σμίκυθε καὶ Δράκης
ἔπον κατεπέγων.

It follows an Iambic Dimeter in such passages as *Ach.* 840 :

ἢ συκοφάντης ἄλλος, οἷ||μῶζων καθεδεῖται,

and *Pax* 954 :

φυσῶντι καὶ πονομένῳ || προσδώσετε δὴ πον.

This composite line (Iambic Dimeter with Colon Reizianum), called the Versus Reizianus, is not infrequent in Plautus. In contrast to

its isolated occurrences in Aristophanes, we find a long passage in this metre in the *Aulularia*, vv. 415 sqq.:

- A. Redī, quó fugis nunc? ténē, tene. || B. Quid, stolide, clamas? 415
 A. Quia ād trīs uiros iam ego déferam || nomen tuom. B. Quam ob rem?
 A. Quia cúltrum habes. B. Cocúm decet. || A. Quid comminatu's?
 mihi? B. Ístuc male factum árbitror, || quia non latūs fodi.
 A. Homō nállust te sceléstior || qui uiuāt hodie,
 neque quó ego [de] industria ámplius || male plus libēns faxim. 420
 B. Pol ěsí taceas, palam id quidem est: || res ipsa testest;
 ita fústibus sum mólrior || magís quam ullūs cinaedus.
 sed quid tibi nos táctiost, || mendice homō? A. Quae res?
 etiám rogitas? an quia minus || quām aequom erāt feci?
 B. Sine, at hércle cum magnó malo || tuo, si hoc capūt sentit. 425
 A. Pol ego haúd scio quid póst fuat: || tuom nunc capūt sentit.
 sed in aédibus quid tibi meis || nām erat negoti,
 me absénte, nisi ego iússeram? || uolō scire. B. Tace ergo.
 quia uénimūs coctum ad núptias. || A. Quid tu, malū, curas,
 utrūm crudum an coctum égō edim, || nisi tu mi es tutor? 430
 B. Volō scíre, sinās an nón sinas || nos coquere hic cenam?
 A. Volō scire egō item, meaé domi || mean salua futura?
 B. Vtinám mea mi modo aúferam, || quae ad <te> tulí, salua:
 me haud paénitet, tua ne éxpetam. || A. Sciō, ne docē, noui.
 B. Quid ěst quá prohibes nunc grátia || nos coquere hic cenam? 435
 quid fécimus, quid diximus || tibi secūs quam uelles?
 A. Etiám rogitas, sceléste homo, || qui angulōs in omnis
 meārum aédium et concláuium || mihi peruiūm facitis?
 ibi ubí tibi erat negótium, ad || focum sí adesses,
 non fissile auferrés caput: || merito id tibi factum est. 440
 adeo út tu meām senténtiam || iam noscere possis:
 si ad iánuam huc accésseris, || nisi iússerō, propius,
 ego té faciam misérrimus || mortalis uti sis.
 scis iám meam senténtiam. || B. Quō abis? redí rursum.
 ita mé bene amet Lauérna, te || <iam> iam, nisi reddi 445
 mihi uása iubēs, te pípulo || hic differam ánte aedis.

This passage affords examples of the following forms of the chamaeleon-like colon:

- (1) ~~~~~ in vv. 415, 437.
- (2) ~~~~~ in vv. 416, 423, 425(?), 429, 441, 443, 445, 446.
- (3) ~~~~~ in vv. 417, 421.
- (4) ~~~~~ in vv. 418, 420, 422, 426(?), 428, 432, 433(?), 434, 440, 444.
- (5) ~~~~~ in v. 419.
- (6) ~~~~~ in vv. 424(?), 439.
- (7) ~~~~~ in v. 427(?).
- (8) ~~~~~ in v. 430(?).
- (9) ~~~~~ in vv. 431, 435.
- (10) ~~~~~ in v. 436.
- (11) ~~~~~ in vv. 438, 442.

Among the fragments of Afranius we seem to find the Versus Reizianus in v. 203 R. (cf. v. 228 R.).

50. We find the same colon less frequently appended to an Anapaestic Dimeter Acatalectic, e.g. *Bacch.* 670:

non placet nec temere est étiam. quin || mihi respondetis?

It precedes the Anapaestic Dimeter in Aristoph. *Av.* 1330:

σὺ δὲ τὰ πτερὰ πρῶτον

διάθες τάδε κόσμω·

τά τε μουσικ' ὁμοῦ τὰ τε μαντικὰ καί, &c.

It is often used in more independent fashion. The Canticum in the sixth Scene of the fourth Act of the *Casina* ends with a passage in Cola Reiziana (vv. 752 sq.):

A. Sciō. sic sine habere;

nugas agunt: noui

ego illas malās merces.

quin tu i modō mecum

domum. B. Āt pol malūm metuo.

(Versus Reizianus.)

A. Tam mihi mea uita

quam tua tibi carast.

(Versus Reizianus.)

755

The difficulty of distinguishing between a 'contracted' Bacchiac Dimeter (— — || — —) and a Colon Reizianum has already been mentioned (§ 29).

51. The conjunction of acephalous Glyconics with the Colon Reizianum, of which examples are quoted above from the *Equites* and *Ecclesiazusae*, seems to be reflected, somewhat imperfectly, in a part of the opening Canticum of the *Stichus* (vv. 11 sq.):

spero quidem et uolo; || sed hoc, sorōr, crucior,

patrem tuom meumque || adeo, unicē qui unus

ciuibus ex omnibus || probūs perhibetur,

eum nunc improbi || uiri officio uti,

where it is not unnatural to suppose that acephalous Glyconics of Plautus' Greek model have been treated by him as Iambic Tripodies.

L. Colon Ithyphallicum and other Cola.

52. A colon of less frequent occurrence than the Reizianum in the Cantica of Plautus is the Ithyphallic (— — — — —). It is a not uncommon ending of a passage in Cretic metre, e.g. *Curc.* 121^a:

A. iam bibes. B. Diu fit,

Rud. 253 (where it is preceded by a Cretic Dimeter):

(A. Sed quid hoc, obsecro, est?) || B. Quid? A. Vidēn,
amabo?

Cf. Pomponius 165 R.:

(Blánda, falláx, superba) || inpotens, discordis.

The substitution of a 'tribrach' for a 'trochee' is of course permissible. A 'spondee' seems to be substituted in *Cas.* 888:

Saium me siuit.

For a fuller account of the Cola (better κωάρια or 'clausulae') used by Plautus I refer to Leo's *Die plautinischen Cantica und die hellenistische Lyrik*, and content myself with quoting the statement of Marius Victorinus (79. 1 K.): *quod vero ad clausulas, i.e. minuscula cola, pertinet, quot genera versuum sunt, totidem eorum membra pro clausulis poni possunt et solent in canticis magis quam deverbis ...collocari, et praecipue apud Plautum et Naevium et Afranium. nam hi maxime ex omnibus [membris] versuum colis ab his separatis licenter usi reperiuntur in clausulis.*

Of a κωάριον at the beginning of a passage we may take the example quoted by Varro (ap. Rufin. p. 556 K.), viz. Ter. *Ad.* 610:

discrucior animi

hocine de improviso mali mihi obici tantum, &c.

T. MACCI PLAVTI

CAPTIVI

THE PLAY.

Nothing is known of the origin of the *Captivi*, a Comedy pronounced by the youthful enthusiasm of Lessing to be 'the finest piece ever put upon the stage¹.' And yet our curiosity is strongly stirred by the singular features of this drama, which claims a place for itself apart from and above all the other dramas of the New or Middle Comedy that are known to us. Can it have been the one dramatic venture of some cultured Athenian, who in a happy moment conceived the idea of purifying and spiritualizing the stock characters and incidents of the Comedy of his time? Or is its isolation due merely to the loss of all the other productions of its author? The tyrannical father, outwitted by intrigue (*comicus stultus senex*), is here replaced by a wonderfully attractive type of the γέρον εύκολος, as full of 'bonhomie' as Periplectomenus in the *Miles Gloriosus*, but of far greater depth of character and width of sympathy, who reproves more in sorrow than in anger, and never for a moment loses our sincere respect and hearty good-will. In Philocrates and Philopolemus we have an agreeable change from the hackneyed type of profligate son (*amans ephebus*), selfishly intent on his own vicious or, at best, thoughtless schemes; while the cunning slave (*servulus callidus*) receives a veritable apotheosis in the part of Tyndarus, the real hero of the drama, with his noble self-sacrifice for the sake of his master, and his gay, gallant bearing under the worst reverses of fortune. Even the Parasite is toned down to a harmony with the rest of the picture. His hunger and his flattery always amuse, never revolt us, and cannot be said to pass the bounds of reason until the climax of the play is reached, when we ourselves are so transported with the enthusiasm of the moment as to pass without protest into his extravagant mood. The moving passion of the play is not, as of other plays, the passion of love, generally (though the *Trinummus* forms an exception) dishonourable love; it is the chivalrous devotion of a servant to his master: and it is this change of motive which transforms the whole tone of the drama.

¹ 'Die Gefangenen sind das schönste Stück, das jemals auf die Bühne gekommen ist, und zwar aus keiner anderen Ursache, als weil es der Absicht der Lustspiele am nächsten kommt und auch mit den übrigen zufälligen Schönheiten reichlich versehen ist.' *Kritik über die Gefangenen des Plautus*.

The singularity of the play, its utter difference from the ordinary entertainment of a holiday, is expressly acknowledged in the Prologue (vv. 54 sqq.):

profecto expediet fabulae huic operam dare:
non pertractate facta est neque item ut ceterae,
neque spurcidici insunt uersus inmemorabiles:
hic neque periurus leno est nec meretrix mala, &c.;

and in the Epilogue (vv. 1029 sqq.):

spectatores, ad pudicos mores facta haec fabula est,...
huiusmodi paucas poetae reperiunt comoedias,
ubi boni meliores fiant. nunc uos, si uobis placet,
et si placuimus neque odio fuimus, signum hoc mittite,
qui pudicitiae esse uoltis praemium: plausum date.

That the new venture was not found too insipid for the taste of a Roman audience we may infer from the traces of a later revival of the piece (see note on v. 1022). In modern times it has found imitators¹, the best known being Ariosto in his *Suppositi*, and Calderon in his *Principe Constante*.

To its Greek original we can get no clue whatever. The various hypotheses that have been put forward are so unsupported by evidence as hardly to deserve mention², and the discovery of a Greek papyrus-fragment in Egypt may at any moment give us sure knowledge in the room of vague surmise. We are equally destitute of information about the relation of the Latin play to its original: whether the Latin text reproduces the Greek with exactness, or whether other plays were drawn upon for materials, we cannot say³.

Of the date of the Latin adaptation we have more satisfactory indications in the jokes in vv. 90, 888, which suggest the year 193 B.C. (see the notes to these lines); for allusions like these may fairly be supposed to furnish something more than a mere 'terminus a quo' for dating. The facts referred to must have been contemporary, not removed by a lapse of time; otherwise the allusions would lack point. The *Captivi* thus belonged to the latter part of Plautus' literary activity, if we are right in believing this to have extended from about 204 B.C., the probable date of the *Miles Gloriosus*, to the death of the poet in 184 B.C. (The action of the piece is described in the preliminary notes to the several Acts and Scenes.)

¹ For a list of others see Reinhardstoettner, *Spätere Bearbeitungen Plautinischer Lustspiele*, Leipz. 1886.

² See Hueffner, *de Plauti comoediarum exemplis Atticis*, p. 41.

³ Cf. Herzog's article in Fleckeisen's *Jahrbücher*, 1876, pp. 363 sqq.

ARGUMENTVM.

ARGUMENTVM. The *argumenta* (ὑποθέσεις, περίοχαι) prefixed to the plays of Plautus and Terence are not the work of these authors themselves. The Terence *argumenta*, which are non-acrostic and consist invariably of 12 Iambic Senarii, were composed in the 2nd century A.D. by C. Sulpicius Apollinaris, the contemporary of Fronto and the teacher of Aulus Gellius and of the Emperor Pertinax. The authorship of the Plautus *argumenta* is unknown. They are of two kinds: (1) Non-acrostic, for the *Persa*, *Pseudolus* and *Stichus* in the Ambrosian Palimpsest, and for the *Amphitruo*, *Aulularia*, *Mercator* and *Miles Gloriosus* in the other MSS., the MSS. of the 'Palatine' family, (2) Acrostic, for all the plays in the 'Palatine' MSS. (See Introd. i. § 15.) And there is this notable difference between the two, that the Acrostic verses, unlike the Non-acrostic, freely admit Hiatus, an admission due to the erroneous theory that Hiatus was not avoided in the archaic poetry¹. In the Acrostic Argument before us therefore the Hiatus in v. 1 *pugna* | *Hegionis*, and v. 5 *inibi* | *emit*, cannot of itself suggest that the reading of the MSS. requires emendation. It is merely a pseudo-archaism. So is the spelling of the Acrostic itself, CAPTEIVEI instead of CAPTIVEI. In the time of Plautus the diphthong *ei* was not used indiscriminately for any long *i*-sound as it was in the time of Lucilius; but the simple vowel was used for original *ī*, the diphthong for *ei* (whether originally *ei* or *ai* or *oi*). Thus on the Senatus Consultum de Bacchanalibus (186 B.C.), an inscription two years earlier than the death of Plautus, *dicerent* (root *deic*- of Gk. δέικ-νυμι etc.) is spelt DEICERENT, *incideretis* (root *caid*- of *caido*, *caedo*, weakened to *ceid*-) is spelt INCEIDERETIS, *foederatī* (with case-ending -oi of Gk. ἄσθρωπ-οι etc. weakened to -ei) is spelt FOIDERATEI, but

¹ We find on archaizing epitaphs of the Empire such lines as these (*Anthol. Lat.* i. 108; an Iambic Acrostic):—

Attónitus capita núno uersorum | inspice,

(*ibid.* 436; a Dactylic Acrostic):

Littore Phocaico pelagi ui | exanimatas.

Latīnus (with Adjective suffix -īno- of Gk. κορακ-ίvos etc.) is spelt *LATIN-*. That Plautus spelt *mendicus* (Adjective suffix -īco-) with the simple vowel *i* and *īra* (root eis-) with the diphthong *ei* is seen from the remarks in *Rud.* 1305 that *mendicus* has 'one letter more' than *medicus*, and in *Truc.* 262 that *eiram* 'anger' becomes *eram* 'mistress' by 'taking away a single letter.' The word *captivus* has the Adjective suffix -īvo- and would be spelt with the simple vowel in Plautus' time.

The 'tags' from which the Argument has been patched together are easily recognized, e.g. prol. 8 *Alterum quadrimum puerum seruus surrupuit Eumque...uendidit*, prol. 27 *Coepit captivos commercari hic Aleos*, prol. 36 *Quo pacto hic seruus surum erum hinc amittat domum: Itaque inter se conmutant uestem ac nomina*, v. 1011 *seruus qui te huic hinc quadrimum surrupuit, Vendidit...Illic indicium fecit*.

Captust in pugna Hegionis filius;

Alium quadrimum fugiens seruus uendidit.

Ab init. ad v. 904 deest A (de O cf. ad v. 400).

INCIPIIT FABVLA CAPTIVORVM PLAVTI. ARGVMENTVM B. *unius versus spat.* D. INCIPIIT FABVLA CAPTIVORVM PLAVTI. ARGVMENTVM V. Incipit fabula captiuorum plauti | ARGVMENTVM E. INCIPIIT FABVLA CAPTIVORVM PLAVTI. I (*erasa quinta littera*) ARGVMENTVM J.

1. Captus est libri (*pro C spat. DV¹E*) inter pugna et Hegionis spat. 7 fere litt. VE super filius est glossa philopolemus scripta in J (*ceteras huiusmodi in Argumento et Prologo commemorare nolui*)

1. The interval deliberately left blank between **pugna** and **Hegionis** in the two MSS. V and E (see Critical Notes) suggests that something has been lost between these two words. Schoell supposes that a hole in the page (of 21 lines) of a very early archetype (see Introd. i. § 3) left this verse and v. 11 of the Prologue¹ defective. But since the verse reads perfectly well as it stands, the Hiatus being, as we have seen, quite natural in an Acrostic Argument, and since no suitable 'missing word' has been produced by any scholar, it is safer to ascribe the peculiar transcription in the two less important MSS. to an accident of their original (as in vv. 620, 663, 941, where see Critical Notes). A descending 'flourish' of the heading ARGVMENTVM may have encroached on the line.

2. **Alium**. The harsh scansion *altérum* of prol. 8 *Alterum quadrimum puerum seruus surpuit* is avoided by the writer of the Argument. The same use of *alius* for *alter* is found in the last line of this Argument and

¹ Prol. 11 follows at an interval of 21 lines, one of which was occupied by the Prologue-heading.

Pater capteiuos commercatur Aleos,
Tantum studens ut natum <captum> recuperet;
Et inibi emit olim amissum filium.

5

-
3. capteiuos *Angelius ex acrosticho*: captiuos *libri* commercatur
 (u ex o) *D* aleos *BDV¹E*: alios *V²J* 4. suppl. *Bothius, Brugmannus*
 5. Et ibi *B¹*, corr. *B³*
-

in v. 2 of the Argument to the *Casina*: *Conseruam uxorem conserui duo expetunt; Aliam senex adlegat, aliam filius*. It occurs also in some of the Terence Arguments (*Andr.* 12 *Hanc Pamphilo, aliam dat Charino coniugem*; *Haut.* 12 *Hanc Clinia, aliam Clitipho uxorem accipit*). This use of *alius* is found in post-classical writers, e.g. Tac. *Hist.* iv. 73, Sueton. *Tit.* 7. Cf. *Anthol. Lat.* i. 52 *horunc alterum || In terra linguat, alium sub terra locat*.

3. **Capteiuos**. This is the form postulated by the Acrostic. Yet all our MSS. have *captiuos*. It seems that in some early archetype the *ei*-diphthongs throughout the text were deliberately 'modernized' to *i*, for on the one hand the traces that remain of the older spelling are much fewer than we should expect, and on the other we find now and then an *ei* wrongly changed to *i*, e.g. *uti* for *ut ei* in v. 940 (cf. ad v. 908).

4. Some word or other has dropped out in the archetype of our MSS. If it was **captum**, the loss would be caused by the similar ending (Homoeoteleuton) of the neighbouring word (*natum*), the commonest cause of the omission of a word in MSS. (cf. v. 74). Another plausible emendation is *recuperet <suom>*, for small, unimportant words were often omitted by scribes. **Studens ut**. In Plautus *studeo* takes the Inf. (e.g. *audire* Pseud. 523, *me recipere illam* Amph. 892, *nuptias mutarier* Stich. 52), or the Dative (of Noun or Gerundive, e.g. *lectis sternendis* Stich. 678, *his factis* Most. 29), very rarely the Acc. (e.g. *has res* Mil. 1437), but never *ut* with Subj. (cf. Ter. *Haut.* 382). **Recuperet**. The word *recupero*, though employed in this sense in good Latin, does not occur at all in Plautus or indeed in any of the Early Dramatists. Plautus uses *recipio* in this sense (v. 103 *ni illum recipit*). It is conceivable that the writer of the Argument who, as we have seen, freely avails himself of the diction of the play (e.g. *quadrimum, commercatur, amittatur, indicio*), meant *recuperet* for the Imperf. Subj. of *recipio* (in archaic spelling *recupio*). The non-sequence of the Tenses need not offer any difficulty (cf. v. 7).

5. **Inibi** was a word that would be known in the Imperial Age to students of archaic Latinity. It is treated, for example, by Nonius (p. 124 M.). There is therefore no need for Gulielmius' conjecture *in ibus*. We may admit that this form of the Dat. Abl. Plur. of *is* is used by

Is suo cum domino ueste uersa ac nomine
Vt amittatur fecit: ipso plectitur.
Et is reduxit captum et fugituum simul,
Indicio cuius alium agnoscit filium.

6. Insuo *V*¹*E* ueste* *B*, *er. s ut vid. : om.* ueste *J* uersa (a ex e) *J*
 9. Indicio (o ex um) *B*: Indixio *D*²: Inditio *VE*.

Plautus (e.g. *Mil.* 74 *ut in tabellis quos consignavi hic heri Latrones, ibus dinumerem stipendium*), and would readily be changed to *ibi* by an ignorant scribe. But the only reason for substituting *in ibus* for *inibi* is to remove the Hiatus; and Hiatus is in Acrostic Arguments no evidence of a corruption in the text.

7. **A**mittatur with the old sense of *amitto* (class. *dimitto*), while *amissum* (v. 5) has the classical sense. The variations of Tense throughout this Argument (v. 3 *commercatur*, v. 5 *ēmit*, v. 7 *fecit...plectitur*, v. 8 *reduxit*, v. 9 *agnoscit*) are, like the variations of Pronoun (v. 6 *is...fecit*, of Tyndarus; v. 8 *is reduxit*, of Philocrates), due to the necessarily cramped form of an Acrostic. But they are not altogether out of keeping with the diction of the Republican Comedy.

PERSONAE.

ERGASILVS parasitus
 HEGIO senex
 LORARII
 PHILOCRATES }
 TYNDARVS } captivi
 ARISTOPHONTES adulescens
 PVER
 PHILOPOLEMVS adulescens
 STALAGMVS servus

Personae. In accordance with the custom of modern editors I prefix an 'index personarum.' It is not found in the MSS. Donatus in his commentary on Terence tells us that the names of characters in Comedy were significant names (ad *Ad. i. i. 1*): nomina personarum, in comoediis dumtaxat, habere debent rationem et etymologiam. Etenim absurdum est comicum...vel nomen personae incongruum dare vel officium, quod sit a nomine diversum: hinc servus fidelis 'Parmeno,' infidelis vel 'Syrus' vel 'Geta,' miles 'Thraso' vel 'Polemo,' iuvenis 'Pamphilus,' matrona 'Myrrina' et puer vel ab odore 'Storax' vel a ludo et a gesticulatione 'Scirtus': et item similia, in quibus summum poetae vitium est, si quid e contrario (a caractere *edd.*) repugnans contrarium diversumque protulerit, nisi per ἀντίφρασιν ioculariter nomen imponit, ut 'Misargyrides' in Plauto dicitur trapezita.

Ergasilus suggests ἐργάσιμος, 'working for a livelihood' (often in sense of 'scortum'; cf. vv. 69 sqq.). Cf 'Ονήσιλος beside ὀνήσιμος.

Hegio is also the name of the old man in the *Adelphoe* of Terence, and of one of the 'advocati' in the *Phormio*.

Lorarii. The spelling *lolarius* has strong support from the MSS. of this play and of Gellius x. iii. 19. But the best orthography of the word was in all likelihood *lorarius*. (For statistics of the spelling see Schoell in

the Preface to his edition of the play, p. xiii.) The names of three 'lorarii' are given in-v. 657 (see note).

Philocrates, like *Philopolemus*, is a suitable name for a young soldier.

Tyndarus. This is the name given him in Elis. His original name was *Paegnium*, lit. 'plaything' (v. 984).

Aristophontes, a name of the type of Ἀργειφόντης, Βελλεροφόντης, Κλεοφόντης, Πολυφόντης.

Stalagmus, lit. 'drop,' was a name applied to a man of diminutive stature. Cf. *Anaxandrides Com.* 34. 3 K:

Ὑμεῖς γὰρ ἀλλήλους ἀεὶ χλευάζετε, οἷδ' ἀκριβῶς.

* Ἄν μὲν γὰρ ἢ τις εὐπρεπής, ἱερὸν γάμον καλεῖτε.

* Ἐὰν δὲ μικρὸν παντελῶς ἀνθρώπιον, σταλαγμόν.

Donatus (ad *Andr.* i. iii. 21) says of the slave-names in Comedy: semper autem nomina comicorum servorum aut a nationibus sunt indita, ut 'Mysis,' 'Syrus,' aut ex accidentibus ut 'Lesbia,' velut ebriosa, a Lesbo insula, quae est ferax suavissimi candidissimique vini, aut a moribus et vernilitate, ut 'Pseudolus,' aut ex negotio, ut 'Chrysalus,' aut ex qualitate corporis, ut 'Thylacus,' aut ex specie formae, ut 'Pinacium.' The name 'Stalagmus' belongs to the category 'ex qualitate corporis.'

The scene is laid in Aetolia, a fact which has to be expressly stated to the audience (v. 94 *Nam Aetolia haec est*), since the conventional locality was Athens. On the stage, which represents a street (v. 795 *hanc plateam*) before the house of Hegio (v. 96 *Senis qui hic habitat*), stand two young prisoners of war (v. 1 *Hos quos videtis stare hic captivos duos*) bound together by heavy chains (v. 113 *catenas...maiores quibus sunt iuncti*). One of them, Tyndarus, is supposed to be a man of 24 years (v. 980); the other, Philocrates, of about the same age (v. 20). By the convention of the Roman stage the town was supposed to lie on the right side, the harbour on the left side from the spectators. The play begins with a prologue, spoken probably by one of the younger actors (cf. Ter. *Haut.* prol. init.).

PROLOGVS.

PROLOGVS. That the prologue to a play of Plautus may be either wholly or in part the production of a later age we see from the prologue to the *Casina*, which professedly belongs to the generation immediately following the death of Plautus (vv. 5 sqq.):

Qui utuntur uino uetere sapientis puto
 Et qui libenter ueteres spectant fabulas.
 Anticua opera et uerba cum uobis placent
 Aequom est placere ante alias ueteres fabulas¹;
 Nam nunc nouae quae prodeunt comoediae
 Multo sunt nequiores quam nummi noui.
 Nos postquam populi rumore intelleximus
 Studiose expetere uos Plautinas fabulas,
 Anticua eius edimus comoediam,
 Quam uos probastis qui estis in senioribus;
 Nam iuniorum qui sunt non norunt, scio;
 Verum ut cognoscant dabimus operam sedulo.
 Haec cum primum acta est, uicit omnis fabulas.
 Ea tempestate flos poetarum fuit,
 Qui nunc abierunt hinc in communem locum;
 Sed tamen absentes prosunt <pro> praesentibus.

To determine whether or in what parts the prologue to the *Captivi* belongs to a later reproduction of the play is no easy matter. Ritschl supposed that the allusions to seats for the spectators (v. 12 *si non ubi sed eas locus est*; cf. v. 2) were proof of a post-Plautine origin, and quoted the story of the consul P. Scipio Nasica as evidence that seats were unknown till 155 B.C. The great authority attached to all Ritschl's statements has induced subsequent editors to accept this theory without due consideration of the evidence. For the passages of ancient authors in which the story is related do not really warrant this inference; e.g. Liv. *per.* xlviii. *Cum locatum a censoribus theatrum exstrueretur, P. Cornelio Nasica auctore, tamquam inutile et nociturum publicis moribus, ex senatus consulto destructum est; populusque aliquamdiu stans ludos spectauit*; S. Augustin. *Civ. D.* i. 31 *tantumque auctoritate (Nasica) valuit, ut eius verbis commota senatoria*

¹ An anticipation of Squire Hardcastle's sentiments: "I love everything that's old: old friends, old times, old manners, old books, old wine."

providentia etiam subsellia, quibus ad horam congestis in ludorum spectaculo iam uti civitas coeperat, prohiberet apponi. We have no good reason for doubting that seats were provided for the spectators as early as Plautus' time. In 194 B.C. the front places were reserved for senators. (For a full discussion of the question, see Fabia in *Revue de Philologie*, xxi. pp. 11 sqq.; Marquardt and Mommsen, *Röm. Alterthümer*³ vi. p. 482.)

Various indications however of a post-Plautine authorship are pointed out in the notes to vv. 10, 19 (if we retain the reading of the MSS.), 34, 40, 49, 50, 54, 55. Their united evidence is strong enough to make a 'prima facie' case against the genuineness of the whole or the greater part of our prologue, especially since it does not contain any clear traces of Plautus' genius. It has the appearance here and there of having been made out of lines of the 'internal prologue' of the piece, the opening monologue of Ergasilus (see notes on vv. 4, 24, 27—8), with the subsequent remarks of Hegio (see note on v. 34).

The ancient commentators on Terence commend that poet for his skill in explaining to the audience the plot of a play in its opening scene. The first scene of the *Andria* is praised for its thoroughly satisfactory explanation of the plot without the clumsy aid of a narrative prologue or a 'deus ex machina' (Donat. in *Andr.* i. i. 1 *haec scaena pro argumenti narratione proponitur, in qua fundamenta fabulae iaciuntur, ut virtute poetae sine officio prologi vel θεῶν ἀπὸ μηχανῆς et periocham comoediae populus teneat et res agi magis quam narrari videatur*). This method is expressly alluded to by Terence himself in the prologue to the *Adelphoe*, vv. 22—4:

*Dehinc ne expectetis argumentum fabulae,
Senes qui primi venient, i partem aperient,
In agendo partem ostendent.*

But it was not peculiar to Terence. Plautus follows it in more than one of his plays. Indeed the lines of Terence just quoted are a reminiscence of the prologue to the *Trinummus*, vv. 16—17:

*Sed de argumento ne expectetis fabulae,
Senes qui huc venient, i rem vobis aperient.*

In the *Captivi* the information required for the comprehension of the piece is given in the opening scenes of the play by Ergasilus (vv. 92—101), Hegio (vv. 110—1) and the two Captives (vv. 219 sqq.), and it seems at first sight as if the narrative in the prologue was superfluous. But there is one piece of information necessary, if not for the comprehension, at least for the appreciation of the play, which could not be imparted to the audience during the action of the play itself, and that is the relationship of one of the Captives to Hegio. It was absolutely necessary that the audience should know from the outset that Tyndarus was Hegio's long-lost son; for otherwise all the delicate irony of the situation in the scenes between Hegio and Tyndarus would be lost upon them, nor could they help being puzzled by the noble traits of the seeming slave's character. In no way could this

knowledge be conveyed to them except through the Prologue, for the only actor in the piece who could have enlightened them is Stalagmus; and he does not appear on the scene till the play is nearly over. There is, too, another justification for the narrative in the prologue. The plays of the Republican Dramatists were performed in the open air on some public holiday to a chance crowd. A complicated plot like that of the *Captivi*, including the assumption by Philocrates of the part of Tyndarus and by Tyndarus of the part of Philocrates, would require to be explained twice to such an audience. What appears to us garrulous prolixity in some of the prologues of Plautus was due to the practical necessity of securing the attention and the intelligence of a restless crowd of holiday-seekers. In the *Amphitruo*, where Jupiter personates King Amphitruo and Mercury his slave Sosia, there is a long prologue in which the spectators are first coaxed into good humour and attention, and finally, after being told the plot of the piece, are informed that the divine 'Sosia' will wear feathers on his cap to distinguish him from his human counterpart, while Jupiter, in the dress of Amphitruo, will be recognized by the golden knob under his head-gear. The *Menaechmi*, the original of the *Comedy of Errors*, is another example of a complicated plot requiring a long, and for our modern taste over-detailed, prologue.

Of the noisy, restless crowd, to which a dramatic author at Rome had to submit his production, we get a lively picture in the prologue to the *Poenulus*, where the speaker, assuming the functions of a military commander (*imperator histricus* v. 4), issues regulations for the discipline of his raw levies, vv. 11 sqq.:

Exsurge, praeco, fac populo audientiam;
edicta ut seruetis mea.
 Scortum exoletum ne quis in proscaenio
 Sedeat, neu lictor uerbum aut uirgae muttiant,
 Neu dissignator praeter os obambulet
 Neu sessum ducat, dum histrio in scaena siet.
 Diu qui domi otiosi dormierunt, decet
 Animo aequo nunc stent, vel dormire temperent.
 Serui ne obsideant, liberis ut sit locus,
 Vel aes pro capite dent; si id facere non queunt,
 Domum abeant, uitent ancipiti infortunio,
 Ne et hic uarientur uirgis et loris domi,
 Si minus curassint, quom eri reueniant domum.
 Nutrices pueros infantis minutulos
 Domi ut procurent neu quae spectatum adferat,
 Ne et ipsae sitiant et pueri pereant fame
 Neue esurientes hic quasi haedi obuagiant.
 Matronae tacitae spectent, tacitae rideant,
 Canora hic uoce sua tinnire temperent,

Domum sermones fabulandi conferant,
 Ne et hic uiris sint et domi molestiae.
Dum ludi fiunt, in popinam, pedisequi,
 Inruptionem facite; nunc, dum occasio est,
 Nunc, dum scriblitae <aestu> aestuant, occurrite.
 Haec imperata quae sunt pro imperio histrico,
 Bonum hercle factum pro se quisque ut meminerit.

And the fate of a dramatist, who failed to get hold of his audience at the outset of the play, is known to us from the second prologue to the *Hecyra*, vv. 25 sqq.:

Cum primum eam agere coepi, pugilum gloria,
 Funambuli eodem accessit (accersiti *Leo*) expectatio:
 Comitum conuentus, strepitus, clamor mulierum
 Fecere ut ante tempus exirem foras.
 ...refero denuo.
 Primo actu placeo, cum interea rumor uenit
 Datum iri gladiatores: populus conuolat,
 Tumultuantur, clamant, pugnant de loco:
 Ego interea meum non potui tutari locum.

We must bear this in mind in reading the prologue to the *Captivi*. The first care of the speaker of the prologue is to secure a peaceful and intelligent hearing of the complicated plot. He begins with a joke designed to put into good humour those usual disturbers of the peace, the late-comers who cannot find a seat (see note on v. 2, and cf. Apul. *Flor.* III. xvi. 65 *extimus quisque excuneati queruntur*), and, after a little, tries sterner methods with them (vv. 11—14). The plot is explained slowly, minutely, with many repetitions; and the most complicated part of it, the exchange of name and dress by the Captives, is driven into the minds of the audience by frequent indication of the two personages, who had for this very purpose been stationed on the stage before the commencement of the action of the play; e.g. vv. 38—9:

Illic uocatur Philocrates, hic Tyndarus:
 Huius illic, hic illius hodie fert imaginem.

Another appeal for an attentive hearing follows (vv. 53 sqq.); then the audience is coaxed into good humour by some pleasantry; and the speaker of the prologue leaves the stage.

Hos quos uidetis stare hic captiuos duos,
 Illi quia astant, hi stant ambo, non sedent;

PROLOGVS IN CAPTIVOS PLAVTI BVE (os ex is) J. *unius versus spat. D.* 1. os cum spat. init. V¹ (Nos V²) E 2. qui astant BD: qui stant VEJ ambio J

1. **Hos quos uidetis...hi stant.** In Plautus we notice a predilection for the inclusion in the Relative clause of the Subject or Object of the sentence (cf. v. 179 *meliozem adferet Quae mi atque amicis placeat condicio magis*, and see note on v. 908). The same construction appears in Virgil A. i. 573 *Urbem quam statuo uestra est*, as well as in the colloquial Latin of Terence (e.g. *Eun.* 653 *Eunuchum quem dedisti nobis, quas turbas dedit!*) and the other Republican Dramatists. Often the Subject or Object is found in both clauses, e.g. *Mil.* 140:

Nam unum conclaue concubinae quod dedit
 Miles, quo nemo nisi eapse inferret pedem.
 In eo conclau i ego perfodi parietem;

and this repetition, which looks like a laboured attempt at securing distinctness, is a feature of legal Latin, e.g. *quam rem praetor ex hac lege egerit, si eam rem*, &c. For the repetition of the Demonstrative Pronoun, as here, cf. *Poen.* 770 *Hi qui conciliauerunt...id nunc his cerebrum uritur*, and v. 110 below. (Full statistics of this Attraction in Latin will be found in Bach, *de Attractione quae dicitur Inversa apud scriptores Latinos*. Strassburg, 1888.)

2. **Illi quia astant.** Violent alterations of the reading (*Illi quiastant*) of the archetype of our MSS., such as *ita uincti qui astant* (Niemeyer), or *iugati (ui iuncti) qui astant* (Schoell), or *non uili quia stant* (Speyer), are quite uncalled for. The mere change of *quiastant* into *quia astant* gives a perfectly satisfactory sense. *Illi* are the disturbers at the back of the theatre, late-comers who are trying to find a seat. "The prisoners on the stage are standing up as a compliment to our friends at the back there," who are forced to stand because they are too late to find sitting-room. **Astant**, often of standing at the door, waiting outside, e.g. *Bacch.* 1134 A. *Cogantur quidem intro...* B. *Sic sine astent.* **Hi**. The confusion in Latin MSS. between *hi* (*hi*), *his* (*hiis*), case-forms of *hic*, and *i* (*ii*), *is* (*iis*) case-forms of *is*, is so universal that editors have no scruple in setting aside the evidence of MSS. in this particular. Here, however, *hi* is required to point the contrast to *illi* (cf. v. 130, *Mil.* 1007). Even where this marked contrast is absent the repetition of *hic* seems to have been the rule in cases of attraction of an antecedent *hic*, for the reading *his* is strongly attested in *Poen.* 770 (quoted in note on v. 1). **Ambo**, beside *duos* (v. 1), as in *Bacch.* 569 A. *Quid? duas?* B. *Atque ambas sorores*,

Hoc uos mihi testes estis me uerum loqui.

Senex qui hic habitat, Hegio, est huius pater.

Sed is quo pacto seruiat suo sibi patri,

5

Id ego hic apud uos proloquar, si operam datis.

3. Hoc uos B^3 : Hos uos B^1DV^2E : Vos uos V^1 ut vid.: Vos quos J ut vid.
testes J : testis $BDVE$ om. estis E 4. om. hic EJ 5. seruiat (at ex
it) D 6. Hic D^1 aego D

Amph. 974 *Iam hisce ambo, et seruos et era, frustra sunt duo.* Cf. *Ital. ambe due*, 'both.'

4. **Senex qui hic habitat.** Cf. v. 95 *Senis qui hic habitat.* **Huius** The speaker points to Tyndarus, who, it must be remembered, has changed clothes with the other captive, his master, Philocrates. The somewhat unusual scansion *huiús*, with the last syllable long by position (see *Introd.* ii. § 3), probably indicates emphatic or deliberate pronunciation of the Pronoun (but cf. *Most.* 957). So *eiús* in the impressive opening of the prologue to the *Rudens*, spoken by the god Arcturus: *Qui gentes omnes mariaque et terras mouet, Eius sum ciuis ciuitate caelitum.* (On the conventional monosyllabic form of these Pronoun Genitives, see *Introd.* ii. § 15.) I see no reason for reading *huiusc(e)* here (see note on v. 10), or for changing the order of the words (confirmed by v. 17) to *huius est pater* (as in v. 974; cf. 335, and see note on v. 809). Nor need we put a comma at *est* and make *huius pater* in apposition to *senex* (see note on v. 635).

5. **Suo sibi.** With the Reflexive Possessive *suus* the Reflexive Pronoun *sibi* &c. was used instead of *ei* &c. in everyday speech; e.g. *Trin.* 156 *Nunc si ille huc saluos reuenit, reddam suom sibi*, for 'suom ei.' This practice created in time the phrase *suus sibi*, 'very own,' in colloquial Latin, a phrase which is to all intents and purposes a single word, the Dative *sibi* being unaffected by the construction of the sentence. Cf. v. 46 *sua sibi fallacia*, 50 *suo sibi seruit patri*, 81 *Suo sibi suco uiuunt*, *Ter. Ad.* 958 *Suo sibi gladio hunc iugulo.* In *Poen.* 1083 *Suam sibi rem saluam sistam*, the reading of the inferior MSS., *suam rem sibi*, which breaks up the word-group, is rightly rejected by editors; but there is no need to change passages like *Curc.* 178: *Sibi sua habeant regna reges, sibi diuitias diuites, ...sibi quisque habeant quod suom est*, which are not real instances of the phrase in question. *Suus sibi* reappears in later Latin, e.g. *Apul. Met.* vii. 13 *suus sibi gladiis obtruncatos*, *Lactant.* iii. 28. 20 *suo sibi gladio pereunt*.

6. **Proloquar**, of the prologue, also in *Amph.* prol. 50, *Cist.* 151. **Proloquar, si...datis.** The Present in the protasis with the Future in the apodosis is common in colloquial Latin; cf. v. 331 *eum si reddis mihi*,

Seni huic fuerunt filii nati duo;
 Alterum quadrimum puerum seruus surrupuit
 Eumque hinc profugiens uendidit in Alide
 Patri huiusce†. Iam hoc tenetis? Optumest. 10

8. surrupuit BDV: suprupuit E: surripuit J 9. fugiens V²J aulide V²J 10. huiſce E: huiſce <hominis> nos: huius cettē Schoellius optumum est libri

...Et te et hunc amittam hinc, Mil. 1213 diuitias dabo, si impetras. The freedom that Plautus allowed himself with Conditional sentences may be seen from a comparison of *Pers.* 827 *malum ego uobis dabo, ni abitis*, *Mil.* 450 *nisi uoluntate ibis, rapiam te domum*, and *Bacch.* 1172 *ni abeas*,... *malum tibi magnum dabo iam*.

7. **Huic**, i.e. who lives in the house beside which I am standing (see note on v. 38).

8. **Alterum**. The compounds *altrinsecus*, *altroverſum* are not sufficient evidence for a pronunciation of the simple Pronoun with *-tr-* instead of *-ter-*, so that I doubt the change in this verse of *alterum* to *altrum* and in *Pers.* 226 of *altera* to *altra*. The clash of metrical ictus (*altr̄um*) with word-accent (*alterum*) in a word of this form is tolerated by Plautus in the first foot of the line or hemistich (e.g. v. 833; see *Introd.* iii. § 9). Similarly at the beginning of *Most.* 630 *quattuor* need not be changed to the Vulg. Lat. form *quattor* (*Introd.* ii. § 15). Cf. *Naev. Com.* 23 sq. R. *Alt̄eris inanem uolulam madidam dari*, *Alt̄eris nuceſ in pr̄cliui profundere*. **Surrupuit**, pronounced as a trisyllable here and in two other passages of this play (vv. 760, 1011). Since the contracted pronunciation (cf. *Hor. C.* iv. 13. 20 *surpuerat*; *Lucr.* ii. 314 *surpere* Inf.) is restricted to these three instances, all of them at the end of the line, it was clearly not favoured by Plautus, and was adopted only through metrical exigencies. There is no authority for a shortened form of any other part of the verb in Plautus. We should scan *Pers.* 150 *ind(e) surr̄upta ſit*, *Poen.* 902 *ind(e) surr̄uptus* (see *Introd.* ii. § 14), *Poen.* 1058 *Surr̄uptus ſum*.

9. **Profugiens** (cf. note on v. 18). **Vendidit** (*Introd.* ii. § 1).

Alide. The un-Attic form of the name, with *A-*, not *E-*, is used by Plautus, with the result that *Alei*, *Aleos*, &c. are again and again confused with *alii*, *alios* in our MSS. (see note on v. 24).

10. **Huiusce**. This form is not found in Plautus, except at *Poen.* 1257 *Huiſce fratris filius*, and is rejected by most editors as un-Plautine. It is however used by Terence (*Andr.* 439, *Phorm.* 827, where it stands before an initial vowel). Perhaps *hominis*, written *hois*, may have been dropped out here and elsewhere (e.g. *Poen.* prol. 83) from our MSS. after the Gen. of the Pronoun (old spelling *hoius*; as in *A* at *Pseud.* 271). Schoell reads

Negat hercle illic ultimus. Accedito.

Si non ubi sedeas locus est, est ubi ambules,

Quando histrionem cogis mendicariet.

to be a mendicant

11. ille libri

13. hystrionem B

patri huius: *cette* (Plur. of *cēdo*, 'tell me'). If this prologue be of late composition, there is also the possibility of a pseudo-archaism *huiusce* (4 syll.), like *anticuam* (4 syll.) in the prologue (v. 5) of the *Casina* (quoted on p. 113), or even of *Hiatus* (cf. *Aul.* prol. 5 *patri | auōque*). It may be remarked that the same question arises about a line (v. 83) of the prologue of the *Poenulus*: *Sed illi patruo huius qui uiuit senex*, where some editors would substitute *huiusce*.

Tenetis. *Teneo*, 'I understand' (Gk. *ἐχω*), is common in colloquial Latin (with *iām* as here, *Epid.* 401 *iām tenes?*, *Trin.* 780 *tenes iām?*). It occurs with some equivalents in *Pers.* 333 *scis? tenes? intellegis?* (cf. v. 697 below), and is occasion of a pun in *Cure.* 44 A. *Recte tenes.* B. *Minus formidabo, ne excidat*, and *Poen.* 565.

Optumest, *κάλλιστα ἔχει*, 'very good,' the superlative of *bene est* (e.g. v. 699; cf. *pessumest* *Amph.* 314), has been wrongly expanded in our MSS. to *optimum est*, τὸ ἀριστόν ἐστι, 'it is the best plan' (e.g. v. 557 *concedi optimumst*). The same corruption is found in the 'Palatine' MSS. at *Stich.* 537 (cf. *Stich.* 120 *minimum est* for *minimest*), and in *A* at *Bacch.* 502.

11. The reading of the MSS. is quite satisfactory, with the single exception that the archaic Nom. Sing. *illic* (*ille* with the Particle *-ce* affixed) has been modernized in the usual fashion. If we restore *illic* (cf. ad v. 39) the line becomes metrical; for *ultimū*s is a legitimate case of 'syllaba anceps' at a pause in the line (cf. *Introd.* ii. § 33). *Accedito*, 'let him come forward' (hardly 2 Sg.; see note on v. 114), should not be changed to *abscedito* (Rost). The speaker requires the disturber at the back of the theatre to come forward towards the stage, and, when the order has been obeyed, addresses him in the terms of vv. 12—14, then resumes (in v. 15) his narrative to the audience. Schoell's hypothesis of an omission after *ultimus* (see note on arg. 1) is unnecessary.

12. 'If there is no sitting-room inside, there is walking-room outside.' **Vbi sedeas locus.** The Relative clause which defines a Noun often precedes it; cf. *Aul.* 673 *Nunc hoc ubi abstrudam cogito solum locum*, *Rud.* 111 [*An*] *quo furatum mox uenias uestigas loca?*, *Most.* 969 *quo uenerim noui locum*, *Most.* 244 *Quae pro me causam diceret, patronum liberaui.* **Est ubi ambules** clearly intimates expulsion from the theatre. To find in the words a permission to walk about in the passage in front of the stage is absurd.

13. Equally absurd, as it seems to me, is the explanation of this line

Ego me tua causa, ne erres, non rupturus sum.

14. cusa *E* erras *V*¹ rupturus (*ex rapt-*) *E*

as 'you are forcing the actor to beg for his bread, his occupation being gone owing to the injury done to his vocal organs.' (Cf. Ter. *Phorm.* 18 *ille ad famem hunc a studio studuit reicere.*) The way in which the disturber was turning the *histrion* into a beggar, was that he was compelling him to beg for a quiet hearing. We have the same idea in the concluding passage of *All's Well that Ends Well*:

The king's a beggar, now the play is done:

All is well ended, if this suit be won,

That you express content.

Quando has here the causal sense (cf. v. 886), a sense commoner in Terence than in Plautus.

Mendicari. The Pass. Inf. in *-ier* is not found in the Dramatists except at the end of a line; that is to say, it is an unusual form that is employed only through metrical exigencies. With a short antepaenultima, e.g. *deripier* Men. 1006, it is almost unknown. *Mendicor*, 'to be a beggar,' the Deponent type (cf. *philosophor, poetor*), occurs again in *Vidul.* fr. xv. (iii.), *malim moriri meos quam mendicari*; but the Active *mendico*, 'to beg,' was more in vogue, whether with an Acc., e.g. *Amph.* 1032 *senecta aetate a me mendicas malum*, or in absolute use, e.g. *Bacch.* 508 *Adeo ego illam cogam usque ut mendicet—meus pater.* **Cogis mendicari**. Reinkens (*über Acc. cum Inf. bei Plautus.* Düsseld. 1887, p. 9) seems to speak of this construction of *cogo* as unusual in Plautus. But cf. *Pseud.* 150, *Epid.* 586.

14. **Ne erres** has the meaning 'to keep you from misunderstanding the plot of the play' in the other occurrences of the phrase in prologues, such as *Trin.* 4 *Nunc, ne quis erret uostrum, paucis in uiam Deducam, si quidem operam dare promittitis*, Mil. 150 *Et mox ne erretis, haec duarum hodie uicem Et hinc et illinc mulier feret imaginem*, Men. 47 *Ne mox erretis, iam nunc praedico prius: Idem est ambobus nomen geminis fratribus.* The sense 'do not delude yourself,' 'do not imagine it,' is expressed otherwise in e.g. *Rud.* 1255 *Ego tibi daturus nihil sum, ne tu frustra sis* (cf. *Capt.* 854), *Poen.* 527 *Ne tu opinere, haud quisquam hodie nostrum curret per uias*, *Cas. prol.* 64 *Is, ne expectetis, hodie in hac comoedia In urbem non redibit.* But Terence so uses *ne erres* in *Andr.* 704 *huic, non tibi habeo, ne erres.* (In *Most.* 75 *Ne tu hercle* seems to be the right reading.)

Rupturus sum, 'will crack my lungs'—with shouting, *Cas.* 809 *dirumpi hymenaeum cantando licet*; with running, *Poen.* 540 *Tua causa nemo nostrorumst suos rupturus ramites*, Merc. 151 *qui me rupi causa currendo tua.* The Greek word is διαππαῖναι, e.g. Lucian *Char.* 21 ἦν καὶ σὺ κεκραγὼς διαππαῖς. On the scansion *rupturūs sum* (common before *s-*), see *Introd.* ii. § 3.

Vos qui potestis ^{means} ope uestra censeri, 15
 Accipite reliquom: alieno uti nihil moror.

15. censeri *V²J*

16. reliquom libri nichil E

15. 'You whose means entitle you to be rated on the censor's list,' *opibus censi* and not *capite censi*.

Ope. The Singular Number of this word is associated with the meaning 'help,' e.g. *opem ferre alicui* (= *opitulari alicui*), the Plural with the sense 'resources,' 'means,' 'wealth,' e.g. *dives opum* (cf. *in-ops*, *in-opia*, *cōpia*, i.e. 'co-ōpia'); cf. Ennius *Trag.* 89 R. *ex opibus summis opis egens, Hector, tuae*. But the line dividing the two meanings is not very sharply drawn in the diction of Plautus (cf. *Mil.* 220 *opem auxiliumque* with *Rud.* 349 *orbas auxiliique opumque*), whose use of the Plural seems often to be due to the presence of other Plurals in the sentence, e.g. *Capt.* 517 *spes opes auxiliique*, *Amph.* 1053 *spes atque opes uitae meae*, *Merc.* 111 *summis opibus uiribusque*, *Most.* 348 *summis opibus atque industriis*, *Trin.* 467 *uostas...factiones atque opes*. There is therefore no ground of objection to the use of the Singular here or *Epid.* 152 *Aliqua ope exsoluam, extricabor aliqua*. **Censeri.**

On the termination see note on v. 13.

16. 'Receive the instalment (of the narrative) that is still due. I do not care to be a debtor.' The idea of the speaker of the prologue being in the debt of his audience recurs in the prologue to the *Cistellaria* vv. 188—9:

*Nunc quod reliquom restat uolo persolvere,
 Ut expungatur nomen, ne quid debeam.*

We have a similar idea in other Latin writers, e.g. Auct. ad Herenn. ii. 31. 50 *nos alacriores ad relicum persoluendum*. **Reliquom.** This Adj.

is invariably quadrisyllabic (with the first syllable short) in the Republican Dramatists, and (with the first syllable long) in the Republican Epic Poets. It appears as a trisyllable in Persius and subsequent poets.

Nihil moror, 'I do not care,' with Inf., as here, or with Acc., as in *Most.* 746 *nihil moror mi istiusmodi clientis*, is a common expression in colloquial Latin, meaning literally (since *moror* has always a transitive sense in early Latin) 'I do not at all detain,' 'I have no inclination to detain.' This was the formula with which the consul ended a sitting of the senate, *nihil uos moramur, patres conscripti*, and the judge gave a verdict of acquittal, e.g. *C. Sempronium nihil moror* Liv. iv. 42. 8; *quum se nihil morari magistrum equitum pronuntiasset* viii. 35. 8.

Nihil is occasionally a disyllable at the end of the line (i.e. for metrical convenience) in Terence, (*Phorm.* 940, *Haut.* 896), but clear evidence that the disyllabic pronunciation was recognized by Plautus is wanting (see *Truc.* 333, 696, and below, v. 103; cf. *Introd.* ii. § 15).

Profugius
slave
 Fugitiuus ille, ut dixeram ante, huius patri
 Domo quem profugiens dominum abstulerat uendidit.
Did Is postquam hunc emit, dedit eum huic gnato suo
Scor *buy*

18. profugiens ^{B³VEJ}: profugens ^{B¹D} abstulerit ^{B¹}, corr. ^{B²} ut vid.

19. Is *Fleckeisenus*: Hic libri

17. **Dixeram.** The Pluperfect Ind. of *sum* is frequently used for the Perfect in colloquial Latin (e.g. v. 305); but probably not the Pluperfect of other Verbs. We must take the Tense here to imply 'I had said, prior to the disturbance which caused my digression' (cf. ad v. 938). In the *Mostellaria* (820—1) the expression *empti fuerant*, 'they were bought,' that falls from the lips of Simo, is seized upon by the cunning slave Tranio as a means of making his master Theopropides believe that Simo has again sold the house which he had purchased:

TH. Non uideor uidisse postis pulciores. SI. Pol mihi

Eo pretio empti fuerant olim. TR. Audin 'fuerant' dicere?

This use of *fueram* for *fui* was the beginning of that tendency to substitute the Pluperfect for the Perfect which we see in Late Latin and which is reflected in the Romance Languages, e.g. Old French *vidra*, 'he saw.' (For a fuller account see Blase, *Geschichte des Plusquamperfekts*. Giessen, 1894.) On the scansion *huius patri* see note on v. 4.

18. The reading of the original (^{P^{BD}}) of our MSS., *profugens*, can be so easily explained by the practice of writing *g* and *i* in ligature in early minuscule that it would be unwise to reject the correction supplied in other MSS., *profugiens*. It may however be mentioned that in the only instance of the Adj. *profugus* in Plautus, *Trin.* 701 *Effugias ex urbe inanis, profugus patriam deseras*, our MSS. offer the unmetrical *profugiens*, which editors suppose to have been a gloss written above *profugus* in some early archetype (cf. *profugus*: *profugiens* Loewe, *Glossae Nominum*, p. 205). Since the traces of the Aorist Tense in Plautus are limited to 'Aorist' Subjunctives like *evenat* (Pres. *eveniat*), *attigas* (Pres. *attingas*), which are few in number and of restricted usage, it would be hazardous to add to them a supposed 'Aorist' participle, *profugens* (cf. class. Lat. *parens*, Pres. *pariens*); though it must be allowed that the normal rhythm would be secured for this line by reading *Domó quem profugens* (or *profugus*); see note on v. 111. **Dominum**, 'his young master,' *filium erilem*.

19. **Is.** The use of *hic* in the sense of *is* (the Pronoun that indicates a person or thing already mentioned) is not unknown in a later age; and if the reading of the MSS., *hic postquam hunc emit dedit eum huic gnato suo*, be right, there would be reason for believing that this portion at least

Peculiarem, quia quasi una aetas erat. 20
 Hic nunc domi seruit suo patri, nec scit pater.
 Enimuero di nos quasi ^{filios} pilas homines habent.
 Rationem habetis, quo modo ^{ea} unum amiserit. ^{loss}
 Postquam belligerant Aetoli cum Aleis,

20. etas *BD* vv. 21—2 *secl. Schoellius, transp. post v. 4 Niemeyerus*
 22. Enim *Pylades*: Est libri dinos (ex amos) *V* 23. Racionem *J*
 24. belli gerant *B*¹, conj. *B*² actolli *E* alidis *T* (ut vid.) *BD* (is ex es)
VE: aulidis *J*

of the prologue was not written by Plautus. But the reading may be merely a scribe's error, due to the recurrence of the Demonstrative *hic* in this and the neighbouring lines (cf. v. 335). Perhaps *is* had, as so often happens in early MSS., been misspelt *his*. **Emit** is probably not Historical Present (*ēmit*) like *belligerant* in v. 24, where the main verb *capitur* is also Hist. Pres., but Perfect (*ēmit*); so *dedit* will have pyrrhic scansion.

20. **Quasi una**, 'about the same,' a common use of *quasi* (as of Ital. 'quasi'); cf. Sall. *Hist.* iii. fr. 26 *quasi par festinatio*. Their age was four years, at the time of the action of the play twenty-four (cf. v. 980). The change to *quasi una aetate erat* (cf. *Merc.* 520 *De lanificio neminem timeo, una aetate quae sit*) would be easy, but is not necessary. Nor need we follow some editors in bracketing or transposing after v. 4 the two following lines, vv. 21—2. Like vv. 50—51 they serve the purpose of impressing on the minds of the audience a cardinal point of the plot (see note on v. 44). The moral reflection in v. 22 finds a fitting place at the end of the story of Tyndarus, as the similar moral reflection in v. 51 is placed at the end of the rest of the narrative.

22. *Merc.* 225 *Miris modis di ludos faciunt hominibus*, Ter. *Ad.* 739 *Ita vita est hominum quasi quom ludas tesseris*, Alexis fr. 34 K. Τοιοῦτο τὸ ζῆν ἐστιν ὥσπερ οἱ κίβοι, Dekker, *Old Fortunatus* i. i. "This world is Fortune's ball wherewith she sports." **Enimuero**. *Pylades'* emendation of the *est uero* of the MSS. is generally adopted, although a change of *enim* to *est* in early MSS. is not easy to explain. *Est uerum* in the sense of *verum est verbum quod memoratur* (*Truc.* 885) is less likely, though more easy to account for on palaeographical grounds (cf. *vero* and *verum* confused in the MSS. at v. 75), and the same may be said of *Hem uero di nos*, &c. (cf. Ter. *Phorm.* 790 [*Hem*] *uir uiro quid praestat*).

23. **Rationem habetis**. The phrase is quite in keeping with the metaphor of v. 16. Cf. *Most.* 304 *ratio accepti atque expensi*.

24. *Belligero*, for *bellum gero*, an Active compound of the same type as the Deponent *morigeror* (v. 198 &c.), for *morem gero*, is used precisely as

Vt fit in bello, capitur alter filius.

25

Medicus Menarchus emit ibidem in Alide.

Coepit captiuos commercari hic Aleos,

Si quem reperire posset qui mutet suum,

exchange

25. bello *ex belli* B 26. aulide *V²J* 27. Cepit *BDV* comercari
B¹DV: cōmercari *B² ut vid.* *E*: commercari *J* alios libri 28. reperire
DEJ possit *Reizius* qui *Pareus*: cum quo libri

here by the Auct. ad Herenn. iv. 11. 16: *socii nostri cum belligerare nobiscum vellent.* **Postquam belligerant.** The Historical Present with *postquam*

is generally accompanied by the same Tense in the main clause, as here: *postquam belligerant...capitur*, and v. 487 *abeo ab illis, postquam uideo me sic ludificari.*

Cum Aleis. Hiatus of monosyllabic words ending in *-m* or in a long vowel is most frequent in Latin poetry when accompanied by a short syllable, e.g. *quī āmant* Virg., but we have in Plautus also scansions like *de hordeo* (with *-e* unelided) *Asin.* 706, *cum hac cum istac* (with *-um* unelided) *Cas.* 612 (see Introd. ii. § 41). There is no need therefore of supposing Plautus to have used the native form *Valei* (*Φαλείοι*) for *Alei*. (On coins of Elis, of which we have examples as late as the 2nd century B.C., the name appears as *Φαλείων*, Gen. Pl.) The rhythm of the line suffers from the clash of accent and metrical ictus in the spondee in the fourth foot, (*Aet*)*oli*; but the difficulty of fitting into one verse so many polysyllabic words may serve as excuse (see Introd. iii. § 7). We need not suppose a word to have dropped out from the line. History is silent about this war between Aetolia and Elis, which may have occurred in the troubled times that followed the death of Alexander the Great. (Cf. Hueffner, *de Plaut. Com. Exempl. Att.* p. 314.) The line closely corresponds with v. 93 *Ita nunc belligerant Aetoli cum Aleis.*

25. **Vt fit** is not found elsewhere in Plautus.

26. **Emit**, Perf. not Pres., for *ibidem* is the normal scansion in Plautus (Introd. ii. § 16).

27. **Hic**, Pron. (cf. v. 7).

28. **Posset** is changed by most editors to *possit*. But Plautus does not follow the rules of Sequence of Tenses so strictly as Cicero; and in view of passages like *Pseud.* 795—6:

Quin ob eam rem Orcus recipere ad se hunc noluit,
 Ut esset hic qui mortuis cenam coquat,

the change cannot be said to be necessary.

Si quem reperire posset, 'in hope to find someone.' This final sense of *si* is well established. Apart from the phrase *expectare si* (Subj.),

—*Illum captiuom: hunc suum esse nescit, qui domist.*—

29. domi est V²J

e.g. *Trin.* 98 *Exspecto si quid dicas*, we find in the protasis normally the verb *posse* or *quire*, which is in the Indicative when present or future time is referred to and the first person is employed, but in all other circumstances in the Subjunctive; e.g. (1) Indicative:

Men. 417 adsentabor, quidquid dicet, mulieri
Si possum hospitium nancisci.

Curc. 701
Animum aduortite <hoc>, si possum hoc inter uos componere.

Trin. 921
Quod ad exemplum est? coniectura si reperire possumus?

Trin. 958
Enim uero ego nunc sycophantae huic sycophantari uolo,
Si hunc possum illo mille nummum Philippum circumducere.

(2) Subjunctive:

Mil. 1207 nam si possem ullo modo
Impetrare ut abiret, ne te abduceret, operam dedi.

Most. 837
At tu isto ad uos optuere, quoniam cornicem nequis
Conspicari, si uolturios forte possis contui.

Cist. 182 ille extemplo seruolum
Iubet illum eundem persequi, si qua queat
Reperire quae sustulerit. Ei rei nunc suam
Operam usque assiduo seruos dat, si possiet
Meretricem illam inuenire.

Trin. 557 Quin hic quidem cupit illum ab se abalienarier,
Si quem reperire possit cui os sublinat.

Trin. 531 Em istic oportet operari mores malos,
Si in operendo possint interfieri.

There are a few examples of other than these normal types of expression with *si*, e.g. *Pseud.* 1148 *iamdudum, si des, porrexi manum*, *Trin.* 148 *ausculto si quid dicas*.

Qui, class. *quo* (see note on v. 101). *Cum quo* of the MSS. is a gloss. The thing exchanged stands normally in the Ablative, while *cum* indicates the other party to the transaction; cf. Sallust *Jug.* xlv. 5 *lixae...pecoris et mancipiorum praedas certantes agere eaque mutare cum mercatoribus vino advecticio et aliis talibus*. These lines closely correspond with vv. 100—1 *Homines captiuos commercatur, si queat Aliquem inuenire suum qui mutet filium*.

Et quoniam heri indaudiuit, de summo loco 30
 Summoque genere captum† esse equitem Aleum, *captivo*
 (Nihil pretio) parsit, filio dum parceret: *ut ille*
 Reconciliare ut facilius posset domum,
accuse

30. indaudiuit *Gulielmus Qu. in Capt. p. 354: inde audiuit libri (inde audiunt J)* 31. Summo quae *J* captum <unum> *Schoellius om.*
 esse *E* aequitem *V* aleum etiam *T* ut vid. 32. Nichil *EJ* precio *DVJ*

30. **Indaudiuit.** The old preposition *endo*, 'in,' 'into' (cf. Gk. ἔνδο-θι, ἔνδο-θεν, ἔνδον), later spelt *indo* and *indu*, had dropped out of use before the time of Plautus. It remained in compounds like *indo-tueri*, *induperator*, *indu-pedio*, *indu-gredior*, most of which were in time ousted by the rival compounds with *in*: *intueri*, *imperator*, *impedio*, *ingredior*, only a few surviving to the Classical Latin age, e.g. *indigeo*, *indoles*. *Inaudio* had already supplanted *indaudio* by the time of Terence, and is often substituted for the older form in MSS. of Plautus. Thus in *Stich.* 77 *indaudiuerim* is written in the Ambrosian Palimpsest *inaudiuerim*, but in the Palatine MSS. with the same corruption as here, *inde audiuerim*. Plautus seems never to have used the form *inaudio*.

31. The line as offered in the MSS. is defective. To restore the metre by means of the form *Valeum* (see note on v. 24) is unwise, for the MSS. nowhere give a trace of this form, and the adoption of it would destroy the metre in vv. 59, 880. We must suppose either that *captum* is a corruption of *captivum* (as in *Epid.* 564 *captam* and *captivam* are confused in the MSS.), or that some word has dropped out of the line (*captum* <unum> esse Schoell). With the passage we may compare *Epid.* 107 *captivam genere prognatam bono In praeda es mercatus*.

32. 'To save his son he would not save his money.' **Parsit.** This is the Plautine form of the Perfect of *parco*. In *Aul.* 381 *Profesto egere liceat nisi peperceris*, the true reading may be *nisi si parseris*, as in *Truc.* 375 *Utinam a principio rei item parsisses meae, Ut nunc repercis sauiis*, the Ambrosian Palimpsest has substituted *pepercisses* for *parsisses*. But the class. form *peperci* is found in Terence *Adel.* 562 *Nil pepercit*. In Early Latin the Acc. was used with *parco*. The ancient formula at sacrifices, corresponding to Gk. εὐφῆμει, was *parcito linguam* (Paul. Fest. 279. 9 Th. 'Parcito linguam' in sacrificiis dicebatur, id est coerceto, contineto, taceto); and the same construction is attested (Schol. ad Virg. *Aen.* x. 532) for *Mil.* 1220 *Ne parce uocem* (where our MSS. have changed *uocem* to *uoci*); cf. *Pseud.* 78 *id quidem hercle ne parsis*. For the play on the word cf. *Curc.* 639 *O Pietas mea, Serua me, quando ego te seruavi sedulo*.

33. **Reconciliare.** The verb is used more than once in this, but in

Emit hosce de praeda ambos de quaestoribus.

Hisce autem inter sese hunc confinxerunt dolum, 35

34. preda *DEJ* e praeda *Studemundus dubitanter* quaestoribus libri
(-tior- *D¹J*) 35. Hice *B² ut vid.* om. hunc *VEJ* confinxerunt *DV¹J*
dolum ex domum *D*

no other play of Plautus: v. 168 *nam illum confido domum In his diebus me reconciliassere*, v. 576 *Si huius huc reconciliasso in libertatem filium*. The simple verb (used in v. 131 *Sed si ullo pacto huc conciliari potest*) is common enough, whether with this (*Epid.* 654 *Et sororem in libertatem idem opera concilio mea*) or other meanings.

Ut facilius. We have also *quo facilius*, e.g. *Aul.* prol. 27 *Feci, thesaurum ut hic reperiret Euclio Quo illam facilius nuptum, si uellet, daret*, ib. 33 *id ea faciam gratia, Quo ille eam facilius ducat*.

34. **Ambos**, "emphasized, for at first sight there seems no reason why Hegio should have bought a captive like Tyndarus...Finding that these two captives were master and slave, and hoping that this fact would facilitate the exchange, he bought them both." Hallidie. **De praeda.** Since *de praeda emere* is the usual Plautine phrase (cf. vv. 111, 453, *Epid.* 64; in *Epid.* 621 *emi ex praeda* in the Palatine MSS., but *emi de praeda* in the Ambrosian Palimpsest), one hesitates to follow editors in changing *de* to *e*, especially as the reading is corroborated by v. 111. On the other hand *hosce* is the form used before an initial vowel, not an initial consonant, in Plautus, although in *Bacch.* 787 we have *hasce tabellas* (to be scanned *hasc' tabellas*). We should scan *ēmāt hosce de*.

De quaestoribus. It was the quaestors whose duty it was to sell *sub hasta* the booty taken in war by the Roman army. In the *Bacchides* v. 1075 the pretended general on his victorious return laden with spoils says: *Nunc hanc praedam omnem iam ad quaestorem deferam*.

35. **Hisce.** In early Latin *hisce* (spelt properly *heisce*), *illisce*, *istisce* were the usual forms of the Nom. Plur. Masc. of the Pronoun augmented by the Particle *-ce*. This curious usage, apparently produced by the addition of the Plural-suffix *-s* to the already formed Plurals *hi*, *illi*, *isti*, is on inscriptions occasionally extended beyond its original limits; e.g. *heis sunt duo concordēs* on an epitaph, *C.I.L.* i. 1071, *magistreis Cererus*, 'magistri Cereris,' on a Capua inscr. of Sulla's time, *C.I.L.* i. 566, but not in literature (unless we admit it in Virg. *Ecl.* iii. 102 *His certe, neque amor causa est, vix ossibus haerent*). In Plautus the forms *hi*, *illi*, *isti* are found as a rule when the next word begins with a consonant; *hisce*, *illisce*, *istisce* are never found unless it begins with a vowel.

Confinxerunt dolum (cf. 47). Accius has the same verb, *Trag.* 639 R.: *amore uecors flammeo, Depositus facinus pessimum ex dementia Confinigit* (where *depositus* has the sense of *desperatus*). Cf. Ter. *Hec.* 693 *Confingis falsas causas ad discordiam*; *And.* 558 *lacrumae confictae dolis*.

Quo pacto hic seruus suum erum hinc amittat domum.
 Itaque inter se conmutant uestem et nomina;
 Illic uocatur Philocrates, hic Tyndarus:
 Huius illic, hic illius hodie fert imaginem.

36. hic seruus *B*³: his seruus *B*¹*D*: his seruum *V*: hic seruum *E*: is
 seruos *J* herum *VJ* 37. Itaque *J* interre *V*¹*E*: inter sese *J*¹
 conmutant *E*: cōmutant *DV*: commutant *BJ* 38. philocrates *B*:
 philochrates *V* tindarus libri 39. ille *Fleckeisenus*

36. **Amittat**, class. *dimittat*. This is the literal sense of the word and perhaps the most common sense in Plautus, 'I send away' (*a-mitto*). Next we have 'I allow to go away,' e.g. *rudentem amittas*, 'let go the rope,' *Rud.* 1031. Lastly the word is applied to cases where the removal of the object is against one's will, 'I lose' (e.g. vv. 23, 143 *Quom quae in potestate habuimus, ea amisimus*). But the literal sense should always be assigned to the word in Plautus where it is possible (see note on v. 655). *Vitam amittere*, *Asin.* 611, means 'to kill oneself,' not 'to lose one's life.'

38. **Illic...hic**. The speaker is standing beside the pretended Tyndarus. The Demonstratives *hic*, *iste* (*istic*), *ille* (*illic*) are used with scrupulous correctness by Plautus: *hic* with reference to the First Personal Pronoun, *iste* to the Second, *ille* to the Third. Thus we have *sequere hac*, i.e. 'by the route I am taking,' *abi istac*, i.e. 'by the path before you,' while *illac* would refer to a route distant from both parties. Cf. *Poen.* 649 A. *Quis hic est?* B. *Nescimus nos quidem istum qui siet*. An utterance like *per hanc dexteram te oro* implies that the speaker takes hold of the other's hand. In the *Menaechmi* at v. 202, where Menaechmus says *cape tibi hanc* (sc. *pallam*), the cloak is in Menaechmus' hands; at v. 205, where he remarks, *Quattuor minis ego emi istanc anno uxori meae*, it has passed into the hands of Erotium. The disposition of the actors &c. on the stage may be detected from the alternation of *hic*, *iste*, *ille* in the dialogue. (For fuller details see Bach in Studemund's *Studien* ii.)

39. Cf. *Mil.* 151 *Et hinc et illinc mulier feret imaginem*, *Amph.* 141 *seruos, cuius ego fero hanc imaginem*. **Illic**. This old Nom. form *illic*, differing from *ille* as Acc. *illunc* from *illum*, is over and over again changed to *ille* by scribes who know only the Adv. *illic*. The converse change, from *ille* to *illic*, which some editors assume for this line, is very unlikely. Besides, the incidence of the metrical ictus which is secured by the reading of the MSS. exactly corresponds to the incidence of stress in the utterance of a phrase like this, *huius illic hic illius*. The last word will have that disyllabic pronunciation which is indicated in several lines of Plautus, e.g. *Epid.* 717 A. *Ain tu te illius inuenisse filiam?* B. *Inueni*,

Et hic hodie *expediat* hanc docte fallaciam, 40

Et suum erum faciet libertatis compotem, in possessione of

Eodemque pacto fratrem seruabit suum

Reducemque faciet liberum in patriam ad patrem,

Inprudens: itidem ut saepe iam in multis locis

Plus insciens quis fecit quam prudens } boni. 45

40. fallatiam libri (-ci- J)	41. herum VJ fatiet E	42. seruauit libri (-bit V ² J)
43. fatiet E	patrem ex patriam B	44. Im-
prudens J	itidem ut D: itidemque ut B: itidem et VEJ	sepe libri
(sae- V?)		

et domi est (Trochaic Septenarius), and which is generally explained as 'illis' (cf. *alis* for *alius*) (Introd. ii. § 15).

40. The spondee-word **docte** in the fourth foot makes the rhythm unpleasing (see Introd. iii. § 7, and note on v. 24).

43. Cf. v. 686.

44—5. The moral reflection in a prologue (cf. vv. 22, 51) is quite in the style of the New Comedy. The Greek critics applied to such γνώμαι the term ἐπιφωνήματα, as we see from a passage of Theon *Progygmn.* p. 91 Sp.: ἐπιφωνεῖν δὲ διηγῆσαι ἐστὶ τὸ καθ' ἕκαστον μέρος τῆς διηγῆσεως γνώμην ἐπιλέγειν· τὸ δὲ τοιοῦτον οὐθ' ἱστορία πρόπον ἐστὶν οὔτε πολιτικῶ λόγῳ, θεάτρῳ δὲ καὶ σκηνῇ μᾶλλον ἐπιτήδειον. διὸ καὶ παρὰ τοῖς τοιοῦτοις ποιηταῖς ἐπιπλείστον ἐστίν, ὡς παρὰ Μενάνδρῳ πολλαχοῦ μὲν ἀλλαχόθι καὶ ἐν ἀρχῇ δὲ τοῦ τε Δαρδανίου καὶ τοῦ Ξενολόγου.

ἀνδρὸς πένητος υἱὸς ἐκτεθραμμένος
οὐκ ἐξ ὑπαρχόντων ὁρῶν ἤσχυνετο
τὸν πατέρα μικρ' ἔχοντα· παιδευθεὶς γὰρ εὖ
τὸν καρπὸν εὐθὺς ἀπεδίδου καλόν.

ὁ γὰρ τελευταῖος στίχος ἐκ περιττοῦ πρόσκειται θηρώμενος μόνον τὸν παρὰ τῶν θεατῶν ἔπαινον. Other examples in the prologues of Plautus are *Cist.* 193 sq., *Mil.* 100, *Truc.* 15 (cf. *Amph.* 493). **Saepe...in multis locis**, a pleonastic style of expression that was much in vogue. Cf. 328 *multa multis saepe suasis perperam*, 998 *Vidi ego multa saepe picta*.

45. Cf. Ter. *Hec.* 879 *equidem plus hodie boni Feci inprudens quam sciens ante hunc diem umquam*. **Insciens** (see note on v. 265). **Quis**, in the sense of *aliquis*, is in Plautus normally found only in sentences with *ne*, *si*, *num*, though we have in Terence, e.g. *roget quis* Eun. 511. Some would find in the use of *quis* here a proof that this prologue, or this part of it, is not the work of Plautus. We have however in other passages of Plautus traces of the freer use of *quis*, 'anyone,' e.g. *Most.* 749 *Iam de istis rebus uoster quid sensit senex?*, Pseud. 29 *An, opsecro hercle, habent quas*

vv. 46—51. *secl. Schoellius post Lorenzium* (vv. 46—49) in *Philol. t. xxx* p. 432 sq., *Guëtum* (v. 48), *Fleckeisenum* (v. 51) in *epist. crit.* p. 20.

gallinae manus?, Asin. 717 *an quid est homini Salute melius?*, Men. 664 *quando quid tibi erit surruptum domo.*

46—51. Some or all of these lines have been bracketed by various editors, but without good reason. It cannot indeed be denied that our MSS. frequently exhibit two versions of the same passage, one of which originated from a later representation of a play (see note on vv. 1016 sqq.). Thus the *Poenulus* contains two versions of the Carthaginian passage (vv. 930—9 and 940—9) and two versions of the end of the same play. In the case of some dittographies we can see that the one version was adopted to the exclusion of the other in an early edition or recension of Plautus. For example, one of the rival versions of the Carthaginian passage (vv. 930—9) is omitted in the Ambrosian Palimpsest. More commonly however both versions are found incorporated in our MSS., though there are often indications that the one was that adopted by the ancient recension which the archetype of the MSS. follows, while the other was subsequently jotted on the margin, and only in process of time found its way from the margin into the text. (See *Intro. i.* § 17.)

Another kind of marginal adscript that was liable to be found in ancient copies of Plautus may be exemplified from the curious history of an English play, *Sir John Van Olden Barnaveit*, by Massinger and Fletcher. At a passage which strongly suggested Milton's line "That last infirmity of noble mind," an editor had jotted this line in the margin. This jotting the printer incorporated with the text, so that the passage appears in this edition in this form:

"Read but o'er the stories
Of men most famed for courage or for counsaile,
And you shall find that the desire of glory
(That last infirmity of noble minds)
Was the last frailty which men e'er put off."

A line like v. 48 excites the suspicion that it is a parallel passage, taken from a similar situation in another play and jotted in the margin of some early text, whether by a private owner for his own convenience or by an editor for the information of readers; for marginal adscripts, it must be remembered, corresponded to the foot-notes in modern editions. On the other hand, if we picture to ourselves the circumstances under which the prologue to this play would be spoken and remember that the garrulous prolixity of Plautus, the *non astrictus soccus* for which Horace censures him, was in cases like this the only means of impressing on an unintellectual and heedless audience some important incident of a complicated plot, we shall feel it to be the safer course to leave the passage as it stands in the MSS.

Sed inscientes sua sibi fallacia

Ita compararunt et confinxerunt dolum

Itaque hi commenti de sua sententia,⁴⁶

Vt in servitute hic ad suum maneat patrem.

Ita nunc ignorans suo sibi seruit patri.

50

46. fallatia libri (-ci- J) 47. compararunt libri (cōp. DV) confixe-
runt VJ 48. commenti E: cōmenti BDV: commentii J 50. seruit
ex seruiu D

46. **Sua sibi.** See note on v. 5.

47. **Confinxerunt.** Cf. v. 35.

48. **Hi** belongs also to v. 47 by the common figure of speech styled ἀπὸ κοινοῦ. Other examples with the Demonstrative are: *Pseud.* 597 *quod iussit Symbolum me ferre et hoc argentum*; *Bacch.* 984 *Tacitus conscripsit tabellas, consignatas mi has dedit.* (A fuller list in *Leo Anal. Plaut. i.*) **Commenti**, sc. *sunt*. So, e.g. *redditae* *Trin.* 426, *emortui* 535. **De sua sententia**, 'at their own suggestion,' emphasizes the notion conveyed in vv. 44—5, 51, that the Captives are the uninspired, unconscious agents of a result which they never foresaw. This is the sense of the phrase in its other occurrence in Plautus, *Bacch.* 1038 *Neque ego haud committam ut, si quid peccatum siet, Fecisse dicas de mea sententia*, 'at my prompting.' Leo's punctuation, *itaque hi commenti, de sua sententia ut in servitute*, &c. would be more suitable, if *de sua sententia* could mean 'in their opinion,' to be taken closely with *in servitute*, 'to be a slave, as they imagine,' though really to be acknowledged as the son of the house.

49. **Vt in servitute**, to be scanned *ut in séruitate*. That *i* of *in* was pronounced as a long vowel before a following *s*, *f*, we know from Cicero *Orator* xlviii. 159: *quid vero hoc elegantius, quod non fit natura sed quodam instituto?* 'Indoctus' dicimus brevi prima littera, 'insanus' producta, 'inhumanus' brevi 'infelix' longa; et, ne multis, quibus in verbis eae primae litterae sunt, quae in 'sapiente' atque 'felice,' producte dicitur, in ceteris omnibus breviter. The examples in Plautus of the shortening of *in* before *s*, *f* under the Law of Breves Breviantes are very few, e.g. *Stich.* 577 *luprum in sermōne* (cf. *Cist.* 21, *Pseud.* 594?). **Hic**, rather *hīc*, 'this one,' than *hīc*, 'in this house.' **Ad** for *apud*, as in v. 699 *meus sodalis Philocrates In libertate est ad patrem in patria*, and elsewhere.

50. **Ignorans.** Unless this part of the prologue is post-Plautine, we must understand *eum*. For *ignoro* is with Plautus a verb of transitive force, e.g. v. 434 *Ne tu me ignores*, 560 *suom ipse interdum ignorat nomen*, 566 *Quem uides, eum ignoras.* **Suo sibi seruit patri**; cf. v. 5.

Homunculi quanti sunt, cum recogito!

Haec res agetur nobis, uobis fabula.

Sed etiam est, paucis uos quod monitos uoluerim.

Profecto expediet fabulae huic operam dare:

Non pertractate facta est neque item ut ceterae; 55

in packaged fashion

52. Hec BJ
cetera VE

54. fabule hinc J

55. ceterae D: caeterae BJ:

51. "Lord, what fools these mortals be!" Cf. *Rud.* 154 *Homunculi quanti estis*, where the sentiment is evoked by the sight of a shipwrecked crew struggling in the waters; Petron. 34 *Eheu nos miseros, quam totus homuncio nil est!*

52. "He begins by saying, 'this is the matter (*res*) which we are going to act,' then, thinking of the other meaning of *res* and punning upon the double sense of *fabula* (1. 'play,' 2. 'fiction'), he adds, 'but to you it will not be a reality, but a story or fiction.'" Hallidie. Lessing wished to make *nobis* and *uobis* in this line change places.

53. **Vos quod.** The normal order would be *quod uos* (cf. vv. 834, 939, 1004). **Monitos uoluerim.** Cf. v. 309 *Hegio, hoc te monitum, nisi forte ipse non uis, uoluerim* (MSS. -ram).

54. **Expediet.** This use of the verb is not found in Plautus, with whom *expedio* means generally 'I explain,' but often 'I disentangle,' 'release' (e.g. v. 454, *Epid.* 86 *me expeditum ex impedito faciam*; cf. Ter. *Hec.* 297 *inpeditum in ea expediui animum meum*), and sometimes as a Neuter Verb 'I turn out,' 'result' (e.g. *Amph.* 521 *Nequiter paene expediuit prima parasitatio*). In *Trin.* 236 the context requires this last sense: *omnium primum Amoris artes eloquar quem ad modum [se] expediant*, 'how they turn out,' 'what they result in.' But in Terence the sense of 'to be expedient' is found, e.g. *Hec.* prol. 57 *mihique ut discere Nouas expediat posthac pretio emptas meo*.

55. The *Captivi* is recommended as a moral play; the *Asinaria* as a witty one (*Asin.* prol. 13 *Inest lepos ludusque in hac comoedia, Ridicula res est*); the *Hautontimorumenos* for its diction (*Haut.* prol. 46 *In hac est pura oratio*). This practice of 'puffing one's wares' in the prologue seems to have been widely spread among Comedians. A grammarian quotes in illustration of the Old Latin adverb *prime* a line from the prologue of Naevius' 'Acontizomenos': *Acontizomenos fabula est prime proba*. The epilogue to the *Captivi* repeats the recommendation, vv. 1029 sqq.:

Spectatores, ad pudicos mores facta haec fabula est,
...Huius modi paucas poetae reperiunt comoedias,
Ubi boni meliores fiant.

Neque spurcidici insunt uersus inmemorabiles :
 Hic neque periurus leno est nec meretrix mala
 Neque miles gloriosus : ne uereamini,

56. *versum laudat Osbornus p. 538 'neque—inmemorabiles' spurcidiei J*
inmemorabiles V: imm- BDEJ 57. *Hic (c e corr.) J* 58. *gloriosus*
esse ne B¹DVEJ: esse del. B³ (cf. v. 59)

Pertractate, 'in the hackneyed fashion' (*item ut ceterae*), with the stock characters of vv. 57—8. We have the Adj.-Part. *pertractatus*, e.g. in Cic. *Div. i.* 56 *qui cursum rerum, euentorumque consequentiam diuturnitate pertractata notauerunt*, so that there is no room for Valla's emendation *Nam pertractate facta est*, 'for it has been composed with the greatest care' (cf. critical note on v. 185). Still the word is not one that we should expect to find in Plautus.

56. **Spurcidici**. We have another Compound in *Trin.* 826 *Neptune, ...te omnes saeuomque seuerumque atque auidis moribus commemorant, Spurcificum, immanem, intolerandum, uesanum.* **Inmemorabiles**, 'that one must not repeat' (cf. *nec bellum est nec memorabile* Curc. 8). In *Cist.* 538 the Verbal Adj. has an active sense, 'refusing to tell': *moderatrix <linguae> fuit atque inmemorabilis*. This is a common type of Verbal Adj. in the time of Plautus. To later critics it appeared uncouth, and lends Persius occasion for a sneer at Pacuvius (i. 77):

Sunt quos Pacuviusque et verrucosa moretur
 Antiopa, aerumnis cor luctificabile fulta.

But it came into fashion again after Hadrian's time.

57—8. **Periurus leno**, as Ballio in the *Pseudolus*. **Meretrix mala**, as Phronesium in the *Truculentus*. **Miles gloriosus**, as Pyrgopolinices in the *Miles*. The stock-characters of the New Comedy are enumerated by Terence in the prologue to the *Eunuchus* (vv. 35 sqq.):

Quod si personis isdem huic uti non licet,
 Qui magis licet currentem seruom scribere,
 Bonas matronas facere, meretrices malas,
 Parasitum edacem, gloriosum militem,
 Puerum supponi, falli per seruom senem,
 Amare, odisse, suspicari? denique

Nullumst iam dictum quod non sit dictum prius,

and by Apuleius *Florida* III. xvi. 64 Hild.: *leno periurus et amator feruidus et seruulus callidus et amica illudens et uxor inhibens et mater indulgens et patruus obiurgator et parentes tenaces et meretrices procaces*.

58—9. Cf. v. 24. Notice the different scansion *c(um)* *Aleis* in this line. **Ne uereamini** is spoken ironically, as we see from v. 61.

Quia bellum Aetolis esse dixi cum Aleis:

Foris illi[c] extra scenam fient proelia.

60

Nam hoc paene iniquomst, comico choragio - training of a chor

Conari desubito agere nos tragoediam.

Suddenly

59. Quia *ex* Qua *V* esse dixi *B*³: dix (*om. esse*) *B*¹*DVE*: dixi (*om. esse*) *J*
alidis libri (ex aliis V), etiam T 60. fiant *B* praelia *V*: praelia *EJ*: *plia B*
 61. paene *V*: pene *BDE (J n.l.)* iniquomst *BD*: iniquomst *V*¹*E*: iniquom
 est *J*: iniquom est *V*² 62. desubito agere nos *Bothius*: desubito nos agere
*B*³: desubitonos agere *B*¹*D*: desubi tonos age *V*¹: desubitonos age *V*²*E*:
 desubitoneos agere *J* tragoediam *DJ*: tragoeidiam *BVE*

Nothing pleased a Roman audience better than the scenic representation of war with all its paraphernalia. Cf. Hor. *Epp.* II. i. 189 sqq. (quoted in note on v. 62).

60. Since mediaeval scribes and ancient copyists too made a practice of changing the Old Latin Adverb *illi* into *illic*, whenever the context made it clear that the Adverb and not the Dat. Sg. of the Pronoun was in question, we need have no scruples about writing *illi* for *illic* of the MSS. here and in many other passages. It is probable, though not certain, that the scansion *foris illi extra scenam* suits the line better, for *foris*, being emphatic (cf. v. 136), should not be 'in thesi,' and *illic* was accented on the final syllable. The speaker points to his right as he says these words, for the stage-door on his right hand (i.e. on the spectator's left) was the conventional *aditus a peregre*. Thus in the *Amphitruo* when Sosia comes in from the harbour, Mercury says (v. 333) *Hinc enim mihi dextrā uox auris, ut uidetur, uerberat*. (See above, p. 112.) **Scenam**, the spelling in the archetype of our MSS., may be a mere error, like *questoribus* (v. 111) &c. *Scaena* is the normal spelling; still Varro (*L. L.* vii. 96) tells us that Accius spelt the word in the Greek fashion with the single vowel.

61. *Choragium*, 'instrumentum scenarum' (Paul. Fest. 36. 34 Th.), is one of the numerous Greek words in the diction of the Roman theatre (cf. *παλιν*, 'encore,' *Trin.* 705; *πάντες*, 'the whole troupe,' a stage-direction at the end of the *Persa* in the 'Palatine' recension). On inscriptions of the Empire we find mention of an official of the Imperial Theatre, the *procurator summi choragii*.

62. The traditional reading *desubito nos agere tragoediam* could be allowed only with the doubtful scansion *ágere trágoēdiam* (the contrast between *comico* and *tragoediam* being emphasized in pronunciation by throwing the stress of the voice on the first syllable of *tragoediam* to the detriment of the second). For while a tribrach may be divided between two

Proin si quis pugnam expectat, litis contrahat :

Valentio^{re}rem nactus aduersarium ^{observe}

Si erit, ego faciam ut pugnam inspectet non bonam, 65

Adeo ut spectare postea omnis oderit.

Abeo. Valet^e, iudices iustissimi ^{impartial}

63. *versum om. B¹, suppl. B³* expectat *B³D* (p ex s): expetat *VE*: ex-
spectat *J* contraat *DEV¹* 65. *fatiam E* 67. *Valete B*

words in this way, an anapaest (-rē trāgōē-) may not (see Introd. iii. § 9). But transposition of neighbouring words is perhaps the commonest error of MSS., and the corruption *desubitontos* (*P^{BD}*) or *desubitoneos* (*P^R*) may have arisen from a mark in the Archetype put above *nos* to indicate that this word should follow *agere*. The imposing stage-apparatus of the Roman tragedy is mentioned by Cicero *Fam.* vii. i. 2: *quid enim delectationis habent sescenti muli in Clytaemestra? aut in Equo Troiano cretarrarum tria milia? aut armatura varia peditatus et equitatus in aliqua pugna? quae popularem admirationem habuerunt, delectationem tibi nullam attulissent*, and by Horace *Epp.* ii. i. 189 sqq.:

Quattuor aut plures aulaea premuntur in horas,
Dum fugiunt equitum turmae peditumque catervae;
Mox trahitur manibus regum fortuna retortis,
Esseda festinant, pilenta, petorrita, naves,
Captivum portatur ebur, captiva Corinthus.

63. *Proin*, *dein* are the forms used by Plautus before a consonant, *proinde*, *deinde* before a vowel-initial (e.g. v. 488) or 'in pausa' (e.g. *Poen.* 655 *Quid deinde? Sermonem ibi nobiscum cōpulat*); so that the short forms appear to have been produced by that dropping of final *ē* in pronunciation which produced the by-forms *nec*, *ac*, *neu*, *seu*, &c. (see note on v. 314 and cf. Introd. ii. § 14). *Litis contrahat*: *Cas.* 561 *Nam ego aliquid contrahere cupio litigi inter eos duos*.

67. *Iudices iustissimi domi*. The spectators' verdict decided or influenced the awarding of prizes to the actors, a fact to which numerous allusions are made in Plautus' prologues, e.g. *Amph.* prol. 16 *Itaque aequi et iusti hic eritis omnes arbitri*, ib. 67—80, *Cas.* prol. 1—2 *Saluere iubeo spectatores optimos, Fidem qui facitis maxumi, et uos Fides*; *Poen.* prol. 36—8:

Quodque ad ludorum curatores attinet,
Ne palma detur quoiquam artifice iniuria
Neue ambitionis causa extrudantur foras,
Quo deteriores anteponan^{tur} bonis.

Domi duellique duellatores optumi.

68. *versum laudat Osbernus p. 64* 'domi bellique duellatores optimi'
 duellique *Lambinus* : bellique *libri* duellares optimi *J* *Post v. 68*
quinque versus uacuos reliquit B, unum D.

68. **Duellique duellatores optumi.** Allusion to a current war is of course an absolute necessity for a theatrical representation, ancient or modern. It is a feature of Plautus' prologues, the most detailed example being *Cist. prol. 197 sqq.* (spoken by the god *Auxilium*):

bene ualete et uincite
 Virtute uera, quod fecistis antidhac;
 Seruate uostros socios, ueteres et nouos,
 Augete auxilia uostra iustis legibus,
 Perdite perduelles, parite laudem et lauream,
 Ut uobis uicti Poeni poenas sufferant.

Initial *du-* had changed in pronunciation to *b-* before this time. *Duellius*, the consul of 260 B.C., assumed the new form of the family-name, *Bellius* (*Cic. Orat. lv. 153*). *Duonus*, the older form of *bonus*, appears only in Saturnian poetry, e.g. *Simul duona eorum portant ad nauis*; while *duis*, class. Lat. *bis*, belongs to the old legal phraseology. In Plautus the old spelling *duellum* is given, at least normally, a disyllabic pronunciation (*Amph. 189* is a doubtful exception), and *perduellis* a trisyllabic. (Cf. *Intro. ii. § 15.*) Trisyllabic *duellum* is an archaism of the Epic poetry of Ennius and his imitators, from whom Horace derives his predilection for this form.

ERGASILVS parasitus.

Act I. Scene i. Our division of the plays into numbered Acts and Scenes dates only from the Renaissance editions, and though useful for purposes of reference should not have any prominence assigned to it. In the ancient recensions the only division was that indicated by the scene-headings. These were written as a rule in two lines, the name of the speaker in the first and his 'rôle' in the second, e.g.

ERGASILVS

PARASITVS.

In a very early archetype of the 'Palatine' recension the first lines of these scene-headings had been lost, though they were in most cases supplied by conjecture in a later copy (see *Intro.* i. § 14). That is why our MSS. here offer only the title of the rôle, PARASITVS. Often however the scene-headings seem to have occupied one line, instead of two, and to have comprised only the proper names, not the rôles (e.g. III. ii. ?, iii. ?, iv. ?, v. ?, iv. iv., v. i., iii., iv.).

Ergasilus, the parasite¹, comes on the stage, looking very lean and woe-begone (cf. vv. 91 sqq., 133 sqq.), and laments the absence of his young patron Philopolemus, with its attendant inconveniences for himself.

This opening scene curiously resembles that of the *Menaechmi*, whose prologue too, as already mentioned (p. 115), with its laboured explanation of a somewhat intricate plot, reminds us of the prologue to the *Captivi*. The parasite in the *Menaechmi* begins, like Ergasilus, with an avowal of his nickname:

Inuentus nomen fecit Peniculo mihi,

Ideo quia mensam, quando edo, detergeo,

and goes on to suggest that the most binding fetters for a prisoner in the 'ergastulum' would be a good dinner:

Esca atque potione uinciri decet.

Apud mensam plenam homini rostri deliges.

He mentions the bounty of the 'adulescens' Menaechmus (as Ergasilus praises Philopolemus), to which however he has recently been a stranger:

¹ Ribbeck's article in the *Abhandlungen der sächsischen Gesellschaft* 1884 is the best account of the parasite-rôle in Roman Comedy.

Iuuentus nomen indidit 'Scorto' mihi,
 Eo quia inuocatus soleo esse in conuiuio.
 Scio (absurde dictum) hoc derisores dicere,
 At ego aio recte. Nam scortum in conuiuio

70

I. i. PARASITVS (om. ERGASILVS) libri (unius v. sp. D) 69. Nuentus
 c. spat. init. V^1E : Inuentus V^2J ut vid. indidit scorto ex scorti indidit D
 scorto (v. l. -tum) J michi E 70. inconuiuio ex incon uiuo J
 71. absurde ex abs- E 72. aio Camerarius: elio B^1D (cum glossematis
 notula): dico (tanquam glossema) B^3 : dio V^1E : dico V^2J inuiuio J^1

Sed mi interuallum iam hos dies multos fuit:

Domi domatus sum usque cum caris meis. (Cf. *Capt.* 84.)

Nam neque edo neque emo nisi quod est carissimum

(cf. *Capt.* 178); and states that he is on his way to his patron's house:

Nunc ad eum inuiso. Sed aperitur ostium:

Menaechmum eccum ipsum uideo: progreditur foras.

The resemblance to the *Captivi* is so striking, that if the theory be true that the rôle of Ergasilus was added to the piece by Plautus, with the view of enlivening the 'stataria fabula,' one would be inclined to guess that he had taken the parasite in the Greek original of the *Menaechmi* for his model.

69. Antiphanes *Com.* frag. 195, 10 K. καὶ καλοῦσί μ' οἱ νεώτεροι διὰ ταῦτα πάντα 'Σκηπτόν.' Aristophon *Com.* frag. 4, 2 K. "Ἄν τις ἐστὶν, πάρεμι πρῶτος, ὅστ' ἦδη πάλαι... 'Ζωμὸς' καλοῦμαι. **Scorto.** The Dative (cf. vv. 726, 820, 984) is normal in phrases of this type in Plautus, the rare instances of the Nom. being either of doubtful genuineness or accounted for by some variation of the expression: *Trin.* 889 *Pax*, *id est nomen mihi*, Aul. 164 *Quid dubitas, quin sit paratum nomen puero Postumus?* (v. l. 'Postume'), *Truc.* prol. 12 *Hic habitat mulier nomen cui est Phronesium*, Rud. prol. 32 *Primumdum huic esse nomen urbi Diphilus Cyrenas uoluit*, Mil. prol. 86 Ἀλαζὼν graece huic nomen est comoediae (cf. *Amph.* prol. 19). (See note on v. 285.)

70. **Inuocatus.** The pun was probably not taken from the Greek original, for ἀκλητος has not the sense of 'invoked' as well as of 'un-invited.' The Greek simile for an uninvited guest was 'a fly,' μύια, e.g. Antiphanes frag. 195, 7 K. δειπνεῖν ἀκλητος μύια (cf. id. frag. 230).

71. **Derisores**, "'jeering or jesting parasites,' who earned their meals by their witticisms and by making fun of others; cf. Hor. *Epp.* I. xviii. 11 *imi derisor lecti.*" Hallidie. **Absurde dictum**, "'a very inappropriate nickname,' referring to his unattractive appearance." Hallidie.

72. **At ego aio recte.** Cf. v. 710. The mistakes of the MSS. seem

Sibi amator, talos quom iacit, scortum inuocat.
 Estne inuocatum <scortum> an non? Planissime;
 Verum hercle uero nos parasiti planius, 75
 Quos numquam quisquam neque uocat neque inuocat.

73. talēs *D* cum *V²J* iaut *V¹* 74. <scortum> *Bentleius* planissime *ex -nus- B ut vid.*: planissime *J* 75. Verum hercle uerum *libri*

to be due merely to the word *aio* in the archetype having been written with a type of *a* that is common in early minuscule (see note on v. 202); possibly to the suprascript gloss *dico*, the usual gloss on the word (cf. Nonius p. 70 M. '*Aiat*' quod est dicat. Similarly in Terence *Phorm.* 768 quod aiunt has become in the Bembinus quod dicunt).

73. As in the *Asinaria* vv. 904 sqq.:

A. Iace, pater, talos, ut porro nos iaciamus. B. Maxime.
 'Te, Philaenium, mihi atque uxoris mortem!' Hoc Venerium est.
 Pueri, plaudite et mi ob iactum cantharo mulsum date,

and in the *Curculio* vv. 355 sqq.:

A. Prouocat me in aleam, ut ego ludam: pono pallium;
 Ille suum anulum opposiuit, inuocat Planesium.
 B. Meosne amores?

Cf. *Asin.* 780 Cum iaciat (sc. talos), 'te' ne dicat: nomen nominet. The Scholiast on Horace *C. i.* iv. 18, *Nec regna uini sortiere talis*, uses in illustration these passages of the *Captivi* and *Asinaria*. The repetition of the word *scortum* is a successful touch in the picture, in the manner of Horace's *ad arma cessantes ad arma concitet*.

74. Bentley's stop-gap is more in keeping with the tone of the passage and makes the corruption more easily accounted for than the *an non* <est? est> *planissime* of Camerarius; although it is true that it is Plautus' habit to repeat the verb in such phrases with *an non*, e.g. *Trin.* 1071 *estne ipse an non est? is est*, *Pseud.* 616 *Esne tu an non es ab illo militi Macedonio?* Cf. Terence *Eun.* 546 *is est an non est?* Terence usually does not repeat, e.g. *Hec.* 509 *uelitne an non*, *Phorm.* 852 *Sed isne, est quem quaero an non? ipsust* (see note on v. 846). **Planissime**, so *Pseud.* 365.

75. **Verum hercle uero**, also *Curc.* 375. Similarly *uerum enim uero Capt.* 999.

76. **Numquam quisquam** (cf. v. 136), a favourite expression with Plautus, e.g. *Pseud.* 134, 507, 1018, *Rud.* 218, 581, 790, *Trin.* 237, 574, 801. **Numquam...neque...neque**. This series of Negatives is more in the manner of later diction (e.g. Cic. *Att.* xiv. xx. 3 *nemo umquam neque poeta*

Quasi mures ^{mice} semper edimus alienum cibum :

Vbi res prolatae sunt, qum rus homines eunt,

Simul prolatae res sunt nostris dentibus.

Quasi, cum caletur, cocleae in occulto latent, 80

77. *versum sect. Spengelius Philol. t. xxxvii p. 421* cybum BV (ex
cib-) 78. prolata EJ qum BD : quin ex qum E : quin V¹ : cum V² ut
vid. J 80. *versum laudat Macrobius exc. Bob. (Gr. lat. vol. v) p. 648, 14 K.*
'quasi cum—latent' Quas V¹ cocleae B² : cocleo B¹DVEJ : cocli...
Macrobius inoculto V

neque orator fuit). But cf. *Epid.* 110 *At pudicitiae eius numquam nec uim
nec uitium attuli*.

77. This verse recurs in the monologue of the parasite in the *Persa*
v. 58 :

Pater, auos, proauos, abauos, atauos, tritauos

Quasi mures semper edere alienum cibum.

Spengel brackets it here as a marginal adscript (see note on vv. 46—51),
on the strength of its inconsistency with v. 76. But this severely critical
method of dealing with a Comedian's jokes may lead us astray as often as
not.

Quasi mures. Diogenes Laertius (vi. 40) tells us a story of
Diogenes the Cynic: *πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, 'ἰδοῦ,' φησί,
'καὶ Διογένης παρασίτους τρέφει.'* **Alienum cibum.** *Pers.* 337 *Quamquam
libenter escis alienis studes*.

78. **Vbi res prolatae sunt**, 'in Vacation.' 'After Vacation' is *quando
res redierunt* (v. 86), *cum res rediissent* Cic. *Or. post Red.* i. 11, 27. Cf. *ad
res redeunt* (*venire*) Cic. *Sest.* 62, 129. **Qum.** See note on v. 143.

80—81. Symmachus *Epist.* i. 33 (27), p. 18, 26 Se.: *Aliunt cocleas
cum sitiunt <vitio> aeris atque illis de caelo nihil liquitur, succo proprio
victitare*, perhaps a reminiscence of this line. So St Jerome *Epist.* cvii. 10 :
*Saecularis homo in Quadragesima ventris ingluviem decoquit, et in cochlea-
rum morem succo victitans suo, futuris dapibus ac saginae aqualiculum
parat*.

80. **Quasi** in actual (not imaginary) comparisons is an Early Latin
use, e.g. *Asin.* 178, *Pseud.* 199, *Trin.* 835. Cicero imitates this usage in
Senect. 19, 71 *quasi poma ex arboribus vix evelluntur* (spoken by Cato the
Elder).

Caletur, 'it is warm,' the Plautine expression, as in *Truc.* 65
cum caletur maxime, whereas *calet* in Plautus always has a definite subject
(e.g. *os calet tibi* Rud. 1326, *at enim nihil est, nisi dum calet hoc agitur*
Poen. 914). The Impersonal Passive, that peculiarly Latin construction,
which so puzzled the Grammarians of the Empire (Quint. i. 4. 28 iam 'itur
in antiquam silvam' nonne propriae cuiusdam rationis est? nam quod
initium eius invenias? cui simile 'fletur'), is very common in the older

Suo sibi ^{juice} suco uiuont, ^{den} ros si non cadit,
 Item parasiti rebus prolatis latent
 In occulto miseri, uictitant ^{live upon} suco suo,
 Dum ruri rurant homines quos ligurriant. ^{lick up}
 Prolatis rebus parasiti uenatici [canes]
 Sumus, quando res redierunt, Molossici

85

81. uiuunt *V*²: inuunt *J* ut vid. 83. Post miseri distinxerunt Camera-
 rius Lambinusque, ante miseri Gruterus Inoculto *V* uiccant *V*^{1E}
 suo suco *B* 84. *versum laudat Nonius* p. 164, 20 *M.* (s. v. rurant) 'dum—
 ligurriant' ruri om. *Nonius* 85. uenatici (-ci ex -q) *D* [canes] *Pylades*
 86. *versum laudat Osbernus* p. 339 'quando res redierit molosisci sumus'
 redierunt (vel -re) <tum> *Schoellius*, redierunt <sumus> *Birtius*, redierunt
 canes (cf. v. 85) *Niemeyerus*

writers. Cf. *Pseud.* 273 *A.* *Quid agitur, Calidore?* *B.* *Amatur atque*
egetur acriter. **Cōclea**, 3-syll., not 'coclea,' is the Plautine form

(*Poen.* 532). The spelling with -ea is approved by the authorities on
 Orthography (*Probi Appendix*, p. 198 *K.*: cochlea non 'coclia'). **In**

occulto latent, again in v. 165 (with the scansion in *occulto*).

81. **Suo sibi.** See note on v. 5; and for the Asyndeton cf. v. 436.
Ros si non cadit. Cf. Varro *R. R.* iii. 17 *locus* (for rearing snails) *est*
melior quem et non coquit sol et tangit ros....Paruos iis cibus opus est.

83. **Victitant.** The Frequentative form of this, as of other Verbs, is
 very common in Plautus, e.g. *Mil.* 321 (*lolio*), *Poen.* 397 (*sorbilo*), *Rud.* 764
 (*ficis*), *Truc.* 315 (*sinapi*).

84. **Rurant.** The Deponent form would be more normal. It is used
 by Varro *Menipp.* 457 *B.* *dum in agro studiosius ruror.* But the Verb
 adopted by Cicero and subsequent writers is *rusticor*. In *Men.* 105 *Dom*
domatus sum usque cum caris meis (MSS. *domitus*) we seem to have the
 same formation from *domus* as *ruror* from *rus*.

85. **Venatici.** Cicero *Verr.* iv. 14. 31 similarly characterizes the
 agents of Verres: *mirandum in modum—canis venaticos diceret—ita odora-*
bantur omnia et peruestigabant, ut ubi quidque esset aliqua ratione inuenirent
 (cf. *Mil.* 268). Our MSS. add the word *canes*, which some editors would
 prefix to v. 86 *Canēs sūmus, quandō* &c. Niemeyer inserts it between
redierunt and *molossici*. It is as likely to have been a gloss wrongly
 inserted in the text.

86. Schoell's insertion of *tum*, Birt's of *sumus*, Niemeyer's of *canes*
 before *molossici* would dispense with the awkward rhythm of the first part
 of the line. For the isolation of the Substantive Verb at the beginning of
 a line, cf. e.g. v. 884 *quia enim item asperae Sunt*, *Truc.* 28 *quot illic*

Odiosicique et multum incommodeſtici.

Et hic quidem hercle, niſi qui colaphos perpeti
Potes paraſitus frangique aulas in caput,

87. *verſum laudat Osbernus p. 388* 'odiosici ſunt,' inquit, 'et multum incommodeſtici' Odiosici quae DV¹E incommodeſtici libri 88. hercle (h nunc eras.) D colaphos J 89. Potest J: Potis Camerarius frangitque V²J aulos B¹ (corr. B³) capud DE

iracundiae ſunt, Pseud. 541 *quis me audacior ſit, ſi iſtuc facinus audeam?*, Most. 159 A. *Euentus rebus omnibus, uelut horno meſſis magna fruit*. B. *Quid ea meſſis attinet ad meam lauacrationem?* **Res redierunt** (see note on v. 78).

Molossi. The canes *Molossi* are often mentioned by Latin writers, not only as watch-dogs for the houſe, e.g. Hor. S. II. vi. 114 *domus alta Molossis Perſonuit canibus*, Lucr. v. 1063, but alſo as ſheep-dogs, e.g. Hor. Epod. vi. 5 *Nam qualis aut Molossus aut fulvus Lacon*, *Amica uis paſtoribus*, and (as in this line) as dogs of the chaſe, e.g. Lucan iv. 440 *Venator tenet ora levis clamosa Molossi*, Stat. Ach. ii. 73 *multo legit arua Molosso Venator*, Mart. XII. i. 1 *Retia dum ceſſant latratoreſque Molossi*, *Et non inuento ſilua quaerit apro*, &c.

87. **Odiosici...incommodeſtici** are, like *Molossi*, comic coinages on the type of *uenatici* (v. 85). The verb *graciffat* is ſimilarly echoed in *Men.* prol. 11—12 *Atque adeo hoc argumentum graciffat, tamen Non attiffat uerum ſiciliffitat* (cf. note on v. 767). **Multum** (see note on v. 272).

89. To retain *potes* of the MSS., underſtanding *niſi qui* as *ei μή πως*, with *qui* Adv., and *potes* indefinite, 'one can,' is of doubtful expediency. *Si qui* (Adv.) is normally accompanied by a Comparative, e.g. *Trin.* 120 *Si qui probiorem facere poſſes* (see note on v. 553). And the Subjunctive is uſed with this indefinite 2 Pers. Sing. in v. 221 (see note) and elſewhere. If *potes* is a corruption, the 'lectio difficilior' *potis* is preferable to *potest*. Leo takes exception to the ictus *potis* (found alſo in *Mil.* 781; cf. 788. See *Introd.* ii. § 3).

Frangi aulas in caput is, like *colaphos*, governed by *perpeti*. Cf. *Poen.* 313 A. *At ego amo hanc*. B. *At ego eſſe et bibere*. The paraſite in Ariſtophon *Com.* fr. 4 K. deſcribes himſelf as *ὑπομένειν πλῆγὰς ἄκμων*, and the paraſite, Curculio, ſpeaks of 'aulae quassae' as miſſiles frequently aimed at him (*Curc.* 398; cf. *Pers.* 60). So in *Amph.* fr. iii. *Optimo iure infringatur aula cineris in caput*.

Aulas. The older ſpelling *aula* (cf. *auxilla*), with ruſtic by-form *olla*, became *aula* by the rule of Latin phonetics that a double conſonant ſhould be reduced to a ſingle after a diphthong, e.g. *paul(l)um*, *cau(s)a*. The adoption of the ruſtic form *olla* into literary diction may have been due to the deſire to avoid conſuſion of *aula*, 'hall,' with *aula*, the new form of *aula*.

Vel ire extra portam Trigeminam ad saccum licet. 90
 Quod mihi ne eueniat non nullum periculum est.
 Nam postquam meus rex est potitus hostium—

90. poram ^{B¹} (corr. B³) trigeminam (g ante t incohata) D saccum
 VEJ Vel extra p. T. ad s. ilicet Bothius 91. Quot B¹ DV¹ E: Quod
 B³ V² J michi E ne eueniat ex ne eui- B: nec ueniat D periculum ex
 periculum V 92. rex potius (om. est) J

90. **Vel**, as in 132, 183. The scansion *uel ire extra pórtam* must be excused by the unstressed (enclitic) pronunciation of *ire* in this phrase (cf. our 'to go home,' 'to go back,' with stress on 'home' and 'back'). Even so, the shortening of a naturally long syllable in a word-group of this kind by the Law of Breves Breviantes is abnormal (see Introd. ii. § 21); and Bothe's theory is very attractive, that Plautus wrote *Vel extra—ilicet* (cf. v. 469), which was at some stage or other of the history of the text 'modernized' to *Vel ire extra—licet*.

Portam Trigeminam. "The *Porta Trigemina* was in the short piece of the wall between the Aventine Mount and the river; through it the road led to Ostia. It was probably so called from having three arches, but it was connected in legend with the Trigemini Horatii." Hallidie.

Saccum denotes the sack of the porter (*baiulus*), to judge from the resolve of the parasite in Alciphron iii. 7 ἐπ' ἐργασίαν τρέφομαι καὶ Πειραιάδε βαδιῶμαι, τὰ ἐκ τῶν νεῶν φορτία ἐπὶ τὰς ἀποθήκας μισθοῦ μετατιθεῖς. Others understand a reference to begging, which was practised at the gates of towns, and find a parallel in *Trin.* 423 *Pater quom peregre ueniet, in portast locus* (cf. *thylacista* Aul. 518, from *θυλακίζω*, to beg, a derivative of *θύλακος*, a bag or pouch). But *saccus* rather suggests a sack carried by a porter (later *saccarius*), than a beggar's wallet. Livy xxxv. 10 (cf. xli. 27) speaks of an *emporium ad Tiberim* which existed *extra portam Trigeminam* as early as 193 B.C. Ergasilus seems to have thought of employment as a porter there.

91. The spondee-word (*nullum*) in the fourth foot injures the rhythm (see note on v. 24 &c.).

Non nullum, an unusual expression, and one indeed inconsistent with Plautus' use of the double negative in lines like *Rud.* 359 *Nec te aleator nullus est sapientior*. The terms *nonnulli*, *nonnemo*, *nonnihil* &c. came into vogue at a later time. (*Nec nihil* in v. 854, *Nec nihil hodie nec multo plus tu hic edes*, is not an example of this usage.)

92. **Rex** (βασιλεύς), the colloquial word for a patron, frequent in the Comedians &c. **Est potitus hostium** (cf. 144, 762, *Epid.* 532 *gnata mea hostiumst potita*), the Passive of *potire aliquem alicuius rei*, e.g. *Amph.* 178 *Eum nunc potiuuit pater seruitutis*. The Verb is used of undesirable as well as of good things (cf. Donatus ad Ter. *Phorm.* iii. i. 5=469 *potiri τῶν μέσων fuit*). Lucr. iv. 766 has *eum mortis letique potitum* (contrast Auson. *Idyl.* xv. 50 *morte potiri*), and the phrase *necis potior* occurs on an epitaph

Of Romanian 1887 *fugae potit*

Ita nunc belligerant Aetoli cum Aleis;
 Nam Aetolia haec est, illi[c] est captus in Alide

93. alidis libri

94. aetolia D: etolia E

hec B

(C. I. L. i. 1011): *Quadraginta annos nata necis potior*. The Deponent (as opposed to the Active and Passive) form is rarer with undesirable things, e.g. *Rud.* 190 *laborem hunc potiri*, *Ter. Phorm.* 469 *ne quid... poteretur mali* (cf. ad v. 218). Ergasilus should go on to say that no substitute for his young patron could be found; but he wanders off into other matters, and does not give us this information till v. 104.

93. Cf. v. 24 and note.

Ita (see note on v. 674).

94. **Nam Aetolia haec est.** See p. 112. It seems unlikely that we should have in the same line two unpleasing rhythms like *il|lic est cap|tūs in A|lide*. 'Illic'est' or 'illic'st' is a pronunciation that seems not to be recognized by Plautus (Introd. ii. § 12), and it is highly improbable that the last syllable of *captus* could be elided (Introd. ii. § 3). *Illic* is not in itself objectionable, for *ille* often is used where *is* would be expected, e.g. *Epid.* 267 *fidicinam Illam, quam is uult liberare, quae illum conrumpit tibi*. To change the unfamiliar form *illic* into the familiar *ille* is contrary to the laws of textual criticism. But if we remember the tendency of our scribes to change *illi* Adv. to *illic* (see note on v. 60), we shall see that the alteration *illi est, captus* involves the least departure from the traditional reading, especially as we have the Adverb in v. 330, a close parallel to this line: *Filius meus illi[c] apud uos seruit captus Alide*. The end of the line would be most simply emended, if emendation were necessary, by supposing *in* to be a gloss, at first written above *Alide* to explain the unfamiliar use of the Ablative, and subsequently copied into the text. The rule of Classical Latin that the Preposition should be used with names of countries and omitted with names of towns is not strictly followed by Plautus. Thus we have in this play *Alide*, 'in Elis' (v. 330), *Alidem*, 'to Elis' (v. 573), though usually *in Alide* (vv. 9, 26, 544, 547, 590, 638, 973, 979) and *in Alidem* (vv. 379, 588), *ex Alide* (vv. 510, 1005, 1014). Redslob thinks it possible that Plautus thought of Elis as a town and not as a country. A more certain example of the name of a country is *Most.* 440 *Triennio post Aegypto aduenio domum* (cf. *Truc.* 540). Plautus can also dispense with the Preposition in phrases like *saxo saliat* *Trin.* 265, *officio migrat* *Trin.* 639. An old inscription of 189 B.C. (C.I.L. i. 534) has *Aetolia cepit*, apparently meaning 'took from Aetolia.' And a line quoted from the *Odyssey* of Livius Andronicus by Festus (p. 162, 24 Th.), of text fairly certain, though not above suspicion, has: *Partim errant, nequino[n]t Graeciam redire*, 'they stray in companies and cannot win back to Greece.'

Philopolemus, huius Hegionis filius ⁹⁵
 Senis, qui hic habitat, quae aedes lamentariae ⁹⁵
 Mihi sunt, quas quotienscumque conspicio, fleo—,
 Nunc hic ocepit quaestum hunc fili gratia
 Inhonestum et maxime alienum ingenio suo :

unberichtigt

95. Philopolemeus *DVE*: Philopolomeus *B*: Philopolemus *J* egionis libri
 96. Seras qui *V²J* 97. Michi *EJ* conspicio libri (-cio *J*) 98. ques-
 tum libri huc *V¹* (*corr. V²*) filii libri gracia *J* 99. om. et *B*

95. **Huius** (see note on v. 7).

96. **Lamentariae**, a novel formation on the type of *argentarius*, *unguentarius*, *frumentarius*, &c. The suffix *-arius* was much in vogue in early Latin, though later it was often supplanted by *-aris*. *Militarius*, for example, occurs instead of class. *militaris* in *Pseud.* 1048 *Quin hinc metimur gradibus militariis*; *singularis* instead of *singularis* in v. 112 below. *Datarius* is another Plautine coinage; *Stich.* 258 A. *Linguam quoque etiam uendidi datariam*. B. *Nullan tibi lingua est?* A. *Quae quidem dicat 'dabo.'* So is *manifestarius* for *manifestus*. These forms are suitable for line-endings. A pause would follow, while Ergasilus gave way to his emotion.

98. **Hic**. In classical Latin poetry *hic* Nom. Sg. has acquired the scansion of a long syllable, a phrase like *hic est* being pronounced, as the Grammarians tell us, 'hice est' (cf. *C.I.L.* ix. 60 *Accessi terras conplures: terminus hicc est*). This pronunciation, which seems to have followed the pronunciation of *hoc* Neut., originally **hod-ce*, then by assimilation *hoc-c(e)* (cf. *hoccine*), cannot be shewn to be as early as Plautus. He seems to know only *hic* Nom., *hic* (*heic*) Adv. (Intro. ii. §§ 5, 32). Here, since the metre requires a long syllable, *hic* must be the Adverb, 'in this house,' the locale of the 'quaestus carcerarius' (v. 129). Schoell proposes *hic* <homo>; and *hic* <hic> is also conceivable. But no alteration is required. **Ocepit quaestum**. Ter. *Andr.* 79, *Adel.* 206. **Quaestum hunc**. Ergasilus points to the Captives (see note on v. 38), who probably have remained on the stage (see note on v. 252).

99. **Et**. Asyndeton is a common feature of the early language, and is so often effaced in our MSS. by a scribe's insertion of *et*, *que*, *atque*, and the like, that one is tempted to adopt here the reading of the Codex Vetus (*B*) and omit *et* (cf. note on v. 718). On the other hand the 'consensus' of *DVE* is proof that *et maxime* was the reading of the common archetype of *BDVE* (Intro. i. § 8), so that the omission of *et* in *B* is not likely to be anything more than a scribe's error.

Alienum ingenio. The Preposition is found in *Mil.* 1288 *Inhonestatque aliena a bonis*. The

Homines captiuos commercatur, si queat 100
 Aliquem inuenire, suum qui mutet filium.
 Quod quidem ego nimis quam cupio† ut impetret;
 Nam ni illum recipit, nihil est quo me recipiam.

100. cap' post captiuos eras. D comertatur D: comercatur E 101. qui
 cummutet libri: corr. Scioppius vv. 102—107, quos libri praebent post
 v. 125, huc traiecit Acidalius: secl. Langius (Beitr. p. 206) 102. <feri>
 ut Schoellius: <et opto> ut Niemeyerus imperet libri (-tr- V²) 103. in-
 illum B¹DV¹E: ni illum B³V²J nichil EJ quo ex quod D

trade of slave-dealers was considered disreputable and expressly distinguished from that of merchants (*mangones non mercatores sed uenaliuarii appellantur* Dig. 50, tit. 16. 5. 207), though the elder Cato seems not to have shared this view (Plut. *Cat.* 21).

100—1. Cf. vv. 27—28. **Homines captiuos.** *Men.* 79 *Homines captiuos qui catenis uinciunt.* So *homo servus* or *servus homo*, *homo amicus*, &c.

101. **Qui mutet.** The *quicummutet* of the MSS. has probably arisen from a suprascript gloss (*qu*)*ocum* explaining *qui* (cf. v. 28), written thus in some archetype *qui mutet*, and mistaken for the correction of an omission. This instrumental sense is proper to *qui*, which was probably an old Instrumental (some say Abl., others Loc.) Case of the Relative. Thus *qui* is the Instrumental, corresponding to *ubi*, the Locative Adverb in *Bacch.* 84 '*Dato qui bene sit*': *ego ubi bene sit tibi locum lepidum dabo*, *Epid.* 384 *Non oris causa modo homines aequom fuit Sibi habere speculum, ubi os contemplantur suum, Sed qui perspicere possent cordis copiam.*

102—107. These lines do not stand here in the MSS., but after v. 125, in the middle of Hegio's speech in the next scene. Some editors regard them as a post-Plautine interpolation or alternative passage (see p. 131), entered on the margin of an early recension. But they may have been accidentally omitted (possibly through the Homoeoteleuton -ium vv. 101, 108) and afterwards written in the bottom margin of some archetype.

102. **Nimis quam.** *Most.* 511 *nimis quam formido*, *Truc.* 468 *nimis quam paucae*. The emendation <*cupide*> *cupio* (cf. *Cas.* 267 *quid istuc tam cupide cupis*, and see note on v. 250) is very tempting. But Plautus uses the Inf. with *cupio* (e.g. vv. 399, 856), and never under any circumstances *ut* and Subj. (which is indeed a post-classical construction), so that *eum impetrare* would be required. Unless we are to suppose that the line is of later origin, we cannot consider that *ut impetret* is dependent on *cupio*, and must reject supplements like <*cupide*> *cupio* or *Quod <e> quidem egō* (cf. *Bacch.* 435 *id equidem ego certo scio*).

103. This line gives evidence of a sort on the pronunciation of *nihil*

N<on> ulla est spes iuuentutis; sese omnis amant.
 Ille demum antiquis est adulescens moribus, 105
 Cuius numquam uoltum tranquillau gratiis.

104. *supplevi*: Necullast Brizius <in> iuuentuti Muellerus 105. ad-
 hulescens B adolescens est J 106. *versum laudat Osbornus* p. 586
 'cuius numquam uoltum tranquillauit' Cui ius DV¹: Cuius BE: Cui
 nis V²J uoltum J tranquillau gratiis B: tranquilla ingratiis D:
 tranquilla (i ex l) uigratus V¹: tranquilla ingratus (ex -tis) E: tranquillauit
 gratus (ut. vid.) V²: tranquillauit gratiis J

by Plautus. I fancy that, both *ni* and *illum* being emphatic in this line, the phrase *ni illum* would be trisyllabic, *nī illum*, in which case the spelling *nīl* would not adequately represent the pronunciation of the word. The assonance would be more complete with *nī(h)ilum*.

104. *Nulla est iuuentutis spes* is unrhythmical; *Nulla iuuentutis spes est*, a too forcible transposition of the order in the MSS. *Neculla* would easily be changed to *nulla*, through a scribe either 'modernizing' the unfamiliar word or mistaking a suprascript gloss for a correction. The evidence however for *necullus* (*Trin.* 282 ?), *necumquam* (*Truc.* 231 ?, *Poen.* 489 ?) is very uncertain in Plautus, though he undoubtedly used the phrase *nec recte dicere*. Mueller proposes *in iuuentuti*, with the *i*-form of Abl. Sg. (Intro. ii. § 5) and the construction found in *Pers.* 309 *ecquid estne speculae in te?*, *Ter. Ad.* 455 *in te spes omnis sitast*, &c. The least questionable change, it seems to me, is to suppose that the line began with *Non ulla*, the first word being written in the usual abbreviated form, *N* with a horizontal stroke above the letter. Similarly in *Truc.* 461 I would read *N<on> ullam rem oportet dolose adgredi* (cf. *Cist.* 223 'neo' P⁸ for *non eo*). Bothe changes the order to *nulla iuu. est spes*.

105. *Ille demum*, pronounced *ill' demum* (see Intro. ii. § 14). For the phrase, a common one, cf. v. 1000 *illic ibi demumst locus*. **Antiquis...**
moribus. *Trin.* 295 *Meo modo et moribus uiuio antiquis*.

106. **Cuius.** The spelling with *-ii-* which, according to the Grammarians, was more in unison with the pronunciation, is often found in good MSS. in the case of words like *cuius*, *eius*, *aio* etc. Cicero favoured this spelling (Vel. Longus vii. 54. 16 K. *in plerisque Cicero uidetur auditu emensus scriptionem, qui et 'Aiiacem' et 'Maiiam' per duo i scribingda existimauit*). **Tranquillau.** This is the only occurrence of this verb in Plautus, who employs usually *tranquillum facere*, e.g. *Poen.* 355 *nisi illam mihi tam tranquillam facis Quam mare olimst, quom ibi alcedo pullos educit suos*. **Gratiis** (later *gratis*) and its opposite *ingratiis* are usually found at the end of the line or hemistich.

Condigne pater est eius moratus moribus.
 Nunc ad eum pergā. Sed aperitur ostium,
 Unde saturitate saepe ego exii ebrius.

107. est pater B 108. hostium libri 109. saturitate (priorē a in
 ras.) B: saturitate V¹ (corr. V²) sepe libri ebrius ex -os J

107. **Condigne** has usually (like *commereo*) a bad sense in Plautus, e.g. *Men.* 906 *Condigne autem haec meretrix fecit, ut mos est meretricius* (cf. *Mil.* 505 *Ibi dum condignam te sectatus simiam*), but not always, e.g. *condigne* *Bacch.* 392, *condignus* *Amph.* 537—8. **Moratus moribus**, a favourite phrase: *Asin.* 506 *istoc more moratam*, *Ter. Hec.* 644 *sed quid mulieris uxorem habes aut quibus moratam moribus?*, *Titin. Com.* 59 R. *sitis moratae ambae ibus pro ut ego moribus*.

108. The opening monologue of *Peniculus*, *Ergasilus'* counterpart in the *Menaechmi*, is similarly broken off with the line (v. 108): *Nunc ad eum inuiso. Sed aperitur ostium*.

109. On the scansion und' *saturitate* see *Introd.* ii. § 14. *Saturitas* is *Ergasilus'* patron divinity (vv. 877—8):

*ita me amabit sancta Saturitas,
 Hegio, itaque suo me semper condecoret cognomine,
 Ut ego uidi.*

Saturitate ebrius. The word *satur* (*saturitas*) is used with reference to drink in *Curc.* 362, and elsewhere, e.g. *Mart.* iii. 58. 44, *Petron.* fr. xxix, *S. Augustin. Confess.* vi. 6. 9 (cf. v. 771 below). But perhaps it is *ebrius* in this line, and not *saturitate*, that should not be taken literally. Hallidie compares the humorous misuse of *iugulo* in *Stich.* 581 *ut me hodie iugularem fame*. **Exii** should not be changed to *Exiui* (*Stich.* 459 *Auspicio hodie <optume> optumo exiui foras*). For *exii*, cf. *Pseud.* 1282, a bacchiac line: *Inde huc exii, crapulam dum amouerem* (*exiui* A, *exi* P) (cf. ad v. 194).

Act I. Scene ii. *Hegio*, dressed in white (the colour worn by old men in Comedy), comes out of his house accompanied by the overseer of the slaves, who is carrying two light sets of fetters. Going up to the two Captives, he gives orders that they be put in the new fetters with liberty to walk about. As he turns to go away (v. 126), *Ergasilus* attracts his attention, and the two hold a conversation, in the course of which (v. 167) *Hegio* announces his plan of exchanging *Tyndarus* (i.e. the pretended *Philocrates*) for *Philopolemus*. After giving *Ergasilus* an invitation to dinner, *Hegio* goes back into the house.

The humorous as well as the kindly side of *Hegio's* character is admirably brought out in this Scene. He clearly is 'condigne moratus moribus'

HEGIO senex. LORARIVS. ERGASILVS parasitus. I. ii.

HEG. Aduorte animum sis : tu istos captiuos duos, 110

Heri quos emi de praeda de quaestoribus,

Is indito catenas singularias

I. ii. SENEX • LORARIVS • PARASITVS BVEJ: unius v. spat. D
 110. duorte c. sp. in V¹E (a marg. V²) tu : istos vulg. 111. emii D
 preda DEJ quaestoribus libri de praeda a quaestoribus Fleckeisenus
 112. His libri : corr. Seyffertus Stud. Plaut. p. 16 sq.

(v. 107) in respect of both his sons, sharing the wit of Tyndarus along with the generosity of Philopolemus.

110. The rhythm of the line is improved by the adoption of the punctuation of B³, with a stop, not after *tu*, but after *sis*, which brings the metrical ictus into correspondence with what appears to have been the accentuation of the phrase *aduorte-animū-sis* (cf. *noli-sis* Cas. 204, *facitō-sis* Poen. 1084).

Istos might mean merely 'under your charge.' But we may suppose the *lorarius* to go at once and take his stand beside the two Captives, who are still on the stage (see note on v. 252), so that *istos* will mean 'beside you' (see note on v. 38). For the construction see note on v. 1.

111. Cf. v. 34 *Emit hosce de praeda ambos de quaestoribus*, 453 *illos emi de praeda a quaestoribus*. **Heri**. There is no need of writing here for the pyrrich form (cf. Quint. i. vii. 22 '*here*' *nunc e littera terminamus : at ueterum comicorum adhuc libris inuenio 'heri ad me uenit'*). Whether *herē*, the form in use in Quintilian's time, was really originally the same by-form of *herī* as *rurē* of *rurī* is doubtful, for his description of the final vowel-sound as 'something between *e* and *i*' (i. iv. 8 *in 'here' neque e plane neque i auditur*) corresponds with the usual description of the final vowel-sound of *tibī*, *sibī*. Like these two pronouns *heri* may well have been originally an iambic word only and have become in course of time a pyrrich word, in which case the spelling *here* would be due to the false analogy of *rurē* &c. beside *rurī* &c. A metrical ictus corresponding to the usual ictus in cases of postposition of a Relative (*heri quos emi*) is provided by Fleckeisen's emendation, followed by most editors, *a quaestoribus*, which is defended by the theory that *praeda a* would readily be miscopied *praeda* (like *qui <a> astant* v. 2) and the missing preposition be later supplied by *de*. I do not see that we have sufficient reason for leaving the MSS., especially as the double *de* is found in them also in v. 34 (see note).

112. **Is**, MSS. *his* (see note on v. 2). **Catenas singularias**, separate sets of fetters, to replace the single heavy set with which the

Istas, maiores quibus sunt iuncti demito;
 Sinito ambulare, si foris, si intus uolent:
 Sed uti adseruentur magna diligentia.

115

113. iuncti an uincti in libris incert. Huic lectioni fauet litterarum ductus in *EJ*, illi in cett. (ex iuncti *V*) demitto *DE* 114. foris ex -res *J*
 115. adseruntur *J*

Captives were bound together. On *singularius*, class. *singularis*, see note on v. 96. These *catenae* are light enough to allow liberty of motion (v. 114), and they include a *collare* (v. 357).

113. **Istas**, 'which you hold in your hands.' **Iuncti**. The letters *iu* and *ui* are so closely similar in minuscule writing that it is actually not quite certain whether *iuncti* or *uincti* is the reading better supported by our MSS. The sense requires *iuncti* (cf. note on v. 112).

114. **Sinito**. Plautus is so careful in his use of the Fut. Imperative and Pres. Imper. forms (e.g. *Mil.* 522 *heus*, *Philocomasium*, *cito Transcurre curriculo ad nos, ita negotiumst. Post, quando exierit Sceledrus a nobis, cito Transcurrato ad uos rursus curriculo domum*) that we must believe that there is a notion of futurity in these orders, though it is more patent in *sinito*, 'allow for the future' (cf. *Trin.* 485 *Semper tu hoc facito, Lesbonice, cogites*), with *uolent* Fut. in the dependent clause, than in the other Future Imperatives *indito* and *demito*. The distinction between them and *aduorte* is little more than would be expressed by 'Look here! I wish these light sets of fetters to be put on the two prisoners and the heavy set to be taken off.' We have similarly a further command put in the Fut. Imper., while the immediate order is in the Pres. Imper., in passages like *Asin.* 740 *Leonida, curre, obsecro: patrem huc orato ut ueniat*, Pseud. 20 *Cape has tabellas: tute hinc narrato tibi*, Pseud. 986 *Nosce imaginem: tute eius nomen memorato mihi*. The command (cf. v. 125 *cura quae iussi*) is apparently carried out with the aid of the assistant *lorarii* at vv. 195 sqq.

Ambulare, 'to walk about,' the usual sense (cf. v. 12). **Si...si**

(*Rud.* 1257 *Si aurum, si argentum est*), usually *si...sive* in Plautus and Terence, and *sive...sive* in Classical Latin. *Si...si* was apparently the oldest form and was used in the religious formula of address to an unknown god, *Si deus, si dea*, e.g. *C. I. L.* i. 632, 1114, Cato *R. R.* 139 (quoted below) &c. The metrical ictus *foris* 'in pausa' has nothing objectionable; see note on v. 60.

115. **Uti**, instead of *ut*, lends impressiveness to the command. *Uti* (whether in the sense of 'in order that' or of 'as') is the form favoured in Laws (e.g. in the S. C. de Bacchanalibus, *C. I. L.* i. 196 of 186 B.C. *Haice uti in couentionid exdeicatis...senatuosque sententiam uti scientes esetis*), Prayers (e.g. in an execration tablet, *C. I. L.* i. 818 *uti semper odio sit*;

Liber captiuos (auis ferae) consimilis est :

Semel fugiendi si data est occasio,

Satis est, numquam postilla possis prendere.

LOR. Omnis profecto liberi lubentius

Sumus quam seruimus, HEG. Non uidere ita tu
quidem. 120

116. captiuos *J*: captiuus *ceteri* (us *ras. ex sis V*) fere *BV* (alt. e *ex a*)
E: ferre *DJ*: corr. *Turnebus Advers. xxiii. 24 Lambinusque* 118. nunquam *J*
post illam *BV²J* 119. *Lorario dedit Pylades, Hegioni continuant libri*
Omnes V (ex -nis) J 'lubentius *V¹* (corr. *V²*): luberitius *J* 120. *Post*
seruimus Hegionis pers. dedit Pylades, lorarii libri (LOR. *DVE*, LOLARIUS *B*,
LOLAR. *J*) nouidere *DB* (Noui de re): non uidere *VEJ*

in the prayer mentioned by Cato *R. R.* 139 *Si deus, si dea es...precor uti
sies uolens propitius*), and the like. On the jussive use of *uti*, *ut* see note
on v. 794. "More probably it means 'provided that,' cf. *Cic. Verr. ii. iii.*
47. 112 *ager efficit cum octavo, bene ut agatur, verum, ut omnes di adiuuent,
cum decimo.*" Hallidie.

116. **Liber captiuos**, 'a captive who is allowed some liberty,' not
'a free man who has been taken prisoner,' as Hallidie says. **Auis.**
The Genitive with *similis*, *dissimilis*, &c. is normal, probably invariable, in
Plautus and Terence (see note on v. 582).

118. **Numquam postilla.** *Curc.* 529 *numquam postilla uidi.* This is
the normal order of *numquam* with an Adverb. The spondee-word *num-*
quam in the second foot is so closely connected with *postilla* as not to mar
the rhythm (Intro. iii. § 7). **Postilla.** This Adverb, like *postillac*,
postidea, *postibi*, is peculiar to the older language. It occurs several times
in Plautus and Terence, and once even in Catullus (84. 9 *Nec sibi postilla
metuebant talia uerba*).

120. **Videre.** As the 2 Sg. Pass. ending Terence uses only *-re*,
Plautus both *-re* and *-ris*, but *-re* far more frequently. In *Curc.* 40
obloquere, 'you are impertinent,' is perversely understood as an Imperative
by the slave to whom the remark is addressed:

A. Obloquere. *B.* Fiat maxume. *A.* Etiam taces?

B. Nempе obloqui me iusseras.

Ita, here used with *uideor*, as elsewhere *ita* and other Adverbs with *sum*,
e.g. *Ter. Phorm.* 529 *ego hunc esse aliter credidi.* This use of the Adverb
instead of the Adjective is a feature of colloquial Latin (see note on v. 271).
Tu quidem. The different pronunciations of these phrases with *quidem*
(see Intro. ii. § 13) are best indicated by writing *tū quidem* &c. as two
words, *tūquidem* &c. as one.

LOR. Si non est quod dem, mene uis dem ipse—in pedes?

HEG. Si dederis, erit extemplo mihi quod dem tibi.

LOR. Auis me ferae consimilem faciam, ut praedicas.

HEG. Ita ut dicis: nam si faxis, te in caueam dabo.

Sed satis uerborum est. Cura quae iussi atque abi. 125
Ego ibo ad fratrem ad alios captiuos meos,

121. *Lorarii pers. add. Pylades, cui continent libri* menetuis D: meneius E men uis dem ipse Schraderus de partic. -ne p. 9 123. *versum laudat Servius Danielis ad Verg. Aen. x 559 'aui—praedicas' aui Servius ferae Servius: fere libri similem Servius fatiam E praedicas Servius: predicisti libri (-dix- V²J)* 125. *que DE Post hunc versum sequuntur in libris vv. 102—107, quibus Lol. praescr. B⁸, nihil DVEJ: traiecit Acidalius*

121. 'If my hands are empty (*quod dem*, sc. money for manumission; cf. *Trin.* 564), shall I take to my heels?' (Cf. *Comedy of Errors* i. ii. 'Hold your hands! Nay, an you will not, sir, I'll take to my heels.') There is some reason for accepting Schrader's emendation *men uis dem ipse*; for in the first place the interrogative particle commonly appears as -n after a long vowel (e.g. *quin* for *qui-ne*), and in the second *ipse* is the normal form in conjunction with *se*, *suus*, and the like. The change of *ipse* into *ipse*, and the substitution of the full for the curtailed form of the particle, are too common in MSS. to cause us any great scruples in altering their reading in this line. Still we have elsewhere the full form of the Interrogative Particle in our MSS. after an emphatic monosyllable, e.g. *Ter. Phorm.* 448 *mene uis?*, where *men* is impossible.

122. **Quod dem**, sc. punishment.

123. **Me** emphatic. Scan *auis mé ferae*.

124. **Ita ut dicis**. *Ter. Phorm.* 396 *Ita üt dicis*. **Faxis** (see note on v. 695). **Caueam**. The *pistrinum* is alluded to.

125. **Satis uerborum est**. Usually *uerbúm* (Gen. Pl.) *sat est* (*Bacch.* 878, *Rud.* 866, *Truc.* 644), but *Ter. Phorm.* 436 *Satis iam uerbórumst*. **Cura quae iussi atque abi**. The 'lorarius' now leaves the stage to get his assistants to come and help him to carry out Hegio's orders (vv. 111—2).

126. Hegio's dealings in Elean prisoners of war (vv. 98—100) have been so extensive that his own 'ergastulum' is not large enough, and he has had to avail himself of his brother's too. He does not carry out his intention (vv. 192 sqq.) of going to his brother's house till after Act II. Sc. iii. (v. 458 *Ad fratrem modo captiuos alios inuiso meos*). The house

Visam ne nocte hac quippiam turbauerint.

Inde me continuo recipiam rursum domum.

ERG. Aegre est mi hunc facere quaestum carcerarium

Propter sui gnati miseriam miserum senem. 130

127. quippiam *BDV* 128. sursum *J* 129. Egre est mihi *libri* (Aeg-*J*,
michi *J*) questum *libri* 130. miseriam miserum *ex miseram miseram J*

was probably not seen on the stage, for, if it had been, we should have expected some indication by the use of a Demonstrative Pronoun or Adverb. **Ad fratrem ad...captiuos** (see note on v. 175).

127. (*Ibo*)...**Visam**. This Asyndeton is normal with *eo* and *uiso*, e.g. *Pers.* 77 *Nunc huc intro ibo, uisam hesternas reliquias, Quierintne recte necne* (cf. *Bacch.* 235). But *ibo ut uisam* occurs in *Aul.* 65 *Nunc ibo ut uisam sitne ita aurum ut condidi* (cf. *Bacch.* 529).

Nocte hac, with a Perfect Tense means 'last night' (e.g. *Amph.* 731 *qui hac noctu in portum aduecti sumus*), but otherwise 'to-night' (e.g. *Trin.* 869 *hac noctu agitandumst uigilias*).

Quippiam. The archetype of our MSS. had *quippiam*, which might be Abl. or rather Instrumental (note on v. 88) of *quispiam*, as *aliqui* (*Truc.* 922 *gaudere aliqui me uolo*) of *aliquis*. Since however the ordinary construction of *turbo* is with Acc. Neut. (e.g. *Most.* 1031 *numquid Tranio turbauit?*), and since the existence of the form *quippiam* lacks certainty, it is perhaps safer to regard *quippiam* as a mere misspelling. Indeed the analogy of *Jüppiter* (with short *u* and double *pp*), the accepted spelling of *Jū-piter* (with long *u* and single *p*), suggests that by a Latin phonetical law *quī-pīam*, if such a form ever existed, would have become *quīppiam*. *Quippe*, the Conjunction, may have been originally *quī-pe*.

128. **Inde me**, pronounced *ind' me* (Intro. ii. § 8).

129. As Hegio turns to go away, Ergasilus, to attract his attention, utters aloud some sympathetic remarks, of which v. 132 is probably 'aside' to the audience. His gradual attraction of Hegio's compassion towards his own dinnerless condition is very cleverly managed.

Aegre est mi, with Acc. and Inf. (cf. v. 701). The opposite was *uolup est mi*. Cf. *Mil.* 747 *si illis aegrest mihi id quod uolup est*.

130. **Propter sui gnati miseriam** probably goes with *facere quaestum carcerarium* (cf. v. 98 *Nunc hic ocepit quaestum hunc fili gratia*), rather than with *miserum* (cf. *Rud.* 127 *Propter eiusmodi uiros uiuo miser*). Jingling phrases with *miser*, *miseria*, *miserere*, &c. are common in Plautus, e.g. *Epid.* 526 *Siquid est homini miseriarum quod miserescat, miser ex animos*, *Truc.* 466 *ea illi miserae miserias* (cf. *Amph.* 590, *Aul.* 721, *Cist.* 689, *Epid.* 667, *Men.* 817, *Pers.* 646, *Rud.* 216, *Trin.* 430).

Sed si ullo pacto ille huc conciliari potest,
Vel carnificinam hunc facere possum perpeti.

HEG. Quis hic loquitur? ERG. Ego, qui tuo maerore
maceror,

Macesco, consenesco et tabesco miser;

Ossa atque pellis sum misera—macritudine; 135

131. ullo *ex* ullu D pacto ille pacto ille J 132. *versum laudat Osbernus*
p. 119 'carnificinam hic facere possum perpetim' carnificinam J: carnifici-
nam ceteri 133. merore libri 134. *versum laudat Osbernus* p. 348
'macesco—miser' 135. *versum laudat Nonius* p. 136, 1 'ossa—macritudine'
pelli sum Nonius miser a macritudine B¹ (*ex* misera macr. ut vid.) DV¹E:
misera macritudine B³V²J: miser macritudine Nonius

131. **Conciliari** (see note on v. 33).

132. **Vel** (cf. v. 90). **Carnificinam.** Its horrors are described in a passage of the *Cistellaria*, where young Alcesimarchus tells his experience in Cupid's 'carnificina' (vv. 206 sqq.):

Iactor, agitor, stimulor, uersor
In amoris rota, miser exanimor,
Feror, differor, distrahor, diripior.

Hunc (see note on v. 2).

133. **Hic** is the Adverb *hic*, here shortened by the Law of Breves Breviantes in the phrase, pronounced *Quis hic loquitur?* (Introd. ii. § 22). The phrase is a common one. We have also *quis homo hic loquitur?* Aul. 731. **Ego**, being emphatic, has the verse-ictus. **Tuo maerore**, probably means 'grief for you,' like *meo terrore*, 'fear of me,' in *Amph.* 1066 *qui terrore meo occidistis prae metu*.

134. **Consenesco.** Cf. *Stich.* 215 *Prae maerore adeo miser atque aegritudine Consenui*. Rhyme is a common device of Early Latin Poetry, sometimes to lend dignity to a passage (e.g. Enn. *Trag.* 86 R. *Haec omnia uidi inflammari, Priamo ui uitam euitari, Iouis aram sanguine turpari*), sometimes, as here (cf. v. 87), to give a ludicrous effect. **Et** is often used by Plautus before the last of a series of coordinate words, e.g. *Pseud.* 44 *animo, corde et pectore*.

135. **Ossa atque pellis**, 'skin and bones.' Aul. 564 (of a lamb) *Quia ossa ac pellis totust, ita cura macet*. **Misera.** Some form of *miser* is required for this line by Nonius' confirmation of the reading of our MSS. (see the apparatus criticus), so that emendations like *mera*, *mira* (cf. *Rud.* 485 *miserum* ABD, *mirum* C) are out of the question. To read *miser a macritudine* with some MSS. (cf. *Cas.* 520 *m. ex amore*) or *miser macritudine* with the traditional text of Nonius (cf. *Truc.* 520 *morbo m.*) involves

Neque umquam quicquam me iuuat quod edo domi:
Foris aliquantillum etiam quod gusto, id beat.

HEG. Ergasile, salue. ERG. Di te bene ament, Hegio.

HEG. Ne fle. ERG. Egone illum non fleam? egon non
defleam

Talem adolescentem? HEG. Semper sensi filio 140

136. unquam *E* iuuat *J* quod aedo *BV*: quo aedo *D* 137. ali-
quantillulum *Spengelius Philol. t. xxxvii. p. 422* 138. Ergo sile *BDVE*

(corr. rec.): Ergasile *ex* Erga sile *J* dii *J* egio libri (*ex* eio *E*)

139. egone (*Egonne B*) illum non fleam *BD*: egone illum fleam *VEJ* egone
non *BDV*²: ego me non *V¹EJ* 140. Tale *V¹E* adolescentem *BD*

(*c ex t*) *V*: adolescente *E*: adolescentem *J*

a somewhat pointless repetition of *miser* from the preceding line. The best testimony of our MSS. (*B*³) supports *misera macritudine*, a phrase which may be accepted if we suppose that Ergasilus was going to say *misera aerumna* (*Curc. 142 misera adfligitur aerumna*) or something of the kind, but, hesitating to utter the untruth, substituted *macritudine* with comical effect (cf. v. 152). It may be, as v. 137 probably is, an 'aside.'

136. **Neque umquam quicquam** (see note on v. 76).

137. This line is probably spoken 'aside.' **Foris.** On the scansion see note on v. 60.

Aliquantillum, only here in Plautus (see note on *quantillum* v. 193). Notice the climax, *aliquantillum*, 'a tiny scrap'; *etiam quod gusto*, 'and even a mere taste of that.' *Gusto* is contrasted with *edo* of v. 136, as *beat*, a common expression in the Comedians, with *iuuat* of the same line. For the position of the contrasted words, *domi* at the end of one line, and *foris* at the beginning of the next, cf. *Most. 709*.

138. **Di te bene ament.** The normal metrical ictus, and no doubt the accentuation in everyday utterance of this phrase is *dī te bēne ament*. Without *bene* it appears normally as *dī te ament*. The Pronoun was thus enclitic in this word-group, as with us in 'God bless you.' Ergasilus speaks these words through sobs.

139. **Ne fle**, a common construction (cf. v. 554 *ne uerere*). **Egone** &c. *Truc. 441 Egone illam ut non amem? egone illi ut non bene uelim?...Ego isti non munus mittam?* An example of the formula (as here) without *ut* is *Curc. 10 Egone apicularum congestum opera non feram, Ex dulci oriundum melculo dulci meo?*

Defleam (again, *Stich. 212 Quot adeo cenae, quas defleui, mortuae*), with intensive *de*, as *depereo*, e.g. *Epid. 64 A. Amate ne istam quam emit de praeda? B. Rogas? Deperit.*

Meo te esse amicum, et illum intellexi tibi.

ERG. Tum denique homines nostra intellegimus bona,
Quam quae in potestate habuimus, ea amisimus.

Ego, postquam gnatus tuus potitust hostium,

Expertus quanti fuerit nunc desidero. 145

HEG. Alienus cum eius incommodum tam aegre feras,
Quid me patrem par facerest, cui ille est unicus?

ERG. Alienus? ego alienus illi? aha, Hegio,

141. illum (ll ex n) D 142. Parasiti personam quam v. 144 habent libri,
huic versui praescripsit Pylades intelligimus V: intellimus ex intellemus E¹:
intelligimus E² 143. Quamque DE: Cumque (-quae B³) B: Quinque V¹:
Cum quae V²: J n. l. 144. Cf. ad v. 142 potitus est libri ostium
BD (ex hostium) 145. fuerit ex -rint B ante nunc 2 l. sp. V desidero
ex -rio E 146. egre libri (aeg- J) 147. facerest DV¹E: facere est BV²J
cui (c ex corr.) V ille (ll ex n ut vid.) D 148. PAR. in v. principio om.,
ante interjectionem add. DVEJ, ubi 4—5 litt. spat. habet B Alienus ego?
vulgo dist. ille libri: corr. Bothius hah egio B¹VE: ha hegio B³D: ah
egio J: corr. Richter in Studemundi Studiis in prisc. script. lat. t. I p. 395

142—143. *Trag. frag. inc. civ. R. Quam cara sint quae post carendo
intellegunt.* We have a fuller expression of the same idea in *Much Ado
about Nothing* iv. i.:

For it so falls out,

That what we have we prize not to the worth,
Whiles we enjoy it; but being lack'd and lost,
Why, then we rack the value; then we find
The virtue, that possession would not show us
Whiles it was ours.

143. **Qum.** The spelling *qum*, *pegunia* &c. is often found on inscriptions, especially of the time of the Gracchi. Our MSS. of Plautus exhibit the three spellings *qum* (often corrupted to *quin*, e.g. v. 78), *quom* and *cum*.

144. Cf. note on v. 92 *Nam postquam meus rex est potitus hostium*.

146. **Cum...feras.** For the Subjunctive with Causal Adversative *cum* cf. *Bacch.* 907 *ut eum dictis plurimis Castigem, quom haec sic facta ad hunc faciat modum*, *Mil.* 1342 *nequeo quin fleam, Quom abs te abeam*, *Trin.* 731 *quom eius rem penes me habeam domi*; cf. *Men.* 361:

Animule mi, mihi mira uidentur

Te hic stare foris, fores quoi pateant,

Magis quam domus tua domus quom haec tua sit.

148. **Alienus? ego alienus illi?** Schoell's punctuation seems to me

Numquam istuc dixis neque animum induxis tuum:

149. Nunquam *D* induxis *ex* eduxis *D*; induxisti *VE*: induxti *J*

to give better rhythm than the punctuation in the MSS. *alienus ego?* *alienus ille?*, a punctuation which was presumably given to the line by some Carolingian monk, and which therefore has no strong traditional claims to respect. Although *ille*, the reading of the MSS., might be tolerated, the sense of the line is greatly improved by the slight change to *illi*.

Aha, the Interjection of deprecation, refusal, e.g. *Trin.* 1060 *aha nimium*, *Stasime*, *saeviter*, is the suitable word in this context. The MSS., which often play havoc with unfamiliar Interjection forms, have *ha*.

149. **Numquam...dixis neque...induxis.** *Dixis* (*dixim*) and *induxis* (*induxim*) are S-Aor. Optative-forms, as *dixis* (*dixo*), *induxis* (*induxo*) are S-Aor. Subjunctive-forms (see note on *faxis*, v. 695). Like the Perf. Subj. in so-called 'prohibitive' sentences in Cicero with *nec* (not *neu*), e.g. *nec mihi illud dixeris* (*Fin.* i. 7. 25), they have really Potential force, 'never should you say, nor imagine.' Cf. *Trin.* 627 *sta ilico. Noli auorsari, neque te occultassis mihi*; Sall. *Jug.* 110, 4 *arma, viros, pecuniam, postremo quicquid animo lubet, sume, utere, et quoad vives, numquam tibi redditam gratiam putaveris.*

Istuc...animum induxis. We find in Plautus and Terence two forms of expression: (1) perhaps the older, with *animum*, or *in animum*, governed by *in* of *induco*, and with some other word, as here *istuc*, the direct object of *induco*; (2) with *animum*, the direct object of *induco*. Of the first, examples are:

Mil. 1269 *Induxi in animum, ne oderim item ut alias, quando orasti.*

Rud. prol. 22:

*Atque hoc scelesti in animum inducunt suum,
Iovem se placare posse donis, hostiis.*

Ter. Hec. 292 *Levia sunt, quae tu pergravia esse in animum induxti tuum.*

Of the second, *Pers.* 66:

*animus induci potest,
Eum esse ciuem et fidelem et bonum.*

Ter. Adel. 68 *sic animum induco meum.*

Most examples stand on the border-line between these two constructions, e.g.

Trin. 704 *Id me commissurum ut patiar fieri, ne animum induxeris.*

Stich. 346 *Animum inducam, ut istuc uerum te elocutum esse arbitrer*

Ter. Haut. prol. 41 *causam hanc iustam esse animum inducite.*

(Cf. note on *hoc animum aduorte* v. 329.)

Tibi ille unicust, mi etiam unico magis unicus. 150
 HEG. Laudo, malum cum amici tuum ducis malum.
 Nunc habe bonum animum. ERG. Eheu, huic illud
 dolet,—

150. unicus est libri mihi BDV: michi EJ 151. dicis VEJ
 152. amicum J¹ heu V¹ Huic—dolet cum v. 153 Hegioni dant libri:
 corr. Bothius

150. Cf. *Cas.* 262:

A. Quia enim filio

Nos oportet opitulari unico. B. At quamquam unicust,

Nilo magis ille unicust mihi (*unicus est ille mihi* MSS.) filius quam
 ego illi pater.

Also *Bacch.* 407.

Mi. In the MSS. *mihi* seems to be written when the scribe realized that the Dat. Sg. of the Pronoun was meant, *mi* being reserved for the Voc. Sg. of the Possessive, e.g. *mi pater*. We need not therefore have scruples in changing *mihi* of the MSS. to *mi* or 'vice versa.' In this line there is something to be said for the retention of the form *mihi*, and the avoidance of the absorption by elision of a word, whose contrast to *tibi* would bring it a certain amount of stress. This would however involve an abnormal division of a proceleusmatic between words *unicust mihi etiam* (see *Introd.* iii. § 9), unless we are to admit the by-form *uncus* (see note on v. 321), like *ardus*, a by-form of *aridus*. **Unico magis unicus.** *Cist.* 644 *O Salute mea salus salubrior*, *Curc.* 551 *stultior stulto fuisti*.

151. **Cum...ducis**, a very frequent construction after verbs of praising and thanking (cf. vv. 356, 373, 922). So in *Cic. Fam.* xiii. 24. 2 *tibi maximas gratias ago, cum tantum litterae meae potuerunt*, although *quod* is the real equivalent in Cicero to Plautine *quom* in this use. **Malum cum.**

In pronunciation the accent would probably fall on the second syllable of *malum* (see note on v. 18).

Amici and **tuum**, the emphatic words, have the metrical ictus.

Ducis, without *esse*, as in *Merc.* 322 *at ne deteriozem tamen Hoc facto ducas*, &c.

152 sqq. I follow the usual distribution of the lines in recent editions. Lambinus, who corrected most of the mistakes in the 'notae personarum' of the MSS. in this passage, may have used the famous 'codex Turnebi' (*Introd.* i. § 2).

152. **Habe bonum animum.** This is the usual form of the phrase (a phrase not found in Terence, who uses only *bono animo es*), *habe bonum animum*, while *habe animum bonum* (sometimes *bonum animum habe*) is admitted through metrical exigencies at the end of a line &c. In v. 167, as in *Pseud.* 866, we have *habe modo bonum animum*; in *Mil.* 1011 and

Quia nunc remissus est edendi exercitus.

HEG. Nullumne interea nactus, qui posset tibi

Remissum quem dixti imperare exercitum?

155

154. *ERG. libri*: HEG. *Lambinus, qui etiam in sequentibus personas distribuit 'aliquot librorum antiquorum auctoritatem secutus' (fort. T significatur) Nillumne V¹* 155. *dixit libri (corr. V²J)*

Bacch. 630 *bonum habe animum*. The phrase *bono animo es* (at the end of a line &c. through metrical exigencies *animó bono es*) seems to have been pronounced as a single word, with the accent normally on the first (*bón(o)-animo's*), but occasionally on the second syllable (*bon(o)-ánimo's*), (*Amph.* 1131, *Mil.* 1342, *Ter. Haut.* 821). The encouraging fact, the prospect of recovering Philopolemus, is mentioned below (v. 167). **Huic** is usually explained as *uentri*, Ergasilus being supposed to lay his hand on his stomach at this word, as the thief holds up his hand in *Epid.* 10:

A. Corpulentior uidere atque habitior. B. Huic gratia.

(Cf. *Trin.* 541 *tam glabrae, em quam haec est manus*), or as Sannio lifts his finger in *Ter. Adel.* 162:

Tu quod te posterius purges, hanc iniuriam mihi nolle
Factam esse, huius non faciam.

(Cf. Donat. ad loc.: '*huius*' autem δεικτικόν est; aut enim stipulam aut floccum noverat aut summum digitum), or as the old man points to his white hair in *Bacch.* 1102 *Perii, hoc seruum meum non nauci facere esse ausum!* But *huic* may have its common sense of *mihi*; and it is perhaps more in keeping with the situation, if we take *huic illud dolet* to mean 'it is a real grief to me,' and suppose that Ergasilus, instead of going on to add 'that your son has been captured,' by a sudden impulse tells the honest truth and substitutes 'that the eating levies have now been disbanded' (cf. note on v. 135). On the hiatus at the change of speaker and after *heu* see *Introd.* ii. § 42. **Dolet**, Impers. See note on v. 928.

153. **Quia**, freq. after verbs of the emotions, e.g. v. 203, *Epid.* 107 *Idne pudet te quia captivam genere prognatam bono In praeda es mercatus?* **Remissus est exercitus**. We have another metaphor from the same source in *Cist.* 58 *Noli, obsecro, lacrumis tuis mi exercitum imperare*, 'do not by your tears call out my contingent,' sc. of weeping. The common military term *remitto* recurs in *Epid.* 206 *a legione omnes remissi sunt domum*. **Edendi exercitus**, a curious use of the Genitive of the Gerund. The nearest parallel is in the (un-Plautine?) prologue of the *Poenulus* (v. 34): *Domum sermones fabulandi conferant*.

154. **Posset**. On the Mood see note on v. 1033.

ERG. Quid credis? fugitant omnes hanc prouinciam,
 Quoi optigerat postquam captust Philopolemus tuus.
 HEG. Non pol mirandum est fugitare hanc prouinciam.
 Multis et multigeneribus opus est tibi
 Militibus: primumdum opus est Pistorensibus; 160
 Eorum sunt aliquot genera Pistorensium:

156. ERG. add. *Lambinus* (cf. ad v. 154) 156—7. Quid credis? postquam...tuus, Quoi optigerat, fugitant...prouinciam *Brixius* (Em. in *Pl. Capt.* p. 3) 157. Quod libri (*J n. l.*) obtigerat *BD*: optigerat *VEJ* ut vid. captus est libri 159. *Parasito* dant libri (*J n. l.*): corr. *Lambinus* (cf. ad v. 154) multi generibus *BE* ex ras. *V²J*: multis generibus *DV¹*
 160. pistorem sibus *D* 161. *versum secl. Schoellius* aliquod *VE* pistorensium ex pistorumensium *E*

156. **Fugitant** (see note on v. 83), 'keep out of the way of,' 'avoid.' Cf. v. 541 *meos...fugitare oculos*, Poen. 508 *Atque equidem hercle dedita opera amicos fugitari senes*.

157. Brix' proposed change of the order of the MSS. to *Quid credis? postquam* &c., *Quoi optigerat, fugitant*, &c. is unnecessary, though we have similar transpositions in the MSS. at *Mil.* 593, *Pers.* 691. It is also wrong to translate *quoi* as 'cuicumque' and understand the sentence as *omnes quoi optigerat fugitant* &c. *Quoi* must refer to Philopolemus. **Optigerat**, current in this sense, e.g. Cic. *Vat.* 5. 12 *cum tibi magno clamore aquaria provincia sorte optigisset*.

159. **Multigeneribus**. In *Stich.* 383 we have another form of expression: *Poste unguenta multigenerum multa* (cf. *omnimodis, multimodis* for *omnibus modis, multis modis*). Lucr. ii. 335 uses Abl. Plur. *multigenis* (cf. Virgil's *omnigenum* Gen. Pl.):

Percipe, multigenis quam sint variata figuris.

160. **Primumdum**, a formation of the type of *etiamdum, interdum*, &c., not unfrequent in Plautus, e.g. *Most.* 400 *Omnium primumdum haec aedes iam face oclusae sient*, Truc. 31 *Primumdum merces annua: is primus bolust*, Trin. 98 *primumdum omnium*, 'first of all.' **Pistorensibus**, a pun on (1) *pistor*, 'miller,' later 'baker,' (2) the town of Pistoria in Etruria. On the change of meaning of the word *pistor* cf. Pliny *N. H.* xviii. xi. 28 *Pistores* (i.e. bakers) *Romae non fuere ad Persicum usque bellum annis ab urbe condita super DLXXX. Ipsi panem faciebant Quirites...certumque fit Atei Capitonis sententia cocos tum panem lautioribus coquere solitos pistoresque tantum eos qui far pisebant nominatos*. This statement of Pliny argues for the post-Plautine authorship of v. 161.

Opus Paniceis est, opus Placentinis quoque,
Opus Turdetanis, opust Ficedulensibus;
Iam maritumi omnes milites opus sunt tibi.

162. *versum laudat Osbernus p. 433* 'opus paniceis est opus et placentinis' *placentinus V¹ (corr. V² ut vid.)*: placentinis *ex planicentinis E* 163. *versum laudat Osbernus p. 232* 'opus est turdetanis opus ficedulensibus' (*cf. Osb. p. 244*) *tarde-*
tanis J *opust E*: opus est *BDVJ* 164. *versum laudat Nonius p. 482, 2*
(*s. v. opus est cum accus.*) 'iam—tibi' *omnes ex omni- V* *milites*
(*i alt. ex t*) *J* *post sunt spat. D*

162. **Paniceis.** What town, if any, supplied this pun is unknown. Schoell suggests that the word may be *Panicis* with *ei* the old spelling of classical *i* (see note on the Argument), and punctuates *Opus Panicis, est opus* &c.

Placentinis puns on (1) *placenta*, 'a cake,' (2) *Placentia*, the town in N. Italy.

163. **Turdetanis.** This Spanish tribe in S. Spain had perhaps been brought into notice through the military operations during the Second Punic War. The name is of course selected for the sake of a pun on *turdus*.

Ficedulensibus. No satisfactory guess has been made about the locality of this tribe or parish, whose name suggests the *ficedula*, 'beccafico.' Spengel (*Philologus* xxxvii. 425) proposes *Fideculensibus*, since a town *Fideculae* is mentioned in Valer. Max. vii. 6, and suggests that *fideculae*, 'lyre-strings,' may have been the name of some kind of pastry.

164. **Milites opus sunt.** Aulus Gellius (xvii. 2. 15) calls attention to this construction of *opus est* in Early Latin: '*Nihil sibi*' inquit (Q. Claudius Quadrigarius) '*divitias opus esse.*' *Nos* '*divitiis*' dicimus. *Set vitium hoc orationis nullum est, ac ne id quidem est, quod figura dici solet: recta enim istaec oratio est et veteres conspiciunt ita dixerunt.* "The predicate use of *opus* is probably the original one (*cf. Most. 412 id uiri doctist opus*). The instrumental Abl. (160, 225, *Most. 251*) is more common and was perhaps formed on the analogy of the Abl. with the Verbal Noun *usus* (*Amph. 505, Bacch. 706 sq., Trin. 503 sq.*). Plautus has also after *opus* the Inf. (*Pers. 584*), the Acc. and Inf. (*Bacch. 989*), the Subj. with *ut* (*Truc. 500*) and without (*Merc. 1004*), and possibly the Acc. (*cf. Truc. 902 sqq. with Pseud. 385*).'' (Morris, *ad loc.*) With the repetition of *opus est* in these lines *cf. Truc. 902 sqq.*:

Puero opust cibo (*cibum* MSS.), opus est matri autem, quae puerum lauit,
Opust nutrici, lact ut habeat, ueteris uini largiter

Ut dies noctesque potet, opust ligno, opust carbonibus,

Fasciis opus est, puluinis, cunis, incunabulis,

Oleum opus est, <opus est> farina, puerus (v.l. *porro opus*) est totum diem;

Numquam hoc uno die efficiatur opus, quin opus semper siet.

ERG. Vt saepe summa ingenia in occulto latent; 165
Hic qualis imperator nunc priuatus est.

HEG. Habe modo bonum animum, nam illum confido
domum

In his diebus me reconciliassere.

Nam eccum hic captiuom adulescentem Aleum,

165. ERG. add. Lambinus (cf. ad v. 154) sepe libri 167. Hegionis
pers. om. E (J n. l.) modo om. J ut vid. nallum (ut vid.) D 168. his
s. v. D reconciliassere ex -liassere B: reconciliare V²: reconciasse adscr. vel
re J 169. captiuom VE adulescentem B: adolescentem J alium
libri <intus> Aleum Schoellius

165. "The world knows nothing of its greatest men," Philip van Artevelde.

167. **Habe modo bonum animum** (see note on v. 152).

168. **In his diebus.** Cf. Pseud. 316 *ego in hoc triduo Aut terra aut mari aliquonde euoluam id argentum tibi*. The phrase more often lacks in, e.g. Most. 238 *Nam neque edes quicquam neque bibes apud me his decem diebus*, Pers. 504 *Neque istoc redire his octo possum mensibus*; cf. Poen. 872, Ter. Adel. 520.

Reconciliassere. See note on v. 33. These forms with -ss- belong mostly to the First Conjugation, though we find in the Second *prohibessit, cohibessit* (Lucr. iii. 444), *licessit* (Plaut. Asin. 603), &c., while for the Fourth *ambissit* (MSS. *ambisset*) in the (un-Plautine?) prologue of the *Amphitruo* (v. 71) is quoted. By Terence's time they are going out of use. *Appellassis* (Phorm. 742) is one of the few instances found in his plays. By origin these are S-Aorist forms, like *faxo* &c. (see note on v. 695), and correspond exactly to the Greek S-Aorists of Vowel Conjugations. Thus *reconciliasso*, Subjunctive with Future force, corresponds to Greek *τιμήσω* Subj., originally *τιμάσσω*, as *dixō* (*deixō*) corresponds to Greek *δείξω* Subj. The parts which are found in Latin are (1) 'Fut.' Subj. *reconciliasso*, -is &c., (2) Opt. *reconciliassim*, -is &c., (3) Inf. *reconciliassere* (cf. *confido me impetrassere* Aul. 687, *Mil.* 1128, *expugnassere* *Amph.* 210), (4) in legal diction also a Passive, e.g. *mercassitur* (C. I. L. i. 200. 71), *turbassitur* in a law in Cicero (*de Legg.* iii. 4. 11).

169. With Hiatus after *nam* and Hiatus after *eccum*, both of them probably legitimate cases of Hiatus (Introd. ii. §§ 41, 44), the line will need no alteration. The supposed defect in the line is usually supplied by editors with <intus> *Aleum* (cf. *Bacch.* 568 *duas ergo hic intus eccas Bacchides*). But I see no reason for not believing the Captives to be on the stage throughout this Scene (see note on v. 252). If a word is missing, it may be *alium*, which would easily be omitted by a scribe before *Aleum* (miswritten *alium*):

Prognatum genere summo et summis diuitiis: 170

170. diuiciis BD: diuitiis VEJ

Nam *éccum* hic captiuom adulescentem <alium> Aleum, *alium* referring to his new purchase of yesterday (v. 111). Another possibility is that *adulescentem* should be *adulescentulum*, for Diminutive forms are often replaced by Simple forms in our MSS. (Thus in Ter. *Haut.* 546 the Codex Bembinus substitutes *adulescentis* for *adulescentuli*.) **Eccum** (*eccam, eccos, eccas, ecca* Acc. Pl. Neut.) is apparently composed of *ecce* and *hum*, an obsolete by-form of *hunc* which lacked the particle *-ce*. With *ecce* prefixed this particle was regarded as superfluous, just as *eccillum, eccistum* are the invariable forms, never *eccillunc, eccistunc*. This interjectional compound passed more and more into use as a Demonstrative in Vulgar Latin, supplanting *ille* which became a mere Definite Article. It is from this late Latin Pronoun that the Romance Demonstratives, Fr. *celui, celle*, Ital. *quello*, &c., have sprung. The Italian Interjection *ecco* is a direct descendant of *eccum*, which is often used absolutely, e.g. *Mil.* 25 A. *Ubi tu es?* B. *Eccum*, or followed by an Accusative, e.g. *Mil.* 1216 *era, eccum praesto militem*. Sometimes *video* or a similar verb accompanies *eccum*, e.g. *Men.* 705 *sed eccum uideo*. In the Dramatists *ecce* in conjunction with a Pronoun (*ecce me, eccum, &c.*) takes the place of *ecce* when a person or thing that is in sight or in the neighbourhood is referred to, the simple form *ecce* being used only in calling attention to actions, e.g. *Mil.* 456 *ecce, omitto*, and with Abstract Nouns, &c., e.g. *Rud.* 1178 *ecce Gripi scelera*. The subject of the sentence is usually attracted into the Acc. by *eccum, &c.*, e.g. *Amph.* 1005 *sed eccum Amphitruonem aduenit*, except when the verb precedes, e.g. *Pseud.* 693 *uenit eccum Calidorus*.

170. Cf. vv. 318—9. **Prognatum genere summo.** *Epid.* 107 *Idne pudet te quia captiuam genere prognatam bono In praeda es mercatus?*, *Aul.* 212 A. *Dic mihi, quali me arbitrare genere prognatum?* B. *Bono*, *Poen.* 1201 *Non eo genere sumus prognatae, tam etsi sumus seruae, soror, Ut deceat nos facere quicquam quod homo quisquam inrideat*. The alliterative *prognatus patre* is a phrase much affected by Plautus, e.g. *Amph.* 365, 614 *Dauo prognatum patre*, *Men.* 408, 1078 *Moscho prognatum patre*. It occurs on one of the Scipio epitaphs (*C.I.L.* i. 30) *Gnauiod patre prognatus, fortis uir sapiensque* (see note on v. 295).

Summis diuitiis is more likely to have the sense of 'a very wealthy house' (cf. *Trin.* 605 *sine dote ille illam in tantas diuitias dabit?*, *Poen.* 904 *Is in diuitias homo adoptauit hunc*), and to be governed by *prognatum*, than to be Abl. of Description (e.g. v. 279 A. *quo honore est illic?* B. *Summo*).

Diuitiis is here and occasionally elsewhere (*Rud.* 542, *Poen.* prol. 60, *Trin.* 682) pronounced *ditiis*. This trisyllabic pronunciation is the only one used by Terence. But, however pronounced, the word is always spelt in full in our MSS.

Hoc illum me mutare †confido fore.

ERG. Ita di deaeque faxint! Sed num quo foras
Vocatus <es> ad cenam? HEG. Nusquam, quod sciam.

171. *fort.* ERG. Co. fo.: c. pote *Muellerus in Fleck. Annal. xciii p. 503*
fore ex fere J 172. dii J deque libri (dae quae J) HEG. sed libri:
corr. Spengelius Philol. xxxvii p. 426 numquo ex numquam D: unumquo V¹
(*corr. V²*): nunquo J¹: nunquam J² 173. *suppl. 5* caenam V
ERG. libri: *corr. Spengelius*

171. **Fore.** The reading of the MSS. is generally thought to be merely a miswriting (produced by *foras* at the end of the following line) for *pote*; and this explanation is certainly simpler than the supposition of a lacuna or a correction like *Hoc illum me mutare, id confido fore*. At the same time it must be remarked that *confido* (-am) *fore* is an extremely common phrase (usually at the end of a line; e.g. v. 575, *Amph.* 935, *Cist.* 73, *Pers.* 286, 627, *Trin.* 460, *Ter. Adel.* 826; cf. *Cupt.* 696), and that the construction *confido pote mutare* would be unique. For *confido* (used absolutely in *Pseud.* 1204?) takes in Plautus either a Dative (e.g. v. 536) or a Fut. Inf. (with or without an Acc.) of the form (1) *fore*, &c., (2) in -*assere* (e.g. v. 167), (3) Fut. Part. without *esse*, e.g. *confuturum* *Mil.* 941 (*adfuturum esse* *Ter. Haut.* 160). Perhaps Ergasilus interrupts Hegio with *confido* etc.

172. **Faxint.** These S-Aor. Optative forms (see note on v. 149) are specially appropriate to prayers. Festus (526. 11 Th.) quotes from an old Augural Prayer *bene sponsis beneque uolueris*. In the time of Plautus *faxim* is still in full life. He normally uses *caue faxis*, &c., and not (except at the end of a line, i.e. for metrical convenience) *caue feceris*. But by the time of Terence this old form is restricted to certain definite formulas, e.g. *Haut.* 161 *Utinam ita di faxint*, 187 *caue faxis*, *Hec.* 102 *Ita di deaeque faxint*, 354 *utinam istuc ita di faxint*. The disyllabic pronunciation of *deae* in this formula in its occurrence here marks ceremonious or deliberate utterance, for the more usual scansion in Plautus is *di deāque*. The phrase *ita di faxint* is very common in Plautus in echoing another's prayer, e.g. *Aul.* 787 *quae res tibi et gnatae tuae, Bene feliciterque uortat. 'Ita di faxint' inquit*; *Aul.* 257 A. [*Istuc*] *di bene uortant*. B. *Ita di faxint*.

Num quo. *Num*, *numquis*, &c., do not necessarily expect a negative answer in Plautus. Thus the question 'Any news?' is expressed by *num* in *Most.* 999:

Numquid processit ad forum hic hodie noui?

173. That the MSS. should change an unfamiliar form *uocatr's* into a familiar *uocatus es* is more likely than the contrary change. We must suppose the omission of *es* to be accidental and not designed. **Nusquam.** Both *nusquam* and *usquam* are often used after verbs of motion in the

Sed quid tu id quaeris? ERG. Quia mi est natalis dies :
Propterea <a> te uocari ad te ad cenam uolo. 175
HEG. Facete dictum. Sed si pauxillum potes

174. quid tu BD: quid diu VEJ queris libri (corr. E) HEG. libri :
corr. Spengelius mihi (michi E) est libri 175. te uoc. ad te nam uolo libri
(ex te uoc. ad te ad nam uolo B: te uoc. ad cenam uolo J): corr. Schoellius
176. ERG. libri: corr. Spengelius pauxillo 'libri veteres plerique' Lambini

Dramatists, e.g. Ter. *Adel.* 246 *nusquam abeo* (see note on v. 192). **Quod sciam** is common in Plautus, after positive as well as after negative statements, e.g. *Most.* 1010 A. *Minas quadraginta accepisti, quod sciam, A Philolachete.* B. *Numquam nummum, quod sciam.*

175. The birthday feast was given by the person whose birthday was celebrated. Ergasilus wishes to vary the practice. The point of the joke would be lost, if we followed the MSS. in assigning *sed...cenam* (vv. 172—3) to Hegio, *nusquam...quaeris* (vv. 173—4) to Ergasilus, and *quia*, &c. to Hegio. We have a description of *nataliciae dapes* in *Pers.* 768 sqq. (cf. *Pseud.* 165 sqq.). **Ad te ad cenam.** See note on v. 831. The scribes of our MSS. have found difficulty in the transcription of the phrase in this line, as also in *Mil.* 712, *Stich.* 511.

176. **Facete dictum**, 'well put,' a current phrase, e.g. *Poen.* 637, Ter. *Eun.* 288. Cf. Cic. *Off.* i. 29. 104 *facete dicta...quae vocant ἀποφθέγματα*. **Pauxillum**, 'you must shew just a little contentment.' The reading is very doubtful. *Pauxillo*, which Lambinus ascribes to his 'veteres libri' (an authority that is sometimes valueless, sometimes most valuable), is adopted by most editors, and is what we should expect to find with *contentus esse*, 'to be content with very little.' Since *-um* had come in Late Latin to be pronounced *-o* (cf. Ital. *vino* for Lat. *vinum*), mediaeval scribes were familiar with the misspelling *-o* for *-um* and often changed *-o* to *-um* without cause. Thus *malo* may have been wrongly changed to *malum* in *Bacch.* 463, *caue malo* (*malum* MSS.), by some scribe who did not know the Plautine construction of *caveo* with the Dat. (e.g. *Pers.* 369 *malo cauere meliust te*). But would a scribe be likely in this line to change the easily intelligible *pauxillo contentus esse* to the 'lectio difficilior' *pauxillum*? If we read *pauxillo* in this line, we should read *perpauxillo* in the next line. This reading has the support of a correction in one MS., which however is clearly due to the following *modo*. The archetype, we may be sure, had *perpauxillum*. Leo defends *perpauxillum* (beside *pauxillo* of this line) by the supposition that Ergasilus is punning on the two senses of *esse*, as in *Vidul.* 37 sq.:

A. Heus tu, a meis illic estur <satis duru>s c<ibus>.

B. Misero male esse <fuerit> consentaneum.

But the pun is surely improved by reading *pauxillum* here. The unusual

Contentus esse. **ERG.** Ne perpauillum modo:
 Nam istoc me assiduo uictu delecto domi.
 Age sis, roga emptum: 'nisi qui meliorem adferet
 Quae mihi atque amicis placeat condicio magis.' 180
 Quasi fundum uendam, meis me addicam legibus.

177. Contemptus libri (corr. J) Hegionis pers. ante Ne habent libri
 perpauillo ex -illum D 178. uictum D 179. Aie libri
 (Age J) emptum BDV¹: emptum V²E: eptum J afferet J 180. Que
 BD michi EJ: mi edd. condicio D: conditio ceteri 181. profundum D

form of expression *pauillum contentus esse*, 'to shew a little contentment,' instead of *pauillo contentus esse*, 'to be content with very little,' is exactly the kind of way that Plautus or any Comedian leads up to a pun. On the whole I prefer to follow the MSS.

177. **Ne...modo**, 'provided that it is not.' Ter. *Adel.* 835 *ne nimium modo Bonae tuae istae nos rationes, Micio, Et tuos iste animus aequos subuertat*; Tibull. II. iii. 67 *O valeant fruges, ne sint modo rure puellae*. We have often *dum ne* to express this meaning, e.g. v. 338 (see note), and in affirmative sentences *dum modo*, e.g. Ter. *Haut.* 641 *quiduis satis est, dum uiuat modo*.

178. **Assiduo** is the Adverb (used, e.g. in a pun with *accubuo*, Truc. 422), not the Adjective (*urbani assidui ciues quos scurras uocant Trin.* 202).

179 sqq. This and the four following verses are regarded by Schoell as a dittography of v. 191 (see note on vv. 46—51). He supposes that the similar ending (*domi*) of vv. 178, 190 was the cause of their transposition to this context.

179. **Roga emptum** (Supine, like *nuptum dare, essum vocare*, &c.), the legal phrase, as in the *Digest* (xviii. 1, l. xli.): *cum ab eo, qui fundum alii obligatum habebat, quidam sic emptum rogasset*. **Nisi qui**, &c., a travesty of the legal formula, e.g. *Digest* xviii. 2. i. *ille fundus centum esto tibi emptum, nisi si quis intra Kal. Jan. proximas meliorem condicionem fecerit*.

180. **Quae...condicio**. On this attraction of the Object of the sentence to the Relative clause, see note on v. 908. The legal term *condicio* is again applied to a dinner-invitation by Martial xi. lii. 1 *Cenabis belle, Juli Cerealis, apud me; Conditio est melior si tibi nulla, veni*.

181. **Meis legibus**, the opposite of our 'without reserve.' Cf. *Asin.* 234 *in leges meas Dabo, ut scire possis, perpetuom annum hunc mihi uti seruiat*.

HEG. Profundum uendis tu quidem, haud fundum, mihi.
Sed si uenturu's, temperi. ERG. Em, uel iam otium
est.

HEG. I modo, uenare leporem: nunc irim tenes:
Nam meus scruposam uictus commetat uiam. 185

ERG. Numquam istoc uinces me, Hegio: ne postules:

182. *Parasito dat J: pers. om. ceteri* haut VE michi E 183. Set E
tempori libri (J n. l.) pers. spat. D (J n. l.) ocium BD 184. pers.
om. libri: add. 5 185. *versum laudat Osbornus p. 537* 'non meus
scruposam uictus conneat uiam' Non libri: corr. Pylades scruposam
(ser- ex sec- ut vid.) D comneat E 186. *Parasiti pers. om. VJ*
Nunquam J istuc D² ut vid. heio BV¹ (corr. V²) E: egio J

182. **Profundum**, the abyss of the sea, the only sense of the word in the Dramatists, to whom the Adj. *profundus* is unknown. Similarly *barathrum* in *Curc.* 121 is used of an insatiable appetite: *age, effunde hoc cito in barathrum, propere proluce cloacam.*

183. **Temperi**. This spelling is attested by the MSS. in v. 191. In *Pseud.* 1182 the Ambrosian Palimpsest has *temperi* (*temperi* P); and this is probably the genuine old spelling which has been changed by scribes, sometimes merely to *temperi*, but often by a further corruption to *tempori* (*Capt.* 191 *temperi* P^{BD}, *tempori* V²EJ; *Cas.* 412 *temperi* P^{BD}, *tempori* B³; *Pseud.* 387 *temperi* A, gloss. Plaut., *tempori* P) and even *tempore* (*Epid.* 406 P, A n. l.; *Men.* 1020 P, A n. l.; *Asin.* 733 P, A n. l.). The last may point to an old spelling *tempere* (with O. Lat. E the symbol of the *ei*-diphthong), of which we have a faint trace in *Merc.* 990 (*temper edepol* P^{CD}, *temperare edepol* B). **Em**. *Amph.* 307 *em nunciam ergo*, *Epid.* 270 *em Nunc occasiost faciundi*. **Vel**, as in vv. 90, 132.

184. **Irim**, the old name for the hedgehog, the derivatives *ericius* (Varro *Men.* 490 Buech.) or *iricius* (Ital. *riccio*, Span. *erizo* indicate *-ric-*) and *erinaceus* taking its place later. (In Nemesianus *Cyneg.* 57 the traditional spelling is *erem* Acc.) Erasmus proposed *ictim* on the strength of Diogen. iii. 84 οἱ γὰρ ἦν ἔχοντες οὐκ εὐτυχούσιν. But *irim* is specially appropriate to Hegio's account of his fare (vv. 185, 188).

185. **Nam**, if expressed in an early archetype by the contraction *N* with a stroke above, which was also the contraction for *non*, would readily be miscopied as *non*. Some however retain *non* in the sense of *nonne*.

Commetat, Frequentative of *commeo*, occurs elsewhere in the Dramatists, e.g. Ter. *Haut.* 444, Novius *Com.* 7 R. *Cum ad lupam nostram tam multi crebro commetant lupi*.

186. **Numquam istoc uinces me**. *Stich.* 756 *Numquam edepol med istoc uinces* (followed by *quin* and *Subj.*), *Merc.* 438 *Numquam edepol me uincet hodie*. **Ne postules**, 'do not expect it' (see note on v. 717).

Cum calceatis dentibus ueniam tamen.

HEG. Asper meus uictus sane est. ERG. Sentisne essitas?

HEG. Terrestris cena est. ERG. Sus terrestris bestia est.

HEG. Multis holeribus. ERG. Curato aegrotos domi. Numquid uis? HEG. Venias temperi. ERG. Memorem mones.—

188. HE. om. D	Aspers V ¹ (corr. V ²)	ER. Saracenus: pers. sp.
BD: om. VEJ	essit os ex essitas ut vid. D	189. HE. Saracenus: om.
libri caena VJ	pers. sp. D	190. HE. 5: om. libri oleribus VEJ
pers. sp. libri (SEN. J)	egrotos VE	191. PAR. praescr. J temperi
BDV ¹ : tempori V ² EJ		

187. **Tamen** (see note on v. 404).

188. **Sane** is rather to be understood in its usual sense of *valde* (Charisius, p. 218. 8 K., Priscian II. p. 71. 12 K.), as in *Asin.* prol. 8 *Nam quod ad argumentum attinet, sane breuest*, and many other lines, than in the concessive sense of 'yes, I allow, my fare does require booted teeth.' **Sentis**. This jest is treasured by the Parasite and reproduced in v. 860. **Essitas** (see note on v. 83).

189. **Terrestris cena**, i.e. of vegetables (*terrâ nata* or *enata*). Paul. Fest. 38. 1 Th. *Centenariae cenae dicebantur, in quas lege Licinia non plus centussibus praeter terra enata inpendebatur*; Cic. *Fam.* vii. 26 *Lex sumptuaria... mihi fraudi fuit. Nam dum volunt isti lauti terra nata, quae lege excepta sunt, in honorem adducere, fungos, heluellas, herbas omnis ita condiunt, ut nihil possit esse sua*. See also Aul. Gell. ii. 24, where the terms of the Lex Licinia are stated: *quidquid esset tamen e terra, vite, arbore promisce atque indefinite largita est*. **Terrestris bestia**.

Cic. *Deor. Nat.* i. 37. 103 (*bestiarum autem terrenae sunt aliae, partim aquatiles, aliae quasi ancipites*) uses the later Adj. *terrenus*.

190. **Multis holeribus**, Abl. of Description (see note on v. 170). Ergasilus understands it as Abl. of Instrument. **Curato** (see note on v. 114).

191. **Numquid uis?**, the regular formula of leave-taking. Donatus ad Ter. *Eun.* II. iii. 50 *recte abituri, ne id dure facerent, 'numquid uis?' dicebant iis, quibuscum constitissent*. Variations are found in *Trin.* 198 *Numquid, prius quam abeo, me rogatur's?*, Mil. 575 *Numquid nunc aliud me uis?* &c. (see note on v. 448). **Temperi** (see note on v. 183).

Memorem mones, a proverb. Stich. 578 A. *Ludificemur hominem*. B. *Capti consili memorem mones* (cf. *Pseud.* 940).

HEG. Ibo intro atque intus subducam ratiunculam,
Quantillum argentum mi apud tarpezitam siet.

192. HE. om. D retiunculam (c ex ā) D 193. mihi libri
(michi J) trapezitam B: trapezitam D¹E: trapezetam V²: trapaxe-
tam J

192 sqq. Ergasilus leaves the stage by the right-hand door (from the spectators; see p. 112) for the *forum* (v. 478). Hegio repeats his intention of visiting the other batch of prisoners in his brother's *ergastulum* (a visit which leads to the discovery of the Captives' plot in Act III.), but decides to postpone it.

192. **Intro...intus.** This line is a good illustration of the correct use of these two Adverbs in accordance with Lucilius' rule (ix. 59 M.):

Intro nos uocat ad sese, tenet intus apud se.

The use of *intus* for *intro* (motion to within), which is condemned by Quintilian as a solecism (i. 5. 51 'eo' tamen 'intus' et 'intro sum' solecismi sunt), is not found in Plautus (cf. *Asin.* 941). But *intus* is common in another sense, of motion from within; and that is the original sense both of *intus* and of all Adverbs in -*tus*, e.g. *penitus* (*Pseud.* 132 *Atque ipse egreditur penitus, peiuri caput*), *funditus*, *radicitus*, &c. The termination (Greek -τος of ἐντός, ἐκτός) soon acquired the sense of rest within, the usual sense of *penitus* and a common sense of *subtus* (e.g. Cato *R. R.* xlvi. 2 *uti subtus homo ambulare possit*), and indeed was extended till it became a mere Adverbial ending without any local sense, e.g. *publicitus*, *sollemnitus*, &c.

Subducam. *Curc.* 371 *Beatus uideor: subduxi ratiunculam, Quantum aeris mihi sit quantumque alieni siet: Diues sum, si non reddo eis quibus debeo.* On the rhythm *sub|ducām*, see v. 24.

193. **Quantillum.** Cf. *Bacch.* 320 *nescio Quantillum attulerit; uerum haud permultum attulit.* Apparently Hegio's purchases of Elean prisoners (vv. 27, 98 sqq.) had been so extensive as to make him apprehensive of a small balance of ready money at his banker's (cf. *ratiunculam*, v. 192). In v. 449 he gives a cheque on his banker for Philocrates' travelling expenses.

Tarpezitam. The Greek *τραπεζίτης* was in everyday language perverted to *tarpezita* (*tarpeßita*), a form required by the metre in three passages of Plautus (*Curc.* 341, 406, 712) and possible in all, with one exception, *Epid.* 143 *Dic modo unde auferre me uis. á quo trapèzité peto?* Since the Preposition is usually put after the Interrogative in Plautus, it is extremely probable that the true reading is *quo a tarpezita peto*, so that *tarpezita*, although altered by scribes to *trapezita*, was in all likelihood the only form recognized by Plautus. Others prefer to suppose both forms, *trapezita* and *tarpezita*, to have been used by Plautus, as he uses *Phrygio* (*passim*) and *Phrygio* (*Aul.* 508) (cf. *Introd.* ii. § 10).

Siet. The Optative of *sum*

Ad fratrem, quo ire dixeram, mox iero.—

was originally declined *siem*, *siēs*, *siēt* (cf. Greek εἰ(σ)ῆν, εἰ(σ)ῆς, εἰ(σ)ῆ(τ)), *simus* (older -os), *sitis* (older -es), *sient*. In course of time -i- of *simus*, *sitis* took the place of -ie- of *siem*, &c., so that the declension became *sim*, *sis*, *sit*, *simus*, *sitis*, *sint*. In the time of Plautus the older forms are in process of disappearing. We find them chiefly employed 'metri causa,' at the end of the line or hemistich, as here. Sometimes the MSS. retain the old spelling, where the metre requires the new form, e.g. *Amph.* 979.

194. **Dixeram** (in v. 126). On the tense see note on v. 17. Here we must supply 'before I met Ergasilus.'

Ire dixeram (see note on v. 365). **Iero**, with first syllable long. We generally write *iuero* and *iero*, but I prefer to keep to the spelling of the MSS. here, in view of Donatus' note on Ter. *Adel.* i. i. 2 'ierant' *producte i pronuntiando, quod nos addita v 'iverant' dicimus.* (Cf. *Stich.* 484.) It seems difficult to draw any sharp line between the Fut. Perf. and the Fut. in Plautus. Metrical considerations determine the use of the former as much as anything else, its usual place being at the end of the line or hemistich (cf. vv. 293, 340, 494). For its equivalence with the Fut. cf. *Asin.* 280 *Eros in obsidione linquet, inimicum animos auxerit*, Trin. 463 *Oculum ego ecfodiam tibi, si uerbum addideris*, beside *Rud.* 1401 *Vapulabis, uerbum si addes istuc unum.*

Act II. Scene i. The chief *lorarius* comes out of the house with his assistants (followed by some of the other slaves, v. 211) to execute the orders given by Hegio (vv. 110 sqq.). The opening passage (vv. 195 sqq.) is spoken while the change of fetters is being made. In accordance with the policy of kind treatment enjoined by Hegio (v. 114), Tyndarus, who is playing the part of the master, asks and obtains permission to have a private conversation with Philocrates, his pretended slave, in which the scheme for Philocrates' release is discussed.

The metrical arrangement of this 'mutatis modis canticum' (Cretics, Bacchiacs, &c.) is made difficult by the fact that the archetype (*P*) of our MSS. had not observed with care the division of the lines in lyric passages. The arrangement of the Cantica according to the method of colometry prescribed by the Alexandrian editors of the Greek Dramatists (see *Introd.* i. § 13) is followed in the Ambrosian Palimpsest and was also followed apparently in the proto-archetype (*P^a*) of the other MSS. In one copy of this last, the Codex Turnebi (*T*), the division of the lines was accurately rendered, but in that copy (*P*) from which our extant MSS. have been derived, it was abandoned over and over again for the sake of saving space. While the division of long lines was, as a rule, retained, short lines were often written together, the only trace of the previous arrangement being here and there a capital letter in the middle of the new line, at the place where the old line had begun (see *Introd.* iii. § 5). Thus in the case of Cantica, like this one, for which we have neither the evidence of the Ambrosian Palimpsest nor of the Codex Turnebi, one cannot be sure when

LORARII. PHILOCRATES, TYNDARVS captiui. II. i.

LORARIUS. Si di immortales id uoluerunt, uos hanc
aerumnā) exsequi, 195

II. i. LORARII (*sequitur nomen eras.*) PHILOCRATES CAPTIVI TYNDARVS (*ex*
TYD-) B: LORARII PHILOCRATES PHILOCRATES TYNDARVS V¹ (TYND-) E: LORARII
PHILOCRATES TYNDARVS V² (TYND-) J: *unius v. spat., iuxta quem* LOR. *eras., D*

195. Si BD (*s in marg.*): i cum *sp. init.* V¹E: Di V²: Dii J di D: dii
BVEJ inm- V: imm- cett. uos an E: uos han V¹ (*corr. V²*) erum-
nam E: erumpnam J exequi EV (*ex -quam*) (J n.l.).

a line in the MSS. represents a line or two lines or a line and a half of the original. In this Canticum, however, short lines are frequent in the MSS. (e.g. vv. 197, 204, 205, 206^a, 206^b, &c.), so that we may conclude that the older distribution has hardly, if at all, been departed from.

Another difficulty is that we have not specimens extant of the models on which the Plautine Cantica were constructed (Introd. iii. § 2). These must have been developments of the choruses of the later Attic dramatists, Euripides and his successors, but how precisely they had diverged from the original type we cannot tell. An editor of Plautus is always exposed to the danger of associating metres whose association Plautus would never have tolerated, or of imposing a scansion on lines which is made possible by the elastic prosody of Plautine Latin, but which Plautus never intended the line to bear.

The arrangement in this edition supposes the Canticum to begin with an Iambic passage, Octonarii (Tetrameters Acatalectic) varied in v. 197 by a Dimeter and terminated by a Septenarius (Tetr. Catal.) v. 200. The transition to Cretics (vv. 204 sqq.) is marked by the Trochaic lines (v. 201 and probably v. 203), which are interrupted by a reversion to the Iambic rhythm in v. 202, where a proverbial maxim is put in its natural setting, an Iambic Senarius. The Cretic passage is interrupted by an Iambic 'echo' (v. 206^a, an Iambic Dimeter), and is terminated by an Ithyphallic colon (v. 207 *sentio... agitis*), which is found elsewhere at the end of Cretics (e.g. *Curc.* 121, *Pseud.* 264). Two Trochaic Octonarii convey Tyndarus' protest and the reply of the *lorarius* (vv. 208—209). Then the Cretic Metre is resumed and continues (interrupted by a Trochaic Octonarius at v. 215) until v. 222. A couple of Iambic Tetrameters (catalectic and acatalectic) prepare the way for Bacchiacs (vv. 226—230). Then some mixed Anapaestic and Iambic lines (vv. 231—3) form a transition to Cretics (vv. 234—239). Finally two Trochaic Octonarii (vv. 240—1) open the dialogue-metre (Troch. Septenarii) with which the Scene is concluded.

195. Si expresses a fact, as in vv. 121, 198, 545, &c.

Voluerunt.

Decet id pati animo aequo : si id facietis, leuior labos erit.

Domi fuistis, credo, liberi :

Nunc seruitus si euenit, ei uos morigerari mos bonust
Et erili imperio eamque ingeniis uostris lenem reddere.

196. patri *E* aequo animo *J* : animo equo *E* fatietis *E* liuior *VE*
(*ex* liuor) post labos 3 litt. spat. *D* 197. post fuistis 2 litt. sp. ut
vid. *D* 198. seruitutis *E* sic euenit *J* et uos *D* bonus est *V²J*
199. Eamque et er. imp. libri : corr. Nettlehipius ('*Lect. and Ess.*' p. 343);
cf. Niemeyerus *Stud. Plaut.* 6 sq. herili *DVJ* uostris *ex* niostis *B*
(*i* eras.) : uestris (*ū*ris) *ex* nostris *D* : uostris *VE* : nostris *J*

There is no need to change this to *uoluere* so as to obtain an Iambus in the fourth foot (Intro. iii. § 11). **Aerumnam exsequi.** Cf. *Trin.* 686 *egestatem exsequi*.

196. **Id**, 'it,' need not refer to *aerumna*, though this loose use of the Neuter Pronoun is common in the colloquial Latin of Plautus (see note on v. 898). Thus *id* often refers to a sum of money which has not been expressed by a Neut. Sing. word, e.g. *Trin.* 153 *nummorum Philippeum ad tria milia*, *Id...ne gnato crederem*, *Aul.* 109 *argenti nummos...Id si relinquo ac non peto*. **Animo aequo.** Both *animo aequo* (less common in Terence) and *aequo animo* are approved by Plautus, the two words never being separated from each other. **Labos** (*Merc.* 72, *Trin.* 271, *Truc.* 521) may have been the only form used by our author, in which case *labor* of the MSS. in *Curc.* 219 (*P, A n. l.*), *Rud.* 202 (*P, A n. l.*) will be a scribe's alteration. The word is here to be scanned as a pyrrich.

197. **Fuistis**, here a disyllable (Intro. ii. § 15). This remark of the *lorarius* is strange, since Philocrates was playing the part of a slave. We must suppose that Philocrates had been giving the same account of himself to the *lorarius* as he afterwards does to Hegio (vv. 272—273):

non multum fuit molesta seruitus,

Nec mihi secus erat quam si essem familiaris filius.

198. **Ei**, a monosyllable. This is the usual pronunciation of the word in the dialogue of Plautus, except where it is emphatic (Intro. ii. §§ 6, 15). **Morigerari mos.** For the jingle, see note on v. 107.

199. **Et erili imperio eamque.** Nettlehip's correction of the reading of the MSS. *Eamque et erili imperio* is very convincing. The scribe of some archetype had wrongly begun the line with *eamque*, and after the manner of mediaeval scribes did not acknowledge his mistake by erasing or expunging the word, but left the miswriting uncorrected (see note on v. 201).

Ingeniis uostris Abl. Cf. v. 371 *Tute tibi tuopte ingenio prodes plurimum*, *Quom seruitutem <tu> ita fers ut ferri decet*.

Indigna digna habenda sunt, erus quae facit. CAPTI-
VI. Oh! oh! oh! 200.

LOR. Eiulatione haud opus est: oculis multa mira aitis.
In re mala animo si bono utare, adiuuat.

TYNDARVS. At nos pudet quia cum catenis su-
mus. LOR. At pigeat postea

200. herus *V²J* fecit *V* 200—214. CAPT. vel. CA. praem. libri:
inde a v. 203 TYN. pro CA. Pareus scripsit oho hoh libri: suo in versu
scrips. Brixius: in initio v. sequentis Schoellius 201. Eiulatione B hant E
multa oculis multa miraculitis libri (miraculitis an miraditis incert. DV: mira
litis ex miraculitis J): correxi 202. utare ex utari ut vid. D: utare
ex utere V 203. Post pudet 6 litt. ras. J catenatis B ad libri (corr. J)

200. For the sentiment cf. *Amph.* 171 sqq., *Aul.* 587 sq. Oh oh
oh. Most editors put these words in a separate line 'extra metrum' and
make the line *Indigna...facit* an Iambic Senarius. When a single oh
stands at the end of a line in Plautus or Terence, it is always preceded by
elision.

201. **Eiulatione**, from *eiulo*, 'I cry ei!', a verb which must be pro-
nounced 'ei-yulo,' not 'ē-yulo.' **Oculis multa mira aitis**, a conjectural
emendation of the corrupt reading of the archetype of our MSS., *multa*
oculis multa miraculitis (or *miraditis*, with the well-known similarity of *d*
and *cl* in minuscule script). I suppose the first *multa* to have been written
in its wrong place by the scribe and left undeleted (see note on v. 199),
while in *cl* (or *d*) I find a miscopying of a peculiar form of *a* that is current
in early minuscule (see note on *aio*, v. l. *dio*, v. 72). The form *aitis* seems
to have been recognized by Grammarians of the Empire, for Alcuin, their
imitator, says (2118 P.): *aio 'ais,' 'ait' et 'aitis,' aiunt facit, in prima*
plurali deficit; though whether pronounced *aitis* (like *aīs, aīi*) or *aītis*
(like *aībam, aīs, aīt*) is not clear. The reading I adopt in this line requires
aītis. The second *multa* might also be a corruption of *muti* (through
multi), which would give: *multa oculis muti mira aītis*.

202. *Pseud.* 452 *Bonus animus in mala re dimidiumst mali*. On the
phrase *bonus animus* (the normal order), see note on v. 152. The normal
order too is *mala res* (a word-group; see Appendix), when this phrase
is an equivalent of *malum*, 'punishment'; but the reverse order in this
line is not unnatural. Cf. Laberius *Com.* 79 R. *Ne in re bona esse uideam*
nequam filium.

203. I take this line to be, like v. 201, Trochaic (though this involves
the awkward scansion of *pudet quia* as a Proceleusmatic), because Trochaics
are so often used to smooth the passage of Iambic into Cretic Metre. But

Nostrum erum, si uos eximat uinclis,
 Aut solutos sinat, quos argento emerit. 205
 TYND. Quid a nobis metuit? Scimus nos 206^a
 Nostrum officium quod est, si solutos sinat. 206^b
 LOR. At fugam fingitis: sentio quam rem agitis.

204. herum *J* si suos *Spengelius* uinclis *libri* 205. At *J* solutor
*V*¹ (corr. *V*²) *EJ* sinatque quos *libri*: corr. 5 206. a nobis *ex* a uobis *V*
 offitium *V*: officium (c *ex* t) *E* 207. fugam (f *ex* corr.) *D* fingitis *BD*
 (ex fu-): fugitis *VEJ* scio *J* quem *V* agis *Hermannus*

the line may be Iambic, like the preceding. **Pudet...pigeat**, a favourite contrast with a Roman. Cf. *Trin.* 345 *Pol pudere quam pigere praestat totidem litteris*, Pseud. 281 *Nimio id quod pudet facilius fertur quam illud quod piget*. **Quia** (see note on v. 153). **Cum catenis sumus**, like *cum telo esse*, 'to carry a weapon.'

204. **Vinclis**. The disyllabic form is normal in Plautus, though the trisyllabic would be legitimate at the end of a line (see note on v. 740). One is tempted to accept Spengel's emendation of *uos* to *suos* and make the line a regular Cretic Tetrameter:

Nóstrum erum sí suos éximat uínclis,

like the following line. But the curtailed dimeter *Nóstrum erum sí uos* is conceivable and would naturally be followed by a dimeter similarly curtailed (see Introd. iii. § 38).

205. **Emerit** is attracted into the Subjunctive by *eximat* and *sinat*. (See note on v. 467.)

206^a seems to be an Iambic Dimeter, with *quid a nobis*, and *scimus nos* (Introd. ii. §§ 21, 3). It can hardly be scanned as a Bacchiac Trimeter, for *scimus nos* would violate the law that when the line ends in a monosyllable, the last foot cannot be a Molossus.

206^b. **Officium quod est** for *officium* alone, a common usage of colloquial Latin. Cf. *Aul.* 107 *Nam noster nostrae qui est magister curiae*, Pseud. 460 *Decet innocentem qui sit atque innoxium Seruom superbum esse apud erum potissimum*, Epid. 606 *Si inuenio, exitiabilem ego illi faciam hunc ut fiat diem*. Our sentence corresponds to the phrase *officium scire* without *quod est*, which occurs e.g. in *Poen.* prol. 12 *Iam dudum exspecto, si tuom officium scias*, Pers. 616 *quonquam ego serua sum*, Scio ego *officium meum*, rather than to *officium scire quid sit*, e.g. *Cist.* 164 *Quoniam reum eius facti nescit qui siet*, Bacch. 473 *ego omnem rem scio Quem ad modumst*.

207. **Fingitis**, 'you are contriving.' Lucil. xxviii. 57 M. *Sed fuga fingitur, ut timido pede percitu uadit!* See note on *confinxerunt* v. 35.

TYND. Nos fugiamus? Quo fugiamus? LOR. In patriam. TYND. Apage, haud nos id deceat, Fugituios imitari. LOR. Immo edepol, si erit occasio, haud dehortor.

TYND. Vnum exorare uos sinite nos. LOR. Quidnam id est? TYND. Vt sine hisce arbitris 210, 211
Atque uobis nobis detis locum loquendi.

208. apage om. J had V¹ (corr. V²): hud E id deceat (ex idideceat ut vid.) B: dideceat DV¹E: decet (om. id) V²J 211. sinebis D: sine hisce ex sine bisce V 212. uobis ex nobis B locum ex loq- E loquendi locum D ante corr.

Sentio quam rem agitis seems to be an Ithyphallic colon (---≡---), like *detis locum loquendi* v. 212. With *agis* the line is a Cretic Tetram.

209. **Dehortor.** If this word is a trisyllable (cf. *Poen.* 674 *Negue nōs hortari neque dehortari decet*), the line is a Trochaic Octonarius, like the preceding. If the vowel of the Preposition is elided (see note on v. 640), it will be a Septenarius. Schoell makes the line Anapaestic.

210, 211. Editors are perhaps right in breaking this up into two Cretic lines, a Tetrameter (*Unum...est*) and a Dimeter (*Ut...arbitris*). But we have not much reason to believe that the original colometry was departed from in this canticum by the archetype of our MSS. **Exorare...sinite.** *Sino* takes the Inf. or the Subj. (without *ut*) in Plautus, e.g. *Cas.* 136 *Sine tuos ocellos deosculer, uoluptas mea, Sine amabo ted amari, Most.* 12 *Sine modo adueniat senex: Sine modo uenire saluom.* "*Exorare*, like *orare*, takes (1) acc. pers., 'to persuade,' 'prevail upon,' (2) acc. rei, 'to ask successfully,' 'to obtain,' and sometimes (3) both accusatives, as here and *Bacch.* 1199 *hanc ueniam illis sine te exorem*, *Ter. Andr.* 901 *sine te hoc exorem.*" Hallidie. **Hisce** (see note on v. 34). **Arbitris** (see note on v. 219). The *arbitri* referred to are the slaves whom the *lorarius* had brought with him to act as guards of the Captives, according to Hegio's orders (v. 115), and whom he leaves behind when he and his assistants (*uobis* v. 212) leave the stage (v. 215). It is they who are again addressed by Hegio in v. 456.

212. Schoell regards *atque uobis* as a spurious accretion (produced by a miswriting *uobis* for *nobis*?) (see note on v. 199). By transposing *locum* and *loquendi* we should then have a Cretic Trimeter:

Nōbis detis loquendi locum.

But this would be to re-write the passage.
an Ithyphallic colon (cf. ad v. 207).

Detis locum loquendi is

LOR. *Fiat*. Abscedite hinc: nos concedamus huc. Sed breuem orationem incipisse. 213, 214

TY. Em istuc mihi certum erat. Concede huc. LOR. [Ab-] ite ab istis. TYND. Obnoxii ambo 215

Vobis sumus propter hanc rem, cum quae uolumus nos

213, 214. uos *V*²*J* set *E* oracionem *J* incipisse *D* ante corr. *J*: incipisse *BD* ex corr. *VE* 215. TYND. *Pareus*: PHIL. libri (om. *D*) Hem *J* mihi om. *E* pers. spat. *D* abite ab illis *D*: abite ab istis ex abistis abite *E*: correxi pers. spat. *D* obnoxu *V*¹ (corr. *V*²): obnoxii *J*: obnoxii Schoellius 216. Ubi *V*¹ (corr. *V*²) cumque libri (corr. *V*²)

213. *Fiat*, 'it shall be done,' a common form of assent to a request or command, e.g. *Asin.* 39 A. *Despuas*. B. *Fiat*, geratur mos tibi, Men. 158 A. *Concede huc a foribus*. B. *Fiat*. Abscedite, to the guards, the arbitri of v. 211 (see note). Brix refers it to the Captives. Huc, into the house. Concedo generally expresses retiring into a corner of the stage for observation (e.g. *Pseud.* 414), but not always (e.g. *Pseud.* 571, of leaving the stage and going into the house). This line also (like vv. 210, 211) is written by editors as two Cretic lines, the first a Tetrameter (*Fiat...huc*), the second a Dimeter (*Sed breuem oration(em)*) followed by a Trochaic Monometer (*incipisse*). The next is also conveniently divided into an Anapaestic Dimeter (*Em...huc*) and a line composed of two Bacchiac cola (or 'cola Reiziana') *Abite | ab istis. || Obnoxii ambo*. I retain the single line arrangement (cf. p. 172) and suppose that *abite ab* is a corruption of *ite ab* (as in *Trin.* 67 *ad te aduenio P*, *ad te uenio A*). The line will then be a Trochaic Octonarius. Schoell makes it an Anapaestic Octonarius (Tetram. Acat.) by reading *abite* as *ābite* (from *a-bito*, *ab-bito*) and changing *obnoxii* to *obnoxii* (from a supposed by-form *obnoxus*, like *noxā* beside *noxia*).

214. *Incipisse*. See note on v. 802.

215. *Abite ab istis*. The *lorarius*, as he leaves the stage with his assistants, repeats his command of v. 213. Obnoxii, 'indebted.' Cf. *Asin.* 284 *Adeo ut aetatem ambo ambobus nobis sint obnoxii, Nostro deuincti beneficio*.

216. *Quae* for *eorum quae*. "This ellipse of an antecedent pronoun is less harsh where the antecedent would have been in the same case as the relative, e.g. v. 743 *breue spatiumst perferundi (ea) quae minitas mihi*, Virg. *Ecl.* ii. 71 *aliquid saltem potius (eorum) quorum indiget usus*, or where the antecedent is the subject or direct object of the principal verb, e.g. *Pseud.* 1217 *quae facie fuit (ille) quoi dedisti sumbolum?*, infra v. 985 *mos est obliuisci (eius) neque nouisse (eum) quouis....* But in cases like the text it is rarer; cf., however, v. 265, *Amph.* 318 *os (eius)...quem percusseris*,

Copia est; eā facitis nos compotes.

PHIL. Secede huc nunciam, si uidetur, procul,

Ne arbitri dicta nostra arbitrari queant

Neue permanet palam haec nostra fallacia.

220

Nam doli non doli sunt, ni<si> astu colas,

217. PHIL. *praem. BV¹E* (cf. v. 218) *fa< cere quom> Leo* 218. PHIL. *praem. V²J* (cf. v. 217) 220. *palam ex palem D fallatia libri (-cia J)*
221. *ni libri: nisi Camerarius*

Aul. 605 ut (eorum), quae fierent, fieret particeps, Men. 192 ut superior sis mihi quam quisquam (eorum) qui impetrant, Lucr. i. 883 aliquid (eorum) nostro quae corpore aluntur, Amph. 652 omnia adsunt bona (ei) quem penest uirtus, Curc. 590 cupio dare mercedem (ei) qui...conmonstret, Mil. 1077 meri bellatores gignuntur (ex iis) quas." Hallidie.

217. **Copia est.** On the Ind. with *cum* see note on v. 151. **Ea** must be Abl., governed by **facitis compotes** in the sense of *compotitis*, which takes the Abl. case (*Rud. 911 Piscatu nouo me uberi compotiuuit, Rud. 205 Ita hic sola solis locis compotita sum*). *Compotem facere* takes the Gen. elsewhere (vv. 41, 622) in Plautus, but we find in Accius *Trag. 36 R. Cur me miseram inridet magnis compotem et magnis malis?* and in Naevius *Trag. 5 probris compotem*. The first Dimeter will be 'contracted' (Introd. iii. § 38). Leo proposes *Copia est, fa< cere quom> facitis nos compotes*, which makes the line consist of four full Cretics. Other possibilities are (1) to remove *est*, as a miswriting of *ea* (see note on v. 199), which will give us a Cretic Trimeter Acatalectic with *copia ea* (Abl., *ea* for *eorum*) as its first Cretic foot, (2) to insert *copia* Abl. before *ea*, which will give us a Tetrameter with the same phrase as second Cretic foot, (3) to read <uos> *ea*, (4) to substitute *copia* Abl. (written *cā* in the Archetype?) for *ea*. I see no reason for departing from the MSS., though two short lines should perhaps be printed (Introd. iii. § 39).

218. **Si uidetur.** Philocrates is apprehensive of being overheard and still uses the deferential language of a slave to a master.

219. **Arbitrari**, as in *Aul. 607 hinc ego potero quid agant arbitrarier. Arbitr*, 'an observer,' is found in class. Latin, but not *arbitror*, 'to be an observer' (cf. *philosophor, poëtor, mendicor*).

220. **Neue**, here a monosyllable, to be pronounced *neu*. **Permanet.** This Compound is used for the sake of Alliteration; cf. *Most. 143 Is usque in pectus permanauit, permadefecit cor meum, Trin. 155 Neue quoiquam unde ad eum id posset permanascere*.

221. **Nam doli non doli sunt.** Cf. the Cretic line, *Asin. 134 Nām mare haud est mare, uōs mare acerrimum. Nisi astu colas. Truc. 461 N<on> ullam rem oportet dolose adgredi, Nisi astute accurateque exsequare (-ere MSS.).* Whether the reading of the MSS. *ni* (unelided) can be

Sed malum maxumum, si id palam prouenit.

Nam si erus mihi es tu atque ego me tuum esse seruum
assimulo,

Tamen uiso opust, cauto est opus, ut hoc sobrie sineque
arbitris

Accurate agatur, docte et diligenter;

Tanta incepta res est: haud somniculose hoc

222. maxumum (priore u s. v.) B: maximum EJ 223. herus V²
(J n. l.) michi E tu mihi's Hermannus asimulo J 224. opus
est V² (J n. l.) cauto est opus D ante corr. E sobriae VJ 226. Accurate
hoc libri (e ras. ex ae B) agatur ex agate D 227. incocepta B somni-
culose (e ex l et e ras. ex ae) B

retained is doubtful (Introd. ii. § 41; cf. note on v. 103). The change to

nisi (written in MSS. *n*) is a very slight one. Colas, 'practise' (cf. *quaestum colere*). The Subjunctive is used when the 2 Pers. Sing. has the indefinite sense of 'one,' 'people' in the protasis of a Conditional sentence, e.g. *Trin.* 349 *De magnis diuitiis si quid demas, plus fit an minus?* *Trin.* 409 *Non hercle minus diuorse distrahitur cito, Quam si formicis obicias papauerem.*

222. **Id.** See note on v. 196. **Prouenit.** This Compound (like *permanet*, v. 220) is chosen for the sake of Alliteration with *palam*. Its normal sense in Plautus is seen in lines like *Pers.* 456 (*rem*) *prouenturam bene confido mihi*, *Rud.* 837 *Edepol proueni nequiter multis modis*. But cf. *Pseud.* 568 *nam qui in scaenam prouenit, Nouo modo nouom aliquid inuentum adferre addecat.*

223. The change of metre indicates a change of tone in the speaker. Philocrates earnestly impresses the necessity of caution. **Nam si**

erus &c. *Si* is emphatic, 'even though' the transformation has been successfully carried out.

Mihi es tu. Brix and Schoell transpose *tu mi es*, following the normal order in Plautus of a Personal Pronoun in the Nom. and another in an Oblique Case (e.g. prol. 3, 314, 339, 364, 371, 434, 436, 444, 564, 571, 575, 609, 631, 727, 739, 857, 863, 870, 890, 892, 985) and helping the metre. They may be right. Still it is in Cantica, if anywhere, that we find departures from the normal order; and the rhetorical figure of Chiasmus may have played a part in the construction of this line. *Mihi* and *si* may both exhibit Hiatus.

226. The MSS. insert *hoc* before *agatur*. This will not scan, for *hōc* is here impossible (Introd. ii. §§ 32, 23). The insertion is clearly due to an ill-timed reminiscence of *hoc* in v. 225.

227. Brix understands *tanta* to refer to what follows, *tanta incepta res est ut haud* &c. For the Parataxis, see note on v. 504.

Agendum est. TYND. Ero ut me uoles esse.

PHIL. Spero.

TYND. Nam tu nunc uides pro tuo caro capite
Carum offerre <me> meum caput uilitati. 230

PHIL. Scio. TYND. At scire memento quando id quod
uoles habebis :

228. pro TYND. spat. D hero V² pro PHIL. spat. D 229. TYND.
Lambinus: om. libri 230. offerre B suppl. Hermannus, Bentleius
capud DE ante uilitati 6—7 litt. (uil- ut vid.) ras. in B uilitati J
231. TYND. Scio. PHIL. libri (nisi quod Scio cum spat. D): pers. invert.
Lambinus memento scire Fleckeisenus habebis (e ex i) B

230. **Offerre...uilitati** (or **Vilitati**), 'sell cheap,' a use of *offero* which finds a nearer parallel in the diction of Tragedy than of Comedy, e.g. Accius *Trag.* 117 R. *nos...leto offeres*, 360 R. *Haud dubitabit uitam offerre nec capiti pepercerit*. Cf. Lucr. iii. 1041 *Sponte sua leto caput obuius obtulit ipse*. Plautus' ordinary use of the word may be seen in v. 769. **Me** has been lost in the MSS. before *meum* through Haplography.

231. **Scire memento** is perhaps rather 'remember to know,' 'do not forget to shew knowledge' (like *Epid.* 658 *memento suppetias mihi ferre*, *Bacch.* 328 *anulum meminervis ferre*, *Asin.* 333 *meministin uendere?*) than 'remember that you know,' 'do not forget that you possess knowledge' (like *Curc.* 490 *memento promississe te*, *Poen.* 1278 *in memoria habeas te despondisse*, *Truc.* 220 *Nos diuitem istum meminimus atque iste pauperes nos*).

231—232. If we retain the reading of the MSS., these two lines will be catalectic Anapaestic Dimeters ending with an Iambic colon, which in v. 231 is a catalectic, in v. 232 an acatalectic Dimeter. Fleckeisen's transposition, *memento scire*, provides a smooth Iambic Septenarius in v. 231; but we cannot well find Iambic metre in the following line. Schoell effects this by omitting *maxima pars*, which he supposes to be a gloss on *ferre*, and substituting for the arrangement in the MSS. a couple of Iambic Dimeters:

Nam fere morem hunc homines habent:
Quod sibi uolunt, dum id impetrant.

And yet the unusual combination of Anapaestic and Iambic Metres may be used by design to effect the transition from Bacchiacs to Cretics. Brix regards v. 232 as a Trochaic Septenarius of irregular (lyric) form. The preceding line would become Trochaic too with the insertion of *scis* as second word and the transposition of *memento* and *scire*: A. *Scio*. B. <*Scis*:> at *memento* &c. We had better keep to the MSS.

Nam fere maxima pars morem hunc homines habent :
quod sibi uolunt,

Dum id impetrant, boni sunt ;

Sed id ubi iam penes sese habent,

Ex bonis pessimi et fraudulentissimi 235

Fiunt. PHIL. Nunc ut mihi te uolo esse autumo. say

Quod tibi suadeam, suadeam meo patri. call

Pol ego si te audeam, meum patrem nominem :

232. morem *ex* mortem *D*

234. penes sese (*ex* penesse *ut vid.*) *B*

235. pessimi *J* : pessimi *ceteri* (pissimi *D*)

236. Fiunt *Hermannus* : Sunt

libri (*ex* Sum *B*)

PHIL. *om. libri* : add. *Seyffertus* (*Berl. Phil. Woch. t. xviii*

p. 814)

michi *EJ*

autumo *B*³ *in ras.* : autumo (*u pri. ex corr.*) *V* :

autumno *J*

237. PHIL. *praem. Schoellius* (*cf. v. 236*) tibi suadeo *Camerarius* :

suadeam meo (*suad- ex suam- ut vid. corr. B*³) *B*

petri *ut vid. B*¹ (*corr. B*³)

238. PHIL. *praem. Leo* (*cf. v. 236*)

meum (*u ex corr.*) *B*

232. **Maxima pars...homines.** For the Apposition *cf. Men. 858 hunc senem Osse fini dedolabo assulatim viscera*, *Cas. 337 Quis mihi subueniet tergo aut capiti aut cruribus?* *Hallidie* quotes *Liv. xxvi. xxxiii. 14 Quod senatus iuratus, maxima pars, censeat.*

233, 234. I discard the arrangement in the MSS. and make two short lines instead of one long, the first a Catalectic Iambic Dimeter, the second a Cretic Trimeter. The second might be scanned as an Iambic Dimeter acatalectic, though it is more likely that the change in sense (*Sed id &c.*) should coincide with the change in metre. Some substitute for *sese* the form *sessed* and retain the single line of the MSS., an Iambic Octonarius. *Sessed* occurs on an old inscription (*C.I.L. xi. 3078*), but is hardly Plautine.

236. *Hermann's* change of *Sunt* to *Fiunt* is generally accepted, though confusion of *S* and *F* is as uncommon as that of minuscule *s* and *f* is common. It is conceivable that *Plautus* might use *sunt ex* as well as *fio ex* (*cf. Merc. 129 ex hoc metu ut sim certus*, *Epid. 644 di me ex perdita seruatum cupiunt*). The first foot would then have to be *sunt nunc*, and the line *Bacchiac* catalectic or possibly 'contracted' Cretic (*cf. v. 217*). I follow *Seyffert* in making *Philocrates'* speech begin at *Nunc* rather than at *Quod* (*v. 237*) or *Pol* (*v. 238*). *Tyndarus* has already told *Philocrates* what he wishes from him.

237. **Quod tibi suadeam**, Subj. of Attraction. *Cf. v. 961, Curc. 484, Bacch. 196, Amph. 871, Most. 1100 quod agas, id agas.* We have similarly two Futures in *Trin. 714, Stich. 86, Rud. 1136.*

238. **Si te audeam.** With the position of *te* we may compare the position of *tibi* in *Most. 293 tibi me exorno ut placeam*, of *mihi* in *Poen. 1244 pro hoc mihi patronus sim necesseset*, of *me* in *Asin. 493 neque me*

*all that I desire for... but I shall say...
...
... 237 ... in ...*

Nam secundum patrem tu es pater proximus.
 TYND. Audio. PHIL. Et propterea saepius te uti
 memineras moneo : 240
 Non ego erus tibi, sed seruos sum ; nunc obsecro te
 hoc unum—
 Quoniam nobis di immortales animum ostenderunt suum,
 Vt qui erum me tibi fuisse atque esse nunc conseruom
 uelint,
 Quom antehac pro iure imperitabam meo, nunc te oro
 per precem—

239. proximus B³VJ: proximus B¹D (u ex ii ut vid.) E 240. PHIL.
 om. D et in ras. B saepius libri ted Fleckeisenus ut libri: corr. Leo
 241. herus V²J sed om. D seruom D: seruus VE sum E ex corr.
 242. di immortales V: diim mortales ex dum mortales B: di immortales DE:
 dii immortales J¹ (imm. J²) ostenderunt (ex as- ut vid.) D 243. erum
 ex erunt B: herum V²J nunc del. Bothius conseruom J: conseruom ceteri
 244. Quom Fleckeisenus: Quod libri

Athenis alter est hodie quisquam quoi credi aeque putent, &c., &c. Brix compares *Pseud.* 120 *Si neminem alium potero* (sc. tangere), *tuom tangam patrem*, *Asin.* 248 *Si mutuas non potero* (sc. sumere), *certumst sumam fenore.* **Patrem.** See note on v. 444.

240. **Audio**, 'I am attending to you,' in this isolated position, whether at the beginning or at the end of the line, is not uncommon (*Curc.* 610, *Mil.* 218, 798, *Pseud.* 291). **Propterea** (referring to vv. 237—9) with Comparative, as in *Men.* 977, *Poen.* prol. 62, *Stich.* 180. The more usual Particle however is *eo*, e.g. *Aul.* 185. **Uti memineras moneo.** *Stich.* 42 *Quam ob rem ego te hoc, soror, tametsi es maior, Moneo, ut tuom memineras officium.* On *uti* see note on v. 115.

241. **Hoc unum.** See note on v. 747.

242. **Animum ostenderunt suum.** *Asin.* 112 *cum tu mihi tua Oratione omnem animum ostendisti tuom.*

243. **Vt qui** (see note on v. 553). **Fuisse**, 'have ceased to be,' like Virgil's *fuimus Troes*. Cf. vv. 516, 575, &c. **Esse nunc.** Most editors follow Bothe in regarding *nunc* as a gloss, whose intrusion spoils the metre.

244. *Quod*, the reading of the MSS., is changed by most editors to *quom*, though something might be said for retaining the traditional text. **Imperitabam** (see note on v. 83). *Pseud.* 703 *qui imperitas Pseudolo.* **Te oro.** This is the normal order, not 'oro te,' &c. (cf. vv. 337, 515, 942).

Per fortunam incertam et per mei te erga bonitatem
patris, 245

Perque conseruitium commune, quod | hosticā euenit
manu,

Ne me secus honore honestes quam quom seruibas mihi,
Atque ut qui fueris et qui nunc | sis meminisse ut
memineris.

245. mei (ex maei) tae B 247. Neme ras. ex Naemae B honore (e ras.
ex ae ut vid.) B honestes (n ex r) B cum J seruiebas libri (i e corr. V):
corr. Pylades

246. **Perque** to be pronounced *perc* (cf. *nec* for *neque*, *ac* i.e. 'atc' for *atque*; see *Introd.* ii. § 14). **Hostica** has here the sense of 'hostile,' but in *Mil.* 450 that of 'strange': *hosticum hoc mihi domicilium est; Athenis domus est*. The form was old-fashioned in the Augustan Age, as we see from Porphyrio's note on Horace *C.* ii. i. 1: *adrende autem non 'civile' sed 'civicum' dixisse antiqua figura. Illi enim 'civica' et 'hostica,' deinde 'civilia' et 'hostilia' dicebant*. The first syllable of the word is not to be scanned short in this line. The fourth foot is a dactyl (*-mune quod*), as in v. 570 and elsewhere (see *Introd.* iii. § 17). Some editors transpose *quod commune* to avoid the irregular division of the dactyl (*Introd.* iii. § 16).

247. **Honore honestes**, a jingling phrase that occurs again in v. 356. (See note on v. 107 *moratus moribus*).

248. **Qui fueris**. Before consonants *qui*, not *quis*, is normally used in indirect questions in Plautus and Terence, e.g. *Mil.* 261 *qui fuerit conseruos* (AP), *Pseud.* 263 *scio qui fuit* (AP). (See note on v. 285.) **Vt... meminisse ut memineris** (see note on *sci scire*, v. 297). The repetition of *ut* (like that of *äv* in Greek) is not uncommon in colloquial Latin. *Cas.* 511 *Ibo intro ut id quod alius condidit cocus, Ego nunc uicissim ut alio pacto condiam*; *Pseud.* 580—3 *ut, ubiquomque hostibus congregiar,...Facile ut uincam, facile ut spoliem meos perduellis meis perfidiis*; *Rud.* 1256 *At ego deos quaeso, ut quidquid in illo uidulost, Si aurum si argentum est, omne id ut fiat cinis*; *Trin.* 140—4 *Subigis maledictis me tuis, Megaronides, Nouo modo adeo, ut quod meae concreditumst Taciturnitati clam...Ut mihi necesse sit iam id tibi concredere*; *Ter. Phorm.* 153 *Adeon rem redisse, ut qui mi consultum optume uelit esse, Phaedria, patrem ut extimescam*; *Andr.* 828 *perpulisti me, ut homini adulescentulo In alio occupato amore, abhorrenti ab re uxoria, Filiam ut darem*.

TYNDAR. Scio equidem me te esse nunc et te esse
me. PHIL. Em istuc si potes

Memoriter meminisse, inest spes nobis in hac astutia. 250

HEGIO senex. PHILOCRADES, TYNDARVS eidem. II. ii.

HEG. Iam ego reuortar intro, si ex his quae uolo
exquisiuero.—

Vbi sunt isti quos ante aedis iussi huc produci foras?

249. TYND. *om. D* Scio (o e corr.) *B* quidem libri: corr. *Luchsius*
(*Herm.* vi. 277) *pro* PHIL. *spat. D* hem *J* potest *B* 250. *menisse J*

II. ii. SENEX HEGIO PHILOCR. EIDEM TYNDARVS *BVE: unius v. spat. D:*
EGIO SENEX PHILOCRADES ET IDEM TINDARVS *J* 251. HEG. *om. D (J n. l.)*
am cum sp. init. D: iam cum sp. init. V¹ (i exp. et i in marg. adscr. V²) ego
ex ergo ut vid. J ego reuertar intro *B³ in spat.* reuortar *J: reuertar ceteri*
que BDJ 252. aedis *V: edis BDE: aedes J* Foras proximo versui
adplicant libri (post PHIL.)

249. **Scio equidem**, not '*scio quidem*,' is the Plautine phrase (e.g. *Trin.* 353, 698), so that we must suppose the *quidem* of the MSS. in this line to be a corruption of *equidem*. (Cf. note on *nam equidem*, v. 394.)

250. **Memoriter meminisse**, a favourite jingle. Cf. *Poen.* 562 *meministis memoriter*, *Amph.* 417 *memorat memoriter*, *Afranius Com.* 365 *R. memini memoriter*, *Pomponius Com.* 109 *R. memore meministi*.

Act II. Scene ii. (Trochaic Septenarii). Hegio comes out of the house and questions Philocrates, the supposed slave, about his master, then broaches to Tyndarus the proposal for an exchange of prisoners. Tyndarus persuades him to send Philocrates to negotiate the exchange. In this scene Hegio confirms the good impression he left in Act I. Sc. ii. of his kindly disposition, and the audience must endorse Tyndarus' description of his father as *optimus hominum homo* (v. 333). The assumption by Tyndarus of the character of master, and by Philocrates of slave, gives scope for clever acting, especially in the part of Tyndarus, the leading part in the piece, with the change from his natural tone in the passages uttered 'aside' to the audience to the assumed tone in which he addresses Hegio. Nor does the dramatist neglect the opportunity of indicating the irony of the situation in the dialogue between Hegio and his unrecognized son.

251. Spoken by Hegio to some one in the house. His promise is not kept, for his conversation with the Captives makes him change his intention (vv. 449—450, 460). **His**, 'the prisoners here' (note on v. 38). Hegio knows that they must be in his vicinity, though he does not yet see them.

252. **Vbi sunt isti?** 'where are the prisoners in your charge?' The

PHIL. Edepol tibi ne in quaestione essemus cautum
intellego,
Ita uinclis custodiisque circum moeniti sumus.

253. PHIL. *om. D, ut semper inde ab hac scaena in principiis versuum, cum in mediis spatia reliquerit* in *om. B¹DVEJ*: *add. B³ questione libri (-nem E)* HE. *cautum B³ in ras, (HE. in 5 litt. ras. ut vid.): chautum (u alt. e corr.) D: chautum VE: cautum J* 254. PH. *praem. B³ uinclis B moenitis EV (n ex u)*

question is addressed to the guards, who, at the orders given by the *lorarius* just before his departure (vv. 213, 215), had retired to a distance from the Captives.

Quos ante aedis iussi huc produci foras. On these words has been based the theory that the Captives after the Prologue were not seen on the stage until Act II. Sc. i. It is surely much more natural to suppose the Captives to have remained on the stage from the beginning of the play; and there are many indications that this was actually the case (see notes on vv. 98, I. ii. init., 110, 125, 169, II. i. init.). Hegio's remark here need not refer to some order subsequent to that given in vv. 114—5. He may be speaking merely of the instructions which are supposed to have been issued prior to the play, and in compliance with which the Captives appear on the stage during the Prologue.

253. **In quaestione essemus**, 'should be to seek,' a common phrase. Similar is *in expectatione esse alicui* (*Mil.* 1279).

Cautum intellego.

These words are assigned to Hegio by a correction (*B³*) in the Codex Vetus, so that the passage would read:

PHIL. Edepol tibi ne in quaestione essemus— HEG. Cautum intellego.

PHIL. Ita uinclis, &c.,

with the same interruption of a speaker's remarks as occurs elsewhere in Plautus (cf. v. 337). These corrections, which I believe to have been taken from the Archetype (*P*) from which the immediate original (*P^{BD}*) of our MSS. was copied (see *Introd.* i. § 9), are generally to be followed. But not, I think, in this instance. The breaking up of the line seems pointless. If we take into consideration the curious misspelling in the MSS. *chautum* (but *cautum B³*), it looks as though in the Archetype the 'overflow' words of the line *cautum intellego* had been written in some available space with the customary symbol, a suprascript *H.* or *H.S.* ('hoc supplendum'), to indicate the

transposition. I fancy that *cautum intellego* of the Archetype (*P*) became *chautum intellego* in *P^{BD}*, but was understood by the corrector (*B³*) as HEG. *cautum intellego*. (Cf. critical note on v. 393.)

254. **Vinclis** (see note on v. 204). **Moeniti**. The older spelling

HEG. Qui cauet ne decipiat, uix cauet, cum etiam cauet ;

255

Etiam cum cauisse ratus est, saepe is cautor captus est. An uero non iusta causa est, ut uos seruem sedulo, Quos tam grandi sim mercatus praesenti pecunia?

PHIL. Neque pol tibi nos, quia nos seruas, aequomst uitio uortere,

255. me J 256. etiam cum spat. init. BD ratus ex raptus V
sepe libri captus ex cautus V 257. seruem B³V²J: seruet B¹DV¹E
258. grandis sim mercatus B¹ (corr. ras.): grandis inmercatus V¹ (corr. V²) E presenti BD: presenti ex presentia V: praesentia E: presentia J
259. aequom est uitio Camerarius: equo stulcio B¹ (corr. stulte B³): equom stulcio D: equom stultio V¹ (corr. eum V²) EJ uertere VEJ

with *oe* has been retained in all our MSS. in this line, though a scribe's usual tendency was to 'modernize' *oe* to *u*, or, if he did not recognize the word, to write *o* for *oe*. In *Truc.* 102 our best minuscule MS. has preserved the spelling *oenus* for *unus*.

255. Publil. Syrus 116 R. *Caret periculo qui etiam cum est tutus cauet.* **Cum.** The passage from the sense of 'when' to the sense of 'although' is illustrated by this line. Cf. *Bacch.* 1005 *Sat sic suspectus sum, cum careo noxia*, Aul. 113 *Nam nunc cum celo sedulo omnis, ne sciant, Omnes uidentur scire.*

256. **Cauisse ratus est.** See note on v. 365. **Cautor captus est,** a proverb (*Epid.* 359 *iam ipse cautor captus est*), probably of legal origin (*caveo*, to give security). Cf. Cic. *Fam.* VII. vi. 2 (to Trebatius) *tu qui ceteris cavere didicisti, in Britannia ne ab essedariis decipiaris caveo*, Ovid *A. A.* I. 83 *Illo saepe loco capitur consultus Amori, Quique aliis cavit non cauet ipse sibi.* The repetition 'ad nauseam' of *caveo* is quite in the manner of the Early Latin Poetry. Cf. Ennius *Sat. inc.* 84 sqq. M.:

Nam qui lepide postulat alterum frustrari,
Quem frustratur frustra eum dicit esse frustra.
Nam qui se frustrarier quemque frustra sentit,
Qui frustratur, frustra is est, si ille non est frustra.

257. **An uero non iusta causa est** recurs in *Poen.* 533 *Ān uero non iusta causa est, quor curratur celeriter, Ubi bibas, edas de alieno quantum uelis usque ad fatim?* **Vt**, for *cur*, after *causa*. Cf. Liv. v. 55. 5 *Ea est causa, ut veteres cloacae, primo per publicum ductae, nunc privata passim subeant tecta.*

258. Hegio had just come from a perusal of his bank-book (vv. 192 sq.).

259. **Quia** (see note on v. 153).

Vitio uortere is as common a

Neque te nobis, si abeamus hinc, si fuat occasio. 260
 HEG. Vt uos hic, itidem illi[c] apud uos meus seruatur
 filius.

PHIL. Captus est? HEG. Ita. PHIL. Non igitur nos
 soli ignaui fuimus.

HEG. Secede huc; nam sunt ex te quae solo scitari uolo;

260. PHIL. *praem. del. rubr. E* habeamus *VE* 261. uos (u ex n
rubr.) E ante illic (*B³ ut vid.*) 2—3 *litt. ras. B* apud *BJ* me *D*
 262. PHI (*1 ex E ras.*) *B* ignari *B¹DVE*: igitari *J*: ingnaui *B³ ut vid.*
 263. HEG. *om. VE (J n. l.)* huc <tu> *Schoellius* nam ex nos *E*
 quae ex te *libri: corr. Camerarius* solio *J* stitari *DV¹E*: citari *ut vid. V²*

phrase in Plautus as in classical literature, e.g. *Mil.* 1350 *ne quis tibi hoc uitio uortat*, *Epid.* 108, *Rud.* 700, &c.

260. **Si abeamus hinc**, 'if we should happen to go off.' *Si* (unelided) has the metrical ictus here, as it probably had the stress in the pronunciation of this sentence. Cf. Donatus' note (ad Ter. *Eun.* III. i. 47=437) on the different sense conveyed by the accentuations *siquando* and *siquándo*. **Fuat** (see note on v. 431).

261. **Illi**. Since the normal metrical accentuation of the phrase is *apúd uos* (Intro. ii. § 19), it is probable that the O. Lat. Adv. *illi* has in this line suffered the usual change at the hands of scribes to *illic* (see note on v. 94 and cf. *Stich.* 471 where *illi apud te* has been altered in the Ambrosian Palimpsest to *illic apud te*).

262. **Captus est?**, 'he is a prisoner?' (see note on v. 611). **Ita**, 'yes,' frequent in the Dramatists. As an answer to a preceding question we find only *ita*, but as a confirmation of a preceding assertion both *ita* and *ita est*, e.g. *Rud.* 152 A. *Confracta nauis in marist illis*. B. *Itast. Nos soli* is the normal order; so Fleckeisen's proposal *soli nos* should be rejected. Brix favours *non nos igitur* on the ground of the Alliteration (cf. ad v. 327). **Fuimus**, with *ū* (see note on v. 555).

263. The simplest remedy of the metre is the transposition of *quae ex te* of the MSS. Schoell inserts *tu* after *huc*, Fleckeisen *ego* before *ex*, both being words which might have been omitted by Haplography. Brix adopts Fleckeisen's suggestion, on the ground of the frequency of *ego* in this formula, e.g. vv. 295, 951, *Asin.* 47 *Cur hoc ego ex te quaeram?* &c. **Volo**. In Plautus the Ind. is found in the phrase *sunt quae uolo* or *est quod uolo*, e.g. *Cas.* 689 *est quod uolo exquirere ex te*, *Pseud.* 462 *sunt quae te uolumus percontari*. Cf. Cic. *Att.* x. 4. 11 *sunt autem quae praeterii*, Corn. Nep. iv. 4. 2 *erant in eadem epistula, quae ad ea pertinebant* (cf. ad v. 327).

Quarum rerum te falsilocum mihi esse nolo. PHIL. Non
ero

Quod sciam : si quid nesciui, id nescium tradam tibi. 265
TYND. Nunc senex est in tostrina ; nunc iam cultros
adtinet.

264. rerum te *ex* te rerum *E* falsiloquum (*ex* -cum) *B* : falsu (*ex* -sum)
locum *E* michi *J* uolo *V*¹ (corr. *V*²) 265. si quod *VE* : id
quod *J* siquid nescibo *Acidalius Divin. p. 94* : quod nesciumst *Havetus*
266. TYND. *Saracenus* : om. *BD* : HEG. *VEJ* in tostrina *B*²*V*² : bitostrina
*B*¹ ut vid. (hi-?) *D* (ri e corr. et to s.v.) *V*¹*E* : in tonstrina *J* attinet *VJ*

264. **Quarum rerum...falsilocum.** A similar Genitive of Respect occurs e.g. *Amph. prol. 105*, where Mercury is talking of Jupiter's amours, *Quam liber harum rerum multarum siet* ; Ter. *Adel. 695* *Nolim ceterarum rerum te socordem eodem modo*. **Mihi** should perhaps be *mi* (cf. ad v. 150).

265. **Quod.** See note on v. 216. **Nesciui** for *nescio* may perhaps stand with the help of *Poen. 629* *Ego male loquendi uobis nesciui uiam*. At the same time *nescibo*, if written *nesciuo* in some Archetype, would readily become *nesciui* in our MSS. The Fut. appears in *Pseud. 480* *siquid uis, roga. Quod scibo, Delphis tibi responsum dicito*. **Nescium**, with

passive sense. The Adj. is used only in one other passage of Plautus, *Rud. 275* *Quae in locis nesciis nescia spe sumus*, where *nesciis* is passive, *nescia* (as in class. Latin) active (cf. Gell. *N. A. ix. xii. 21* *nescius quoque dicitur tam is qui nescitur quam qui nescit*). For the active sense, 'not knowing,' Plautus and Terence use *insciens* (e.g. v. 45), classical writers *inscius*. Cf. Turpilius *Com. 65 R. At enim scies ea quae fuisti inscius* (*nescius* edd.). **Id nescium tradam tibi.** *Curc. 385* *Ego hoc effectum lepide tibi tradam* (cf. ad v. 345).

266. The metaphor implied in the colloquial use of *tondere* for 'to cheat' seems to be here referred to the helpless state of a man in the hands of a barber. Elsewhere the victim's loss of his money is compared to a sheep's loss of its fleece, so that *tondere* would correspond exactly to our term 'to fleece.' Thus in the *Bacchides*, where the white-haired old men are playfully likened to a couple of strayed sheep (vv. 1121 sqq.), the cunning slave announces his scheme to the audience in these words (v. 241):

Adibo hunc, quem quidem ego hodie faciam hic arietem
Phrxi, itaque tondebo auro usque ad uiuam cutem.

Cf. *Merc. 524* *Quem tibi eccliam dabo, natam annos sexaginta...tondetur nimium scite*. **Tostrina.** The old spelling (cf. *mostellum*, a hobgoblin,

Mostellaria, sc. *fabula*, 'the play about the hobgoblin,' 'the Haunted House,' from *monstrum*) is here retained in the MSS., whose reading *bi*

Nē id quidem, inuolucrē inicere, uoluit, uestem ut ne inquinet.

267. *nē s.v. B* *nē inquinet ex nemqu. D*

(or *hē*) for *in* is to be explained by the use of the tall form of the letter for initial *i*. We have the spelling *praemostro* preserved in *Trin.* 342, *com-mostro* *Poen.* 602, 1043, &c. And *-ust* is often written for *-umst* in our MSS. of Plautus (e.g. *Curc.* 263, 411) and Terence (e.g. *Eun.* 612, 959, *Hec.* 457), just as it is found on some inscriptions, e.g. *quod scriptust legas* (Bücheler *Carm. Epigr.* 848), *hospes resiste et nisi molestust perlege* (Büch. 118).

Nunc iam, two separate monosyllabic words, to be distinguished from the single trisyllabic *nunciam* (cf. *etiam, quoniam*) which is found only in commands or with a Future Tense (see note on v. 772). *Nunc iam* recurs in *Epid.* 135 *Illam amabam olim: nunc iam alia cura impendit pectori*, but is more often found with intervening words, e.g. *Stich.* 762 *Dudum placuit potio, nunc minus grauate iam accipit*, *Rud.* 137 *semper petunt...Nunc interuallum iam hos dies multos fuit*, where the separate force of the two Adverbs is clearly exhibited, 'at present (*nunc*), for more than one day, now or already (*iam*)' (cf. *Stich.* 188, *Bacch.* 1075, *Truc.* 603). Translate, 'see now, he is already holding the scissors at his head.' A third phrase is *iam nunc*, e.g. *Curc.* 216 *Migrare certumst iam nunc e fano foras*, 'now, without waiting for a future occasion' (cf. *Men.* prol. 47, *Poen.* 614, *Asin.* 496).

Adtinet has its literal sense 'holds at,' 'holds near,' as in *Men.* 730 *Nunc eandem (pallam) ante oculos attines*. The intransitive use (cf. *pertineo*) is also common in Plautus, e.g. *Poen.* 1307 *nil ad te attinet*, who has also an intransitive *transtineo* (*Mil.* 468 *commeatus transtinet trans parietem*), and *contineo* (*Stich.* 452 *per hortum utroque commeatus continet*). Change of Subject, *senex est...adtinet* (sc. Philocrates), is common enough in the colloquial diction of Plautus, e.g. *Trin.* 1049:

Male fidem seruando illis quoque abrogant etiam fidem,

Qui nil meriti; quippe eorum ex ingenio ingenium horum probant.

Cf. *Men.* 454, *Trin.* 597, 813.

267. **Nē id quidem**, with following clause in Apposition, as in *Asin.* 149 *At scelestā uiden ut nē id quidem, me dignum esse existumat Quem adeat, quem conloquatur, quoque irato supplicet?* (cf. ad 969 below). Cf. *Poen.* 840 *Nam id quidem, illi, ut meditatur, uerba facit emortuo*, *Bacch.* 1115:

A. Quid tibi ex filio nam, obsecro, aegrest? B. Scies:

Id, perit cum tuo: ambo aequae amicas habent.

Inuolucres need not be changed to *inuolucrum*.

Sed utrum strictimne adtonsurum dicam esse an per pectinem,

Nescio; uerum, si frugist, usque admutilabit probe.

HEG. Quid tu? seruosne esse an liber mauelis, memora mihi.

PHIL. Proximum quod sit bono quodque a malo longissime,

268. strictumne *V*¹ (corr. *V*²) adtonsurum (*ex*-am) *D*: attonsurum *J*
petinem *B* ante corr. *D* (p *ex* t) *VE* 269. *versum* laudat Osbernus p. 341
'si frugi est usque admutilabit probe' PHIL. *praem. libri*: del. Saracenus
frugi est *V*²*J* admutilabit *libri* (admutalabit *D*, admutilabit *J*) prope *B*¹:
probae *V* 270. seruosne *J*: seruusne *ceteri* michi *J* 271. PHIL. *add.*
*B*³: om. *cett.* Proximum (*x s.v.*) *B*: Proximum *VEJ* bonum *VEJ*

268. **Utrum...ne** is common in Plautus, e.g. *Most.* 681 *Videndumst primum utrum eae uelintne an non uelint*. The particle *ne* is appended to the first of the two contrasted words, not to *utrum*, which stands in Apposition to the following clause (cf. v. 267). **Adtonsurum dicam esse**, a periphrasis for *adtonsurus sit* that is quite in the Plautine manner (see note on v. 533).

269. **Usque admutilabit**, 'will crop thoroughly.' *Mil.* 768 *sycophantiam, Qui admutiletur miles usque caesariatus*, *Pers.* 829 *qui me usque admutilauisti ad cutem*. Cf. *Bacch.* 1095 *Is me scelus auro usque attondit*; *Bacch.* 242 *tondebo auro usque ad uiriam cutem*. The Adj. *mutilus* was appropriate to animals whose horns had been removed; cf. *Hor. S. i. v.* 60 *Sic mutilus minitaris?*, 'with your horns gone.' **Probe** has its common colloquial sense, as in *Bacch.* 701 *emungam hominem probe*.

270. **Quid tu?** *Pseud.* 610 *Quid tu? seruosne es an liber?* So *quid ipse hic?* 279, and frequently *quid is?*, &c., followed by a question which is introduced by the Interrogative Particle *-ne* (see note on v. 717). **Mauelis**, 'would you prefer,' potential. In Plautus *velis* and *vis* are used at will, without any noticeable difference of meaning. (On the form see *Intro.* ii. § 9.) **Memora mihi**. See note on v. 983.

271. *Proximus* takes usually the Dat. in Plautus (e.g. *Aul.* 129 *Tibi proximam me mihiq[ue] esse item te*, *Mil.* 348 *hic eae proximust*), but the Acc. in *Poen.* 1120 *qui te proximust*. There is therefore a possibility that the reading of inferior MSS. *bonum* has not been changed from *bono* under the mistaken idea that the phrase used was *proximum bonum*, 'the nearest good,' but that on the contrary the better MSS. have altered *bonum*, the reading of their original, through ignorance of the construction of *proximus* with the Acc. (see note on v. 176). There is no need of supposing *proximum* here to be the Adverb (normally *proxime*), for the conjunction of

Id uolo : quamquam non multum fuit molesta seruitus,
Nec mihi secus erat quam si essem familiaris filius.

TYND. Eugepae ! Thalem talento non emam Milesium,
Nam ad sapientiam huius <hominis> nimius nugator
fuit.

Ut facete orationem ad seruitutem contulit !

272. PHIL. *praem. libri*; corr. B³ molestia E 273. esse J 274.
TYND. B³: HEG. *cett.* Eugepae Thalem *Gulielmius Qu. in Capt. p. 356*: Euge
petalem BD: Euge potalem V¹E: Euge optalem V²: Euge potalem (*suprascr.*
man. 1 vel ob) J talento BD 275. huius ex huius E <hominis>
Niemeyerus: <nimiam> nimius *Schoellius* 276. uocete D: facere J
seruitutem (*sic*) B: seruiturem E

Adj. (*proximum*) and Adv. (*longissime*) is quite in the Plautine manner.
See note on v. 960 *Recte et uera loquere*. **Sit...longissime.** The use
of an Adverb with *esse* is a common feature of colloquial Latin. But *longe*
esse for *longe abesse* is not unknown in literary Latin too. It occurs again
in *Bacch.* 595, *Pers.* 151 (cf. *Men.* 64).

272. **Quamquam** (see note on v. 298). **Multum molesta.** *Multum*
often qualifies Adjectives (never Adverbs) in Plautus, but not in Terence.
Cf. v. 87 *multum incommodestici*. It also qualifies Verbs, e.g. *salve multum*,
multum vale, &c. We find some instances of *multum* with Adjectives in
the *Satires* and *Epistles* of Horace, e.g. *Epp.* i. x. 3 *multum dissimiles*
(cf. *C.* i. xxv. 5); and even in Cicero we get *multum dispares* (*Off.* i. 30.
109). The usage is confined to archaic or colloquial literature. From
Vulg. Lat. *multum* comes Ital. 'molto' in 'molto bene,' &c.

273. **Familiaris filius**, the usual expression in the Dramatists (cf. *Asin.*
267, 309, *Com. frag.* inc. 97 R.). Either the phrase *filius familias* had not
established itself in common parlance so firmly as *mater familias* (freq. in
Plautus, &c.) or it was not so suitable for the metre.

274. **Non emam**, or *non empsim*, a formula of depreciation: *non emam*
Poen. 274; *non empsim* *Cas.* 347; *Mil.* 316 *non ego tuam empsim uitam*
uitiosa nuce.

Thalem, the type of wisdom. *Bacch.* 122 *O Lyde, es barbarus, Quem ego sapere nimio censi plus quam Thalem*, *Rud.* 1003
A. Stultus es. B. Salue, Thales. **Talento.** This is the sum mentioned
in *Alexis Com. fr.* 36 K. *Τούτω τάλαντον δοὺς μαθητὴς γίνεται ὁ δεσπότης.*

275. **Ad**, 'in comparison with,' as in *Mil.* 968 *Ad tuam formam illa una dignast*, *Ter. Eun.* 361 *at nihil ad nostram hanc*, *Cic. de Orat.* ii. vi. 25
nihil ad Persium. The defect in the metre of the line is variously supplied:
huius <*hominis*> (cf. *ad prolog.* v. 10) or <*nimiam*> *nimius*.

276. **Contulit**, 'adapted.' *Curc.* 28 *Ita tuum conferto amare semper, si sapias, Ne id quod ames populus si sciat, tibi sit probro*. Whether the

HEG. Quo de genere natust illic Philocrates?

PHIL. Polyplusio:

Quod genus illi est unum pollens atque honoratissimum.

HEG. Quid ipse hic? Quo honore est illic? PHIL.

Summo, atque ab summis uiris.

277. HEG. *add. B³: om. cett.* de (d e corr. et cum ras.) B natus est V²J illi *Fleckeisenus* philocrates BD poliplusio DE: polypiusio V: Polyphrusio J 278. illic libri: corr. Bothius unum est Pylades 279. Quod VEJ honore ex honore D atque atque D absumis EJ ut vid.

word has this sense in the phrase in *Mil.* 781 *uerba ad compendium conferre*, 'to study brevity,' is doubtful; for there is a similar phrase *pauca in uerba conferre* (*Pers.* 661 &c.), in which *confero* has clearly the sense of 'put together,' 'pack' (cf. *ponito ad compendium* *Cas.* 517). It has a different sense in *Ter. Eun.* 740 sq.:

Usque adeo ego illius ferre possum ineptiam et magnifica uerba,
Verba dum sint; uerum enim si ad rem conferentur, uapula-
bit.

Ad often expresses 'after the likeness of,' 'in the manner of,' e.g. *Trin.* 873 *ad istanc capitis albitudinem* (cf. *ad istam faciem*).

277. **Quo de genere**, normally *quo genere* in this phrase, e.g. v. 295. Cf. *summo genere gnatus* v. 319, *Poen.* 1240. **Natust** (see note on v. 295). A line preserved from the *Θηβαῖοι* of Alexis is of similar purport to this line. But the resemblance may be accidental.

278. **Quod genus**. On the repetition of the Noun in the Relative Clause see note on v. 1. The simplest remedy for the line is the restoration of the old form *illi* Adv. Whether *illi* has been similarly changed to *illic* in vv. 277, 279, is impossible to say (see note on v. 94).

Unum with Superlative, a common usage, e.g. *Amph.* 677 *Quam omnium Thebis uir unam esse optimam diiudicat*. So on a Scipio epitaph *hunc oinom ploirume cosentient Romai Duonoro optumo fuisse uiro*, i.e. 'hunc unum plurimi consentiunt Romae bonorum optimum fuisse uirum.' Its combination with *pollens*, a Positive, is unusual. But *pollens* has of itself a quasi-Superlative force. Cf. *Cic. Orat.* 29. 104 *Demosthenes unus eminet inter omnes oratores*.

279. **Ab summis uiris**. The idea is the same as in Naevius' famous phrase *laudari a laudato uiro*. For *ab*, 'proceeding from,' 'given by,' cf. *Trin.* 637 *beneficium a beneuolente*, *Truc.* 876 *a milite omnis mihi spes*. Or perhaps *summo honore* suggests *summopere honoratus*. Brix translates, 'he belongs to the highest circles'; and Morris compares *Mil.* 160 *quemque a milite*, 'anyone from the soldier's house.'

HEG. Tum igitur ei cum in Aleis *tam* gratia est, ut
praedicas,

Quid diuitiae? Suntne opimae? PHIL. Unde excoquat
sebum senex.

HEG. Quid pater? Viuitne? PHIL. Viuum, cum
inde abimus, liquimus;

Nunc uiuat<ne> necne, id Orcum scire oportet scilicet.

280. *versum del. Ussingius* tam Niemeyerus: tanta libri gracia J
predicas BV 281. Quod V¹ (corr. V²) diuiciae BJ opimae Camerarius
in annot.: optume libri (-mae J) exquoquat B seuum libri: corr.
Lambinus 282. Quod VJ ut vid. uiuum ex uiuit- ut vid. D abimus
libri: corr. Bothius cum Italis linquimus B¹ (corr. B³) 283. uiuat necne
libri: corr. Bothius ortum J

280. The line cannot remain as the MSS. present it, for *Aleis* as a third foot is impossible. Schoell's double transposition *tanta ei in Aleis cum gratia* deals too violently with the reading of the MSS., and more legitimate transpositions like *tanta gratia ei cum in Aleis* or, simpler still, *ei cum tanta in Aleis gratia*, produce doubtful rhythm. To suppose with Brix that *Aleis*, a rare example of the correct form (see note on v. 9), can have come into the text as a gloss or as a corruption of *illis* is quite unreasonable. The explanation that *tam*, which seems to be capable of being used by Plautus with a Noun (e.g. *Pers.* 533), has been ousted by the gloss or grammatical correction *tanta*, is the best that has yet been offered, though it is open to the objection that *tam gratia est* in Plautus means 'no thank you!'

281. **Opimae.** The word is used as a synonym of *adipatus* by Cicero *Orat.* 8. 25 *opimum quoddam et tanquam adipatae dictionis genus*. We cannot but acquiesce in Camerarius' correction of *optume* (-ae) to *opimae*. The old spelling *optumae* (with *u*) offers a difficulty, seeing that the habit of mediaeval scribes was rather to modernize the archaic spellings that they found in their original. We should expect to find *optime* (-ae) in our MSS. (cf. critical note on v. 769). I suppose that the neighbouring Superlative with the older spelling (*honoratissimum* v. 278) suggested the older form, unless it is due to the similarity of *im* and *um* in minuscule (and other) script. **Unde excoquat sebum senex** seems rather a poor joke. It may be some proverb, the exact sense of which is now lost to us.

282. **Quid pater? Viuitne?** (see note on v. 717). **Abimus** is probably Present, as in *Amph.* 668 *Grauidam ego illanc hic reliqui quom abeo* (see note on v. 887).

283. The Verb is often repeated with *necne*, e.g. *Epid.* 322 *sitne quid necne sit*, *Scire cupio*, but *Bacch.* 400 *sisne necne ut esse oportet*. **Scilicet**

TYND. Salua res est: philosophatur quoque iam, non mendax modo est.

HEG. Quid erat ei nomen? PHIL. Thensaurochrysonicochrysides. 285

HEG. Videlicet propter diuitias inditum id nomen quasi est.

PHIL. Immo edepol propter auaritiam ipsius atque audaciam.—

284. TYND. B³: HEG. cett. modo est ex est modo E 285. HEG. B³: om. cett. Quod libri: corr. Brixius nomen ex nomem B thensaurochrysonicochris (ex chrid) ides B: thensaurochrissonicochrisides D: thensaurochrysonico chy (chry V²) sides V: tensaurochrissonicochrisides E: thensauro (ex thes-) crysonico (ex -icco ut vid.) erisides J 286. HEG. B³: om. ceteri nomem B: (nome)m incohatum V 287. PHIL. B³: om. ceteri auariciam BDJ atque om. J audatiam BVE

also takes Acc. and Inf., as if *scire licet* (cf. notes on vv. 90, 286), e.g. *Pseud.* 1179 *Scilicet solitum esse*.

284. *Pseud.* 974 *Saluos sum: iam philosophatur*, the words of a confederate in a plot, as here.

285. **Quid.** The distinction between *qui* and *quis* is not so sharply drawn in Plautus as in classical Latin. (For statistics see Seyffert in *Berliner Philolog. Wochenschrift*, 1893, p. 277.) Still the phrase *quid est* (erat) *tibi* (ei) *nomen?* seems fairly well established for Plautus, so that we may venture to alter *quod* of the MSS. (see note on v. 983). **Thensaurochrysonicochrysides.** The Nom. as well as the Dat. is found in answers to the question *Quid est nomen tibi?* &c., e.g. *Pseud.* 653 A. *Sed quid est tibi nomen?* B. *Harpax*, Cist. 772 A. *Sed quid est nomen tuae Dominae?* B. *Melaenis*, Men. 1131 A. *Quid erat nomen nostrae matri?* B. *Teuximarchae*. The old spelling *thensaurus* for *θησαυρός* resembles *Chersonensus* for *Χερσόνησος*, *Scaptensula* for *Σκαπτησύλη* (*Σκαπτή ὕλη*).

286. **Videlicet**, like *scilicet* (see note on v. 283), also takes Acc. and Inf., e.g. *Asin.* 599 *nunc enim esse Negotiosum interdus uidelicet Solonem*. **Quasi.** The order of the words is abnormal; cf. note on v. 157.

287. **Ipsius.** This is, curiously enough, the only example of the Gen. Sing. of *ipse* in Plautus. **Audaciam** has its ordinary sense of 'unprincipled daring,' 'effrontery.' *Audax* is often joined with *malus*, e.g. *Bacch.* 949:

Nam illi itidem Ulixem audiui, ut ego sum, fuisse et audacem et malum:

Dolis ego prensus sum, ille mendicans paene inuentus interit.

Nam illic quidem Theodoromedes fuit germano nomine.—

HEG. Quid tu ais? Tenaxne pater est eius? PHIL.

Immo edepol pertenax;

Quin etiam ut magis noscas: genio suo ubi quando
sacrificat,

290

288. illi *VEJ* theodoromedes *E* 289. eius est *J* pertinax libri:
correxi 290. genio *ex ingenio D*

The word here refers to the third member of the compound name, viz. *thensaurochrysonico*-, 'conqueror of treasures of gold,' and should not be explained as the equivalent of *avaritia* on the strength of Paul. Fest. 15. 20 Th. *Audacia ab avide, id est cupide, agendo est dicta*. Paulus is rather accounting for the etymology from *avidus* than communicating from early literature an obsolete sense of the Noun.

288. Hegio does not know the real name till v. 635, so that this remark of Philocrates must be an 'aside' to the audience, uttered, we may suppose, while Hegio, reflecting on this new piece of information, takes a step away from him. We have no reason to suppose that stage-directions like our '*aside*' were entered in ancient editions of Plautus. The few traces that we find in our MSS., e.g. *Aul.* 60 "*hoc secum loquitur*," may have been added in mediaeval times. **Illic** (Adv.) **quidem** can hardly be a scribe's corruption of *ille quidem* (the reading substituted by Luchs), for a scribe would not change a familiar to an unfamiliar form, though it may be of *illi* (Adv.) *quidem* (cf. ad v. 60). *Illic quidem* seems not to occur in Plautus, but only *ille quidem* (e.g. v. 573).

289. **Quid tu ais?** (referring to v. 287). See note on v. 990. **Pertenax**. Compounds with *per* in its intensive sense were 'Separable' Compounds (cf. *per pol saepe peccas* Cas. 370); and the vowel of the simple stem did not suffer weakening, so that *pertenax* is a preferable spelling to *pertinax*. Lucilius twitted Scipio Africanus Minor with his affected use of *pertisus* instead of *pertaesus* (inc. 169 M.):

Quo facetior uideare, et scire plus quam ceteri,
'Pertisum' hominem, non pertaesum, dices.

Pertaesum is the spelling on the Lyons tablet of the Emperor Claudius, a purist in these matters.

290. **Ut magis**. See note on *ut facilius* v. 33. **Ubi quando**. *Quando* seems here to be indefinite, 'at any time,' as in *siquando* (e.g. Cato *R. R.* 151. 4, 157. 10). Cf. *Stich.* 201 *Ei quando quem auctionem facturum sciunt, Adeunt, perquirunt quid siet causae ilico*.

Ad rem diuinam quibus est opus, Samiis uasis utitur,
 Ne ipse Genius surripiat : proinde aliis ut credat uide.
 HEG. Sequere hac me igitur : eādem ego ex hoc quae
 uolo exquaesiuro.

291. samus *V* utimur *VE*
 om. *E* 293. HEG. om. *E*
 ante corr. *J*

292. aliis *B³E* : alius *cett.* et *VJ* : ut
 exquesiuro *BD* e corr. *E* : exquisiuro *D*

291. **Rem diuinam** is here of four syllables, but trisyllabic in *Epid.* 316 <Ut> dum rem dinam faceret, cantaret sibi. Except in this phrase *diuinus* normally precedes its Noun in Plautus. **Est opus.** For the Dactyl in the fourth foot see Introd. iii. § 17. Brix follows the Renaissance MSS. in reading *opus est*. **Samiis uasis.** *Bacch.* 200 *Scis tu ut confringi uas cito Samium solet*; cf. *Men.* 179, *Stich.* 693 :

quibus diuitiae domi sunt, scaphio et cantharis
 Batiocis uiuunt, at nos nostro Samiolo poterio.

Cicero *Mur.* 75 mentions as a proof of Tubero's shabbiness: *exposuit vasa Samia*. For the arrangement of the clauses cf. *Truc.* 150 *qui arari solent ad pueros ire meliust*, *Curc.* 550 *tuom qui signum ad me attulisset, nuntium ne spernerem*, *Pseud.* 108 *Utinam quae dicis dictis facta suppetant*, &c.

292. **Surripiat.** See note on v. 8. **Proinde.** See note on v. 314. **Proinde aliis ut credat uide**, like *dehinc conicito ceterum* *Cas.* 94 :

Quin edepol etiam si in crucem uis pergere,
 Sequi decretumst. Dehinc conicito ceterum.

293. Hegio, followed by Philocrates, walks across the stage to Tyndarus, with whom he converses in the presence of the pretended slave. Philocrates maintains silence during the interview until the critical point is reached in v. 335, when he interferes in his assumed saucy tone. And yet at v. 360 he has to be called across the stage to speak to Tyndarus. How is this to be explained ?

It has been already remarked (note on v. 38) that it is the Demonstrative Pronouns *hic*, *iste*, *ille* which play the part of stage-directions in the plays of Plautus. From them we get indications of the position of the speakers on the stage. In referring to Philocrates both Hegio and Tyndarus use the Demonstrative *hic*, 'the person beside us' (vv. 294, 295, 297, 340, 345, 349), designedly varied by *iste* in vv. 301—2, 351 (see notes). But in v. 353, while the terms of the 'aestimatio' are being discussed, he is referred to by Hegio as *ille* in speaking to Tyndarus (vv. 353, 354, 359), and as *iste* in the command to the guards (v. 354). The change of Pronoun indicates a change of position of the actors. At v. 353 Hegio leads Tyndarus aside for a private colloquy about money-matters, and the guards at the same instant move forward towards the other prisoner in obedience

Philocrates, hic fecit, hominem frugi ut facere oportuit.
 Nam ego ex hoc quo genere gnatus sis scio; hic fassust
 mihi.

295

Haec tu eadem si confiteri uis, tua re feceris:

295. nam (n ex a) E hoc om. D sis sci V¹ (corr. ut vid. V²)
 E: sis**scio J fassus est libri (est itemque mi(hi) in ras. B) michi E
 296. tua ex Valla (e Camerarius)

to the instructions which had been given in v. 115. By following the clue supplied by the Pronouns we get, it seems to me, a much more natural view of the situation than if we suppose Hegio at the words *sequere hac me igitur* to have led Philocrates away to another part of the stage, still further removed from Tyndarus, and to have spoken the rest of the line, *eadem ego ex hoc quae uolo exquaesi uero*, after an interval, while walking back again towards Tyndarus. This supposition requires vv. 335—6 to be spoken by Tyndarus (with *huius* for *mei*), the change in his tone being produced by the excitement caused by Hegio's announcement. Seyffert and Schoell believe that something has been lost in the MSS. after v. 292. **Igitur** merely emphasizes the command, 'follow me then.' Cf. *dic igitur, agite igitur*, &c. **Eadem** (sc. *opera*), always with the Future or the equivalent of the Future in Plautus. See note on v. 459. **Exquaesi uero**. On the Tense see note on v. 194. The spelling with *ae* is attested for *Aul.* 800 by Priscian (i. p. 38, 1 H. *transit in i productam ut 'quaero, inquirō, exquirō, quamvis 'exquaero' Plautus dixit in Aulularia: 'i intro, exquaere, sitne ita ut ego praedico'*), and is often found in our MSS. (For statistics see Ritschl *de Miliario Popilliano*, p. 21.)

295. **Gnatus**. The usual spelling in Plautus seems to be *gnatus* for the Noun, 'son,' and *natus* for the Participle, 'born.' But the Participle retains *g* in the phrase *genere gnatus*, e.g. v. 277 (see note), *Aul.* 778, &c., for the sake of the Alliteration. (Statistics are given by Hey in the Supplement of the *Jahrbücher für Philologie*, 1891.)

296. **Haec...eadem**. *Idem* generally precedes *hic* in Plautus, always in Terence.

Tua re feceris. The same phrase (or else *tua re causa facere*) is found (with altered meaning) in Petron. 47 and 66, where *re* is changed by editors to *rem*, as it is here to *ex re*. The Ablative however without a Preposition seems to be a genuine Old Latin idiom; and we may compare *tua re feceris* either with *Stich.* 463 *augurium hac facit* or with the classical phrase *tua causa facere*, &c. *Mea refert* will then be the original form of the expression for 'it is my interest,' not *meam rem fert* nor *meae re* (Dat.) *fert* nor *meas res fert*. The emendation *tua ex re* is not altogether a happy one, since the position of *ex* would be abnormal;

Quae tamen sci[o] scire me ex hoc. TYND. Fecit
officium hic suum,

Cum tibi est confessus uerum, quamquam uolui sedulo
Meam nobilitatem occultare et genus et diuitias meas,
Hegio; nunc quando patriam et libertatem perdidi, 300
Non ego istunc me potius quam te metuere) aequom
censeo.

Vis hostilis cum istoc fecit meas opes aequabiles.

Memini, cum dicto haud audebat: facto nunc laedat
licet.

297. sci *correxi*: scio libri (scito *V*²): aio Schoellius offitium *VE* 298.
quamquam *Camerarius*: quam libri 299. diuicias *B* 300. Egio (*ex Ei*-)
Nunc patriam (*om. quando*) *J* 301. istuc *VE* equom *J*: equum *ceteri*
302. histilis *D* equabiles libri (*aeq- J*) 303. audebat (*t e corr.*) *B*
ledat libri

though we have (in a Canticum) in *Amph.* 570 *quid mali sum, ere, tua ex re promeritus?* (bacchiac) (cf. v. 959 below).

297. **Sci.** Schoell changes *scio* of the MSS. into *aio*, although the iteration of the verb *scio* is a Latin mannerism (e.g. *Most.* 1156, *Poen.* 113, 555, *Stich.* 301, 419; cf. Calvus ap. Sen. *Epp.* xv. 2. 25 *hoc uos scire omnes sciunt*, Persius i. 27, etc.). Leo retains the *scio scire* of the MSS.; and certainly the use of an Imperative in a Relative clause is rare (e.g. Cic. *Senect.* 17. 59). The sense of the passage however rather requires the Imperative, and we find in two MSS. (*VE*) in v. 295 *sci* for *scio*. This I suppose to have come from a marginal correction of *scio* in this line in the Archetype, and to have been wrongly referred to v. 295. Plautus does not often use the 2 Sg. Imperative of *scio*. Where he does, he employs the Future Imperative form, *scito*, the command, owing to the nature of the Verb itself, having necessarily a relation to future time (e.g. *dehinc scito* Asin. 858). In this passage however the Present Imperative form is clearly called for (cf. *Mil.* 282). The reading of some inferior MSS., *scito*, has this in its favour that *scio* has been wrongly substituted for *scito* in some MSS. in v. 438.

298. **Quamquam**, as in v. 272, *Aul.* 123, *Trin.* 787, has the same corrective effect as Greek *καίτοι*.

301—2. The employment of *istic* in place of the usual *hic* in these lines emphasizes the notion of the transference of ownership, 'that slave of yours, no longer of mine.'

302. **Cum istoc**, Compendiary Comparison. Morris aptly compares Caes. *B. G.* vi. 22 *cum suas quisque opes cum potentissimis aequari videat*.

303. **Memini cum**, μέμνημαι ὅτε. Cic. *Fam.* vii. 28. 1 *Memini cum*

Sed uiden? fortuna humana fingit artatque ut lubet;
 Me, qui liber fueram, seruum fecit, e summo infimum: 305
 Qui imperare insueram, nunc alterius imperio obsequor.
 Et quidem si, proinde ut ipse fui imperator familiae,
 Habeam dominum, non uerear ne iniuste aut grauit
 mi imperet.

Hegio, hoc te monitum, nisi forte ipse non uis, uoluerim.

304. fortuna J iubet V¹ (corr. V²) E 305. fueram ex fuerat E
 306. alternis Schoellius: alitius Ritschellius Opusc. I p. 436 (cf. II p. 672 sq.)
 308. uerear ex uerebar E iniust aut E mihi libri 309. Heio BV¹ (corr. V²) E
 (ex Heo): Hegio (H ex C) D: Egio J ut vid. uolueram libri: corr. Brixius

mihī desipere videbare, quod cum istis potius viveres quam nobiscum. So *video quom* with Ind. often takes the place of *video* with Inf. in Plautus, e.g. *Poen.* 723 *Vidistis, leno quom aurum accepit?*, *Truc.* 112 *Nam ipsi vident, cum eorum agerimus bona*, *Bacch.* 469 *Quin ego cum peribat uidi, non ex audito arguo.*

304. Philemon fr. 111 K. ἅπαντα νικᾷ καὶ μεταστρέφει τύχη.

305. **Fueram.** See note on v. 17. **E summo infimum.** Cf. Ennius' lines about Servius Tullius (*Ann.* 337 M.):

mortalem summum Fortuna repente

Reddidit, ut summo regno famul ultimus esset,

with contrast of *summus* and *ultimus*, for which Lucretius in his imitation substitutes *infimus* (iii. 1034):

Scipiadas, belli fulmen, Carthaginis horror,

Ossa dedit terrae proinde ac famul infimus esset.

306. **Insueram** (on the tense see note on v. 17). As a general rule forms like *amaram*, *amarunt*, *amaro*, *amarim* are normal in the Dramatists, the full forms *amaveram*, *amaverunt*, *amauero*, *amaverim* being used for metrical convenience at the end of a line or hemistich. The derivatives of Perfects in *-ēvi* are however not quite so readily contracted as the others, except in certain verbs, such as *decerno*, *assuesco*, *consuesco*, *quiesco*. We have in Plautus *consuerunt*, *decrero*, *insueram*, *quierint*. (For statistics see Brock, *Quaestiones Grammaticae*, pp. 97 sqq.) **Alterius.** I doubt the form '*alitius*' (see note on v. 8).

307. **Proinde ut.** See note on v. 314 below.

Ut...fui. Cf. *ita esse*, and see note on *ita uidere*, v. 120. **Imperator familiae,** "an exaggerated phrase, intended to make an impression upon Hegio."

Morris. Rather *imp.* has its original sense 'qui imperat.'

309. **Hoc te monitum...uoluerim.** Cf. v. 53. **Nisi forte ipse non uis.** Cf. *Curc.* 82 *nisi neuis*; *Men.* 787 *Nisi non uis*; *Trin.* 328 *si tu*

HEG. Loquere audacter. TYND. Tam ego fui ante
 liber quam gnatus tuus; 310
 Tam mihi quam illi libertatem hostilis eripuit manus;
 Tam ille apud nos seruit, quam ego nunc hic apud
 te seruio.
 Est profecto deus, qui quae nos gerimus auditque et
 uidet:
 Is, uti tu me hic habueris, proinde illum illic curauerit;

311. illi s. v. D 312. apud nos B¹EJ apud te B¹ seruio ex
 seruit D 313. qui quae B³V²: quique B¹DV¹EJ audique V

non nevis; 1156 *nisi tu nevis*,—all variations of the same polite formula. The older forms *nevis*, *nevult* have so often been ‘modernized’ in the MSS. to *nonvis*, *nonvult* (e.g. *Trin.* 328 *si tu non nevis* P, *nisi tu nonvis* A; *Trin.* 361 *quae nevult* P, *quae nonvult* A) that it is difficult to determine what principle regulates the usage of *nevis* and *nonvis* &c. by Plautus. Apparently *nevis* and *nevult* were forms going out of use in Plautus’ time and were only used by him for metrical reasons, e.g. at the end of the line or hemistich. **Voluerim.** The MSS. have *uolueram*, which must mean, ‘I had wished’ (before such and such an event happened) (see note on v. 17), and therefore fits awkwardly with this context. Still it may be right, for *uolueram* is a common expression, e.g. *Rud.* 708 *optume: istuc uolueramus*.

313. The sceptical theory is expressed by a speaker in the *Telamo* of Ennius (Trag. 269 R.):

Ego deum genus esse semper dixi et dicam caelitum,
 Sed eos non curare opinor, quid agat humanum genus:
 Nam si curent, bene bonis sit, male malis, quod nunc abest.

Auditque et uidet. We find *que*—*et* frequently with similar pairs of words, e.g. *Amph.* prol. 5 *peregrique et domi*, *Asin.* 283 *gnatoque et patri*, *Mil.* 1315 *materque et soror*, *Poen.* prol. 3 *Sileteque et tacete*. For the Mood after *est qui* cf. *Poen.* 1119 *est qui illam conuentam esse uolt*, *Trin.* 91 *Sunt quos scio esse amicos, sunt quos suspicor*, *Auct. ad Her.* iv. 17. 24 *sunt autem sententiae quae dupliciter efferuntur*, *Cic. Top.* 10, 42, *Att.* x. 4. 11 *sunt autem quae praeteri*.

314. **Vti** suits the impressive diction (see note on v. 115). **Proinde.** The *ut*-clause precedes, as in *Ter. Hec.* 218 *Ideo quia, ut domi mihi uos eritis, proinde ego ero fama foris*. Cf. *Stich.* 520 *Ut quoique homini res paratast, perinde amicis utitur*. Normally the words *proinde ut* (*uti* at the end of the line, *Amph.* 214; in a lyric passage, *Most.* 96) in comparisons

Bene merenti bene profuerit, male merenti par erit. 315
 Quam tu filium tuum, tam pater me meus desiderat.
 HEG. Memini ego istoc. Sed faterin eadem quae hic
 fassust mihi?

TYND. Ego patri meo esse fateor summas diuitias domi
 Meque summo genere gnatum. Sed te optestor, Hegio,
 Ne tuum animum auariorem faxint diuitiae meae: 320

317. ego ex ist- B faterin (n ex m) D: frater in V¹ (corr. V²) E
 fassus est libri michi J vv. 318—324 initia in rasura scripsit E¹
 318. patri (i ex e) D dinicias B 319. Meque ex Meique VE optestor
 B³ ut vid. V²: optector B¹DV¹: obtector E: obstentor J egio J
 320. animum (ut vid.) tuum J¹ (corr. ut vid. a scriba ipso) mee J

are in juxtaposition (but *Amph.* 960 *Proinde eri ut sint, ipse item sit*, where *eri* is emphatic; *Amph.* 982 *proinde adeo ut*), just as in commands *proin tu* (see note on v. 865). In *Amph.* 973 *Recte loquere et proinde diligentem ut uxorem decet*, the correction *diligentem proinde ut* is favoured by the fact that, although Terence occasionally uses *proinde* (a disyllable) before a consonant, Plautus' never does (see note on v. 933). In the comparative use, *proinde...quasi* (with Subj.) is used when the type of comparison is not a fact, e.g. *Poen.* 845 *Proinde habet orationem, quasi ipse sit frugi bonae*. *Proinde...quam* is once found (*Truc.* 324 *Si proinde amentur mulieres, diu quam lauant*); and *proinde ac* in *Amph.* 583 *proinde ac meritis es*. But since in *Trin.* 659 *proinde ut* appears as *proinde ac* in one family of MSS., there is a possibility of *ac* in this line of the *Amphitruo* having been similarly substituted for *ut*. **Habueris...curauerit.** On the Fut. Perf. see note on v. 194.

315. *Asin.* 129 *Bene merenti mala es, male merenti bona es*.

317. **Istoc.** This reading of the MSS. seems a genuine trace of the older spelling and should not be changed to *istuc*. The short *o* was weakened to *u* in the second (unaccented) syllable of *illud*, *illuc*, *istud* (not in Plautus), *istuc*, but maintained itself, though not without a struggle (cf. *ad huc templum*, C. I. L. i. 603), in the monosyllable *hoc*, of which the Adverb *huc* (see note on v. 480) seems to be the unaccented form. There seems to me no reason for supposing an original *istuc* in this line to have been changed by a scribe to *istoc*.

319. **Summo genere gnatum** (see note on v. 295). **Te optestor** (cf. v. 727), always in this order in the Dramatists.

320. **Faxint** (see note on v. 172).

321—3. The Captives had evidently discussed with each other the possibility of Hegio's fixing too high a ransom. The absurdly exaggerated

Ne patri, tametsi unicus sum, decere uideatur magis
 Me saturum servire apud te sumptu et uestitu tuo
 Potius quam illi, ubi minime honestumst, mendicantem
 uiuere.

HEG. Ego uirtute deum et maiorum nostrum diues
 sum satis.

321. sum unicus *Muellerus* decore *Schoellius* 322. apud J 323. illi
 ex ulli ras. B illic V² (etiam var. lect. in J) honestu est BD: honestust
 E: honestum est VJ 324. versum del. *Ritschellius* *Opusc.* II p. 283
 uirtutem V² (deinde corr. -te ut vid.) J deum in ras. B³ maiorum ex
 maiorum D

remarks made by Philocrates in the character of the saucy slave (vv. 287 sqq.) have the same design as this more temperate suggestion of Tyndarus in the character of the master.

321. The reading of the MSS. seems to require a dactyl-word *unicus* to constitute a foot, the third foot, a thing not sanctioned in trochaic metre, except at the beginning of the line or hemistich; though this difficulty would be removed if we supposed *unicus-sum* to form a word-group, like *accipedium* &c. The reading might also stand if *unicus* were here pronounced *uncus*, as *aridus* is on occasion pronounced *ardus* (*Aul.* 297 *Pumex non aequae est aridus atque hic est senex*). In *Cas.* 264 the reading of the MSS. points to *Nihilo magis uncust* (*unicus est* MSS.) *illé mihi filiis quam ego illi pater*, but editors transpose *ille únícust*. Leo adopts C. F. Mueller's transposition, *sum unicus*. This however requires the very doubtful scansion *patrĭ* (see *Introd.* iii. § 26). Schoell changes *decere* to *decore* Neut. of an Adj. *decōris*. Bentley suggested *esse e re*, which, if written *ēē e re*, might easily become *ecere* and then *decere*. **Tametsi** is trisyllabic (if the reading be right) in a lyric passage, *Pseud.* 244 *tam étsi occupátri's* (bacchiac), but was apparently pronounced rather as a disyllable with accent on *et*, for in Plautus the normal metrical ictus is *t(am)étsi*. The Conjunction is normally followed by the Ind. in Plautus. (For *Trin.* 679 *Fácilést inuentú: datur ignis tam étsi ab inimicó petas* cf. note on v. 221 above.)

Magis, followed by *potius* (v. 323). Cf. *Trin.* 274 *Eo mihi magis lubet cum probis potius Quam cum improbis uiuere uanidicis*, *Asin.* 689 *magis decorumst Libertum potius quam patronum onus in uia portare*, *Cist.* 42 *At satius fuerat eam uiro dare nuptum potius*, *Merc.* 898 *neque est quoi magis me uelle melius aequom siet*, *Stich.* 97 *Quem aequiust nos potiozem habere quam te?* (see note on v. 687).

323. **Mendicantem** (see note on v. 13).

324. This line recurs in the *Aulularia* (v. 166), where it is put in the mouth of Megadorus, the wooer of the miser's daughter. *Ritschl* supposed it to be an interpolation here (see note on vv. 46—51), because *nostrum* is

Non ego omnino lucrum omne esse utile homini
existumo: 325

Scio ego, multos iam lucrum lutulentos homines reddidit;
Est etiam ubi profecto damnum praestet facere quam
lucrum.

Odi ego aurum: multa multis saepe suasit perperam.
Nunc hoc animum aduerte, ut ea quae sentio pariter
scias.

325. omnem *J* existumo *J*: existimo *ceteri* (et istimo *D*) 326. lutu-
lentos *B*: luculentos *cett.* 327. dampnum *J* prestat *libri* 328. ego
(*g ex r*) *B* saepe *DVEJ* et in 6 *litt. ras. B*³ 329. aduertite *libri* (*corr.*
*V*²*J*) (*J* *vix leg.*) sencio *V*

peculiarly appropriate to the *Aulularia* passage, where Megadorus is speaking to his sister. On the other hand the word here has a significance for the audience who know that Hegio is really speaking with his own son. The repetition of a commonplace of the kind is not sufficient cause for suspicion. There is a somewhat similar line in the *Persa* (v. 390):

Pol deum uirtute dicam et maiorum meum,
Ne te indotatam dicas, quoi dos sit domi.

326. **Lucrum lutulentos.** We find the same assonance in S. Augustin. *Conf.* v. 12 *lucrum luteum quod cum adprehenditur, manum inquinat.*

327. Ter. *Adel.* 216 *Pecuniam in loco negligere maximum interdumst lucrum.* **Est ubi...praestet.** For the Mood cf. *Men.* 457 *Adfatim est hominum in dies qui singulas escas edint, Quibus negoti nihil est, Ter. Haut.* 1024 *Si umquam ullum fuit tempus, mater, cum ego uoluptati tibi Fuerim.* Cf. *Most.* 158, *Haut.* 232. **Profecto damnum praestet.** Brix proposes *profecto praestet damnum*, in order to keep the two alliterative words together (cf. ad v. 476).

328. **Multa multis saepe.** On the pleonasm see note on v. 44. **Perperam** Adv. The Adj. *perperus* is used by Accius in his poem on stage technique (*Pragmaticon* fr. inc. i. M.), a precursor of Horace's *Ars Poetica*: *discribere in theatro perperos* | *Popularis*, along with the derivative Noun *perperitudo* (fr. inc. ii. M.):

Et eo plectuntur poetae quam suo uitio saepius
Ductabilitate <animi> nimia uestra aut perperitudine.

329. **Hoc animum aduerte.** That *hoc* in this familiar phrase (cf. *Curc.* 270, *Mil.* 766, *Pers.* 116, *Trin.* 1046) is not the O. Lat. Adverb 'hither' (cf. v. 480), but Acc. of the object, is proved by lines like:

Filius meus illic, apud uos seruit captus Alide: 330
Eum si reddis mihi, praeterea unum nummum ne duis;

330. *post* seruit 5 *litt.*, alide *ut vid.*, *er. B* (captus alide *add. B*³) *post*
captus 3 *litt. spat. D* 331. *prete*rea *B* dius *DE*: duis *ex dius ut vid. V*.

Pseud. 143 Nunc adeo hanc edictionem nisi animum aduortetis omnes.

Epid. 215 Id adeo qui maxime animum aduorterim.

Ter. Phorm. 467 Alios tuam rem credidisti magis quam tete animum aduorsuros.

Andr. 156 Ea primum ab illo animum aduortenda iniuriast.

Andr. 767 O facinus animum aduortendum.

Cato Agr. C. i. 2 Vicini quo pacto niteant, id animum aduortito.

Orat. (p. 36, 5 *Jord.*) Id ego primo minus animum aduorti.

Cf. Curc. 635 *Hanc rem agite atque animum aduortite*, *Pseud.* 153 *Hoc agite, hoc animum aduortite*. In the prologue to the *Amphitruo* we find a departure from this usage of the early writers (v. 38):

Nunc iam huc animum omnes quae loquar aduortite.

But the line is condemned as un-Plautine by another irregularity too, the separation of *animum* from *aduorto*; for *animum aduorto*, for which the frequentative form *animum aduorso* is found in *Rud.* 306, is already a word-group in Plautus, as it became later a single word *animadverto* (*cf. magnopere*, &c. from *magno opere*, &c.). Apparently the original construction of the phrase made *animum* Acc. of Motion, so that *hoc animum aduorto* meant literally, 'I turn this into my mind.' (See note on *istuc... animum induxis* v. 149.) Instead of the Acc. alone an Acc. with Inf. appears in *Ter. Phorm.* 909 &c.:

Postquam id tanto opere uos uelle animaduerteram.

We have of course quite a different phrase in *Mil.* 39 *Facete aduortis animum tuum ad animum meum*. Ut ea quae sentio pariter scias,

a familiar formula, which recurs in various shapes, e.g. *Asin.* 28 *ut ipse scibo, te faciam ut scias*, 332 *ut aequae mecum haec scias*, *Epid.* 505 A. *Volo scire si scis*. B. *Id quod audiui audies*, *Merc.* 152 *Ut quae scirem scire actutum tibi liceret*, *Mil.* 233 *ut scias Iuxta mecum mea consilia*, *Pseud.* 72 *Haec quae ego sciui ut scires curavi omnia*.

330. **Illic apud uos.** Plautus may have written *illi* (see note on v. 261).

Alide. See note on v. 94.

331. **Si reddis.** For the tense *cf.*:

Epid. 605 Ego relictis rebus Epidicum operam quaerendo dabo.

Si inuenio, exitiabilem ego illi faciam hunc ut fiat diem.

Et te et hunc amittam hinc. Alio pacto abire non potes.

TYND. Optimum atque aequissimum oras optumusque hominum es homo.

Sed is priuatam seruitutem seruit illi an publicam?

HEG. Priuatam medici Menarchi. PHIL. Pol is quidem huius est cliens.

Tam hoc quidem tibi in procliui quam imber est quando pluit.

332. *Post et 2 litt., et ut vid., er. B* admittam *E* 333. Optimum *J*
 equissimum *BVE* homo es *B*: es homo *ex* homo es *D*: esse homo *V¹*:
 est homo *E* *ut vid.*: es homo *V²J* 334. HEG. *praem. libri (J n. l.)*
 priuatam *V¹ (corr. V²) E* seruit—publicam *in ras. J* 335. TYND. *praem.*
libri (J n. l.) Priuatam *V¹ (corr. V²) E* menarchi *ex* narchi *D*:
 menarchy *VE* HEG. *libri*: TYND. *5*: corr. *Camerarius* is *Fleckeisenus*: hic
libri clienius (*fort. cliens cum s prave corr.*) *J* 336. TYND. *praem. libri*
(J n. l.) proclue *B*: prodiui *J* ymber *VE*

Mil. 266 Si inuenio qui uidit, ad eum uineam pluteosque agam.

268 Si ita non reperio, ibo odorans quasi canis uenaticus.

Pseud. 586 Atque huc meas legiones adducam; si hoc expugno, facilem hanc rem meis ciuibus faciam.

Trin. 156 Nunc si ille huc saluos reuēnit, reddam suom sibi.

Ne duis. Cf. v. 947 and see note on v. 728. *Rud.* 1367 *michi triobulum*
Ob eam ne duis: condono te.

332. **Amittam.** See note on v. 36.

333. **Optimum atque aequissimum oras**, a common formula, e.g. *Epid.* 725, &c. **Oras.** See note on v. 942. **Optumus hominum... homo**, a common type of Superlative; cf. Ter. *Adel.* 218 *hominum homo stultissime*. In the Scipio epitaph (quoted in the note on v. 278) *duonoro optumo...uiro*, 'bonorum optimum...virum,' there is reference to the title which Livy tells us the senate conferred in 204 B.C. on P. Scipio Nasica (*Liv.* xxix. 14. 8): *iudicauerunt eum esse...virum bonorum optimum*.

334. **Seruitutem seruit** (cf. ad v. 544). **Illi.** The preservation in this line of the old form of the Adverb in the MSS. (cf. ad v. 60) was probably due to its being mistaken for the Dative.

335—6. The tone of these lines shews that they come from the pretended slave, Philocrates, and the use of *tibi* suggests that they are not spoken 'aside' to the audience (see note on v. 293).

335. **Is.** On *hic* of the MSS. see the note on v. 19. **Pol is quidem**, as in *Men.* 497 *pol eam quidem*, and elsewhere.

336. **In procliui**, 'on the down-slope,' i.e. easily set in motion. *Proclivis*, for which in the *Miles Gloriosus* the earlier type of Compound is

HEG. Fac is homo ut redimatur. TYND. Faciam; sed
te id oro, Hegio—

HEG. Quid uis, dum ab re ne quid ores, faciam. TYND.
Ausculata, tum scies.

Ego me amitti, donicum ille huc redierit, non postulo.

337. Facis (sic libri) homo ut redimatur? B (signum interrogationis add. B²) redimatur V¹ (corr. V²) E fatiam E fort. ted oro 338—339. versus laudat Priscianus Inst. xv p. 74, 12 H. (testans donicum) 'ausculata...redierit' 338. fatiam E scias B 339. admitti E donicum testatur Priscianus, hinc excerpit glossar. Plaut. p. 58, 3 H. (cf. Ritschelius Opusc. II p. 241 sq.): donec cum libri post redierit spat. in D

found, *proclivus* (cf. *inermus*, *sublimus* older forms of *inermis*, *sublimis*) is generally used as a figure of difficulty, 'uphill' work, in opposition to *planus*, e.g. *Mil.* 1018 *fecisti modo mi ex procliuo planum* (cf. *Rud.* 1132), *Asin.* 663 *Nam istuc procliue est, quo iubes me plane collocare*. But we have the same expression as here in *Ter. Andr.* 701 *Id faciam, in procliui quod est*. Cf. *Seneca Apol.* 13. 3 *omnia proclivia sunt, facile descenditur*.

337. **Fac is...ut.** We should expect *fac eum hominem ut*, as in v. 610, *Asin.* 28 *te faciam ut scias*, *Pseud.* 214 *te...faciam ut deportere*, *Asin.* 140 *te faciam ut...quae fueris scias*. We have the Nominative also in Terence *Eun.* 1042 *Tu frater ubi ubi est fac quam primum haec audiat*. **Is homo** is used again by Hegio of his son in v. 989. In the colloquial Latin of the Dramatists the word *homo* plays as great a part as its descendants in Romance languages, e.g. *hombre* in Spanish. Thus *homo* practically takes the place of the Third Personal Pronoun in lines like *Asin.* 596 *homo hercle hinc exclusus foras*, *Phorm.* 252 *Sed quid cessas hominem adire et blande in principio adloqui?* Hegio's *is homo* is equivalent to *is* merely. The Hiatus before *Hegio*, which is perhaps legitimate (see note on v. 426), is removed by some editors who read *sed ted* (or *tecum*) oro <hoc> *Hegio*. But the normal order is that a Personal Pron. in an Oblique Case follows a Demonstr. In this very phrase, for example, we have *hoc te oro* *Ter. Haut.* 623, *id te oro* *Andr.* 556 (cf. 548). The *te id* of the MSS. may well be a corruption of *ted*. If we retain *id*, we must suppose the remark of Tyndarus to be interrupted by Hegio (see note on v. 253).

338. **Ausculata, tum scies.** *Asin.* 350 *ausculata ergo: scies*, *Bacch.* 1023 *em specta, tum scies*. The proposal of Brix to read *auscultadum* <ut> *scias* must be rejected, for *auscultadum* is not found in Plautus, while *tum scies* recurs in *Bacch.* 1023 (just quoted) and *Bacch.* 145 *quom uidebis, tum scies*. That *scies* was the reading of the common original (*P^{BD}*) of our MSS. is proved by the 'consensus' of *DVE*.

339. **Donicum.** The older form would be *donecum*, if the word is

Verum te quaeso [ut] aestumatum hunc mihi des, quem
mittam ad patrem,

Vt is homo redimatur illi. HEG. Immo alium potius
misero

Hinc, ubi erunt indutiae, illuc, tuum qui conueniat
patrem,

Qui tua quae tu iusseris mandata ita ut uelis perferat.
TYND. At nihil est ignotum ad illum mittere: operam
luseris.

340. te ex ce J queso BVE del. ut Bosscha aestimatur ex -tum D:
estimatum E: aestimatum J 341. his V illic V²J initio J misero
(ero in ras.) B 342. indutiae (t ex e) B conuenit libri: corr. 5

343. tu ex tua D 344. nichil E (ex m) J post mittere spat. (pers.
spat. ut vid.) BD operam J¹ (corr. ras. J²)

really derived from the old Preposition *dō*, Engl. 'to,' and the affix *-ne* of *pone* Prep. &c., followed by *cum*, 'when.' But it would be rash to find a trace of this old spelling in the reading of the MSS. *donec cum*. Rather we have here, as in v. 28, a substitution of a gloss for the word over which the gloss was written. The false etymology of *donicum* as *donec cum* may have given rise to the classical form *donec* (with the *cum* dropped), unless *donec* and *donicum* are related as *nihil* and *nihilum*, while the *donique* of Lucretius may be a by-form of *donec* like *neque* beside *nec*.

340. **Aestumatum...des.** Merc. 95 *mihi meus pater Dedit aestimatas merces: ita peculium Conficio grande. Ut* has similarly been inserted in *Mil.* 1362 (*quaeso meminere* B, *quaeso ut meminere* CD). Brix prefers to remove *te*, and read *uerum quaeso ut* (cf. vv. 949, 1025); but cf. v. 432. Niemeyer may be right in retaining *te quaeso ut* (cf. *Amph.* 933, *Aul.* 611, also *Cas.* 389, 396) with the scansion *ūt aēstumatum*.

341. **Vt is homo redimatur illi.** This repetition of Hegio's words (v. 337) would, I fancy, be uttered with stress of the voice on *ut*, 'Effect his ransom...That I may effect his ransom.' **Alium potius.** This is the normal position of *potius*. Cf. *Most.* 668 *Di istum perduint—Immo istunc potius*, *Bacch.* 211 *Immo hercle abiero potius*, &c. **Misero.** On the Tense see note on v. 194.

342. An inducement to select an Elean subject for the mission would undoubtedly be the avoidance of delay till a truce was made.

344. **Nihil est**, 'it is no use,' a common expression, e.g. *Truc.* 769 *De nihilo nihil est irasci. Operam luseris.* Both *operam ludere*, and

Hunc mitte, hic transactum reddet omne, si illuc uenerit. 345

Neque quemquam fideliozem neque cui plus credat potes Mittere ad eum neque qui magis sit seruus ex sententia, Neque adeo cui suum concredat filium hodie audacius. Ne uereare, meo periculo huius ego experiar fidem,

345. mitte ex mittere D omne t. r. libri: corr. *Guietus* optume t. r. *Skutschius* reddet ex -it B 346. Ne libri (Nec J) plus (1 ex i) D
craedat ut vid. B 347. nequi libri (nec qui J) seruus] J n. l.
348. hodiern D audacius ex -tius D: audatius VE J ut vid. 349. periculo B: periclo ex perido J ego huius *Fleckeisenus*, *Kaempferus* 'de pron. pers.' p. 25 uice fidem BD: uicem fidem V¹E: uicem uel fidem V²: fidem uel uicem J

(more frequent) *operam perdere*, are the Roman expressions for 'labour lost,' e.g. *Cas.* 424 *meam operam luserim*, *Pseud.* 369 *operam ludimus*, *Ter. Phorm.* 332 *in illis opera luditur*.

345. **Transactum reddet**, a periphrasis for *transiget*. In such uses *reddo*, *facio*, *do*, &c. are practically Auxiliary Verbs in colloquial Latin.

346 sqq. Tyndarus of course utters these words in such a way as to make his Elean master sensible of the allusion. To change (with Schoell) *concredat* (v. 348) into *concredas* is to lose sight of this fact. Philocrates' father had entrusted the care of his son to Tyndarus (v. 708). **Neque quemquam**. The reading of the MSS. here (due to Haplography) is hardly sufficient evidence of a Plautine Pronoun *nēquisquam* (cf. *nēquiquam* Adv.).

347. *Pers.* 10 *Ego neque lubenter seruiō neque satis sum ero ex sententia*. **Sit**. For the Mood cf. *Mil.* 784 *dum modo Eam des quae sit quaeuolens*, *Mil.* 686, *Most.* 557, *Pseud.* 724.

348. **Neque adeo**, a common phrase; cf. v. 519. **Hodie**, as in *Virg. Ecl.* iii. 49 *Numquam hodie effugies*, and often in colloquial Latin. Cf. *Donatus* ad *Ter. Adel.* ii. ii. 7 'hodie' non tempus significat, sed iracundiam eloquentiam ac stomachum.

349. **Experiar**, 'I will make trial of' (*periculum faciam*), as in *Amph.* 662, &c. Since Hiatus at the Diaeresis is allowable (*Introd.* ii. § 37), there is no metrical necessity for the transposition *ego huius*, though it is strongly supported by the normal arrangement of the Nom. of the Pers. Pron. before the Demonstr. (cf. note on v. 731). The precedence of *huius* here may however be justified by the emphasis laid on the Demonstrative throughout the remarks of Tyndarus (cf. v. 345 *Hunc mitte, hic transactum reddet*). *Huiusce* is an unlikely form (see note on *prol.* 10) in any part of the line; *periculo* (see note on v. 740) in any except the end. The reading of the MSS. *huius uicem fidem* is due to the scribe of some original who wrote in

1 *esset* *esset*

Fretus ingenio eius, quod me esse scit erga sese bene-
uolum. 350

HEG. Mittam equidem istunc aestumatum tua fide,
si uis. TYND. Volo;

Quam citissime potest, tam hoc cedere ad factum uolo.

350. eius *in ras.* *D* esse *ex i-* *B* erga *se B* sese erga *Muellerus*
Pros. p. 68, Bentleius beniuolum *BJ* 351. istum *libri: corr. Camerarius*
aestymatum *B: estumatum VE* ante tua 2 *litt. er. in B* sinis *V¹ (corr.*
V²): suus J 352. *ex hoc versu citissime excerptis Glossar. Plaut. p. 58,*
3 H. hoc (*ex hic ut vid.*) *V* credere *J: 2 litt. spat. et ante et post cedere B*
HEG. Quam c. p. tam hoc iter eat. *TYND.* Factum uolo *Schoellius*

error *huius uicem* for *huius fidem* and then added *fidem* without erasing *uicem* (see note on v. 199).

350. That *sese* was the reading of the common original (*P^{BD}*) of our MSS. is proved by the 'consensus' of *D* with *VE*. The reading *se* has therefore not much authority. If we retain *sese*, we must either scan *esse* as one syllable, with suppression of the final -*ē* (Intro. ii. § 14) or, what is more justifiable, scan *esse scit* as a dactyl, the long *i* of *scit* (Intro. ii. § 1) being shortened by the Law of Breves Breviantes (Intro. ii. § 21) (cf. v. 243 *esse nunc*). Schoell adopts the reading *sese erga* (cf. v. 416).

351. *Istunc*, 'your slave, recommended by you,' in place of an Aetolian messenger of my own choosing. The Hiatus in the version of the MSS. (*istum aest.*) might also be removed by the transposition *istum tua fide aestumatum*, which gives a line without Diaeresis.

352. *Quam citissime...tam*, a somewhat infrequent patchwork of *quam potest tam* with Positive and *quam* with Superl. **Potest** in these common colloquial phrases, *quantum potest*, *quam primum potest*, *quam celerrime potest*, &c., is impersonal (see note on v. 398). **Cedere ad factum** (apparently Acc. of the Verbal Noun *factus*, -*us*), 'to pass into operation,' is probably a translation of *χωρεῖν πρὸς ἔργον*. *Ad effectum adduci*, *ad effectum festinare*, *ad effectum venire* are the classical Latin expressions. Hallidie proposes *te dare effectum* (cf. Ter. *Eun.* 212 *effectum dabo*). Brix explains *uolo (eum) cedere ad hoc factum* (Neut.) (cf. Cic. *Rosc. Am.* 30, 84 *ad maleficium accedere*). Schoell rewrites the line: -

HEG. Quam citissime potest, tam hoc iter eat. TYND. Factum uolo.

The blank space on each side of the word *cedere* in *B* does not seem to me to prove that a change of speaker was indicated in the original. Rather the scribe was at first doubtful how to write *cedere* and left a space for the word which he filled in later.

HEG. Num quae causa est quin, si ille huc non redeat,
viginti minas

Mihi des pro illo? TYND. Optuma immo. HEG.
Soluite istum nunciam,

Atque utrumque. TYND. Di tibi omnis omnia optata
offerant, 355

Cum me tanto honore honestas cumque ex uinclis eximis.

353. Numque *J* 354. Michi *E* optuma *E*: optima *BDV*¹: optimae
*V*²: optume *J* istum *ex* istuc *V* 355. dii *J* omnes *J* ferant
libri: afferant *Camerarius*: offerant *Fleckeisenus* 356. uinclis *J*

353. **Num quae causa est** (never 'est causa') is a common formula, of which other forms are *num quid causae est* and *num quam causam dicis*. If, as this passage indicates (cf. *Amph.* 852), it was a formula appropriate to a bargain (*conventio*), this will be the point of the joke in *Pseud.* 533, where a master is speaking to a slave:

A. Sed si non faxis, numquid causaest ilico
Quin te in pistrinum condam? B. Non unum in diem,
Verum hercle in omnis, quantumst.

(But cf. Ter. *Andr.* 600.)

354. **Illo** is changed by some editors to *illoc*. **Optuma immo.** *Aul.* 262 A. *Sed nuptias Hodie quin faciamus numquae causa [est]?—* B. *Immo edepol optuma* (cf. *Trin.* 1188 and see note on v. 625). The unusual position of *immo* finds a parallel in *Aul.* 765 A. *Negas?* B. *Per-nego immo.*

355. **Atque**, introducing a second thought, as in *Rud.* 121 *dabitur opera atque in negotio*, and in the common phrase *atque audin?* See note on v. 585. **Offerant.** The MSS. have *ferant*. *Afferant*, though more easily justified on palaeographical grounds, for *optata afferant* would readily become *optataferant* in a copy, is appropriate to the sense of 'bringing a message,' and the like (cf. however *Rud.* 666 *salutem a.*, *Amph.* prol. 32 [spoken by Mercury] *pacem a.*, *Epid.* 660 *auxilium a.*, &c.). *Offerant* is the suitable word for this context (see note on v. 230) and helps the alliteration. Its claim to be here is put beyond a doubt by the parallel in Ter. *Adelph.* 978 *Di tibi, Demea, omnes semper omnia optata offerant.*

356. **Cum** causal, with *Ind.* (see note on v. 151). **Honore honestas** (cf. ad v. 247).

Hoc quidem haud molestumst iam, quod collus collari caret.

HEG. Quod bonis bene fit beneficium, gratia ea grauida est bonis.

Nunc tu illum si illo es missurus, dice, [de]monstra, praeci-pe

357. *versum laudat Donatus art. gramm. III 2 p. 393, 31 K. 'collus coll. caret' haud ex aud V: aut E molestumst E: molestum est cett. tam D collaria caret libri (collocaria ut vid. J¹: collaria J²): collari caret Bothius, Bentleyus: collaria caret ex collari caret Leid. Don.: collarigaret Julianus: collaria caret Berol. Don.: collaria (ex -rio) caret Par. Don. 358. Hegioni Camerarius dedit: Tyndaro continuant libri (cf. ad v. 359) bene sit J beneficium VE 359. Hegionis pers. prae. libri: del. Camerarius illum ex illim B monstra Camerarius precipe BV*

357. Perhaps this is an 'aside' after, rather than before, this word.

Iam. We should punctuate

Collus. The Indo-European word for the neck was *kolsos* (Masc.), whence Germ. *Hals* (Masc.). The Latin word has the Masculine form invariably in Plautus (*Amph.* 445, *Capt.* 902, *Pers.* 691, *Rud.* 888) and in the early writers. It is in Cicero that we first find it in the form *collum*.

Collari. Cf. Nonius 36 M. 24: *Collare est vinculi genus, quo collum adstringitur. Lucilius lib. xxviii.*

Cum manicis catulo collarique, ut fugitium Deportem.

The word is really an Adj. *collare* (*ferrum*), 'the iron for the neck,' like *calcar(e)* (*ferrum*), 'the iron for the heel.' "*Collare* can be nothing but an iron ring or band. It is portable (see Lucilius, just quoted), and forms part of a set of light *catenae* (*Capt.* 112). In Varro *R. R.* ii. 9. 15 it is a spiked leathern dog-collar." (Allen in *Harvard Studies* vii. p. 42.)

358. *Pers.* 674 *siquid bonis Boni fit, esse idem et graue et gratum solet, Rud.* 939 *bonis quod bene fit haud perit*; cf. *Poen.* 635–6. This 'wise saw' has the same ring as Hegio's former utterance on the need of caution, v. 255, and is, like it, better appreciated by the audience than by Hegio himself. There is good reason for assigning the line to Hegio, and not, as the MSS. assign it, to Tyndarus.

359. *Dice*. The three Imperatives *dice, duce, face* drop their final *-e* in classical Latin, owing to their frequent use in word-groups, i.e. in close connexion with a following word. We see the curtailment in process of completion in the plays of Plautus, who regularly uses *dic mihi, fac sciam*,

Quae ad patrem uis nuntiari. Vin uocem huc ad te?
 TYND. Voca.

360

HEGIO senex, PHILOCRATES adolescens, TYNDARVS
 seruus. II. iii.

HEG. Quae res bene uortat mihi meoque filio

360. nunciari BD.

II. iii. EGIO *J* PHILOCRATES (*P ex F*) *B* ADVLESCENS *V* TYNDARVS
ex TYNDARVS *B*: TINDARVS *J* *unius v. spat. D*

361. HEG. *praem. B³V²J*: TYND. *V¹E* Que *B*: ue c. *sp. in. V¹* (*q. in marg. V²*) uortat *ex* uortant *D* mihi *B³V²*: michi *J*: meo *B¹* ut *vid. DV¹E*

dic quid est, &c., but *dice* before an initial vowel or when there is anything of a pause after the word, e.g. *Rud.* 124 A. *Tu, siquid opus est, dice.* B. *Dic quod te rogo.* Even in Terence *face* is the form used at the end of a line. *Fer*, it should be noticed, belongs to a different category; for this was a Verb of the Athematic Conjugation in Indo-European and (like *es Imper. of sum*) never had a final -ē. The reading of the MSS. may be retained if we pronounce *dice* as *dic*, or if we scan *dice dēmonstra* by the Law of Breves Breviantes (cf. the note on *esse scit* v. 350). But in *Mil.* 256 we have *dice, monstra, praeceipe*:

eam iube

Cito domum transire, atque haec ei dice, monstra, praeceipe.

360. **Ad patrem.** Cf. ad v. 400. **Vin uocem.** "This paratactic construction is used 23 times in Plaut. (*Capt.* 858, *Pseud.* 324, 522, &c.), always with 1st pers., while *uin me facere* is used only three times." Morris.

Act II. Scene iii. For Scene-heading we should expect merely EIDEM (cf. the heading of II. ii.); and indeed the only reason for making a new Scene begin here is the change of metre, a consideration that ought to tell equally at v. 385. The interview, now that the critical stage has been passed, takes the quieter metre of Iambic Senarii, but when the time comes for the impressive leave-taking between Philocrates and Tyndarus, it becomes again Trochaic Septenarii (v. 385). The dialogue in this last part, where the play almost rises to the level of Tragedy, is very skilfully arranged. All that Tyndarus says to Philocrates has a double meaning, which would be appreciated by the audience, but would be unlikely to arouse suspicion in Hegio.

361. **Quae res bene uortat**, a common formula, e.g. *Aul.* 787 (at a betrothal) *quae res tibi et gnatae tuae Bene feliciterque uortat.* Cf. *Virg. Ecl.* ix. 6 *quod nec vertat bene.*

Vobisque, uolt te nouus erus operam dare
 Tuo ueteri domino, quod is uelit, fideliter.
 Nam ego te aestumatum huic dedi uiginti minis,
 Hic autem te ait mittere hinc uelle ad patrem, 365
 Meum ut illic redimat filium, mutatio
 Inter me atque illum ut nostris fiat filiis.
 PHIL. Vtroque uorsum rectumst ingenium meum
 Ad ted atque illum: pro rota me uti licet:

362. Vobis quae ante ras. V herus V²J 363. ueteri ex uer- B
 364. estumatum E huic dedi aest. Bothius fort. aestumatum huic te
 minis ex minas ras. B 365. mitte D 366. HEG. ante mutatio B¹ ut
 vid. V¹E; corr. B³ ut vid. V²J mutatio V 368. uersum laudat
 Priscianus inst. xv p. 75, 22 H. (testans utroque uorsum) 'utroque—meum.'
 Item utroqueuorsum hinc excerptit gloss. Plaut. p. 58, 3 H. Utroque
 (o ex u ut vid.) D rectumst E: rectum est cett. 369. Ad te ex At te
 BV: ex Atque D: Ad te EJ atque ad illum VE

363. **Velit.** For the Subj. cf. v. 548, *Trin.* 715 *bene quod agas eueniat tibi*, Stich. 69 *pati Nos oportet quod ille faciat*, &c. **Fideliter.** For the position of the word cf. v. 455.

364. **Huic** appears to be occasionally a disyllable (spondee) in Plautus (see *Intro.* ii. § 6). In this line however the reading may require transposition. *Nam ego aestumatum huic te dedi* follows the usual order of the combination of Pers. Pron. in Oblique Case and Demonstrative. Bothe's *Nam ego te huic dedi aestumatum* (with a precedence of *te* which can be justified by the fact that *ego* is present, as in *Curc.* 208, &c.) is adopted by Brix.

365. **Ait...uelle.** The Inf. alone may be used in colloquial Latin, instead of the Acc. with Inf., after verbs of saying, when the subject is the same as that of the main verb (cf. v. 194).

367. **Filiis**, Abl. of Instrument.

368. **Rectum**, Partic., as in *Bacch.* 412 *ego illum haberem rectum ad ingenium bonum*.

369. **Ad ted atque illum.** In one MS. (*E*) the Preposition is repeated before *illum*, but this is an insertion for which the scribe of this MS. alone is responsible. The common original of our MSS. had *ad te atque illum* (cf. v. 367 *inter me atque illum*), and the defective metre can be more simply remedied by restoring the old form *ted* than by adding a new word *ad*. Exactly the same case occurs in *Truc.* 47, where the MSS. offer:

Bis perit amator ab re atque animo simul,

and where the metre requires either *red*, the old Abl. form (*Intro.* ii. § 5),

Vel ego huc uel illuc uortar, quo imperabitis. 370
 HEG. Tute tibi [ea] tuopte ingenio prodes plurimum,

370. uortar uortar *D* quod *E* imperabis *D*: impeabit *V*¹ (*corr.*
*V*²) *E* 371. Tute ex Teute *E* del. ea Fleckeisenus, C. F. Hermannus:
 transp. ante ferri (v. 372) Schoellius prode *V*²*J* plurimum *VJ*

or <ab> *animo*. And an editor of Plautus is often confronted with the difficulty of deciding whether a Preposition has been wrongly repeated by one MS. or wrongly omitted by another, e.g.:

Mil. 607 Séd specularbor néquis aut hinc aut ab laeua aut [a] dextera
 (a *AP*^{cd}, om. *B*),

where the retention of *a* involves the scansion *nēquis* (see *Introd.* ii. § 13). In *Rud.* 29 the repeated Preposition is omitted by *B*, but retained by *P*^{cd}:

Quique aétatem agitis cūm pietate et cūm fide,

while in *Poen.* 293 (where it is not required by the metre) it is omitted by *P*^{cd} but retained by *B* and *A*:

Cūrram igitur aliquo ád piscinam aut ád lacum, limúm petam,
 and in *Rud.* 1170, a line quoted by Priscian, it is omitted by *C* and by the MSS. of Priscian, but retained by *B* and *D*:

A. Súcula. *B.* Quin tu i dírecta cūm sucula et cum pórculis.

A scribe would, I fancy, be more liable to omit a Preposition when it was repeated than to insert a Preposition when it did not stand in his original; and in this line the liability would be increased by the neighbouring *Inter me atque illum*. Still the fact remains that the second *ad* apparently did not stand in the original of our MSS. and is required neither by the metre nor by the grammatical usage of Plautus.

Rota. Some understand 'hoop' (*trochus* of Hor. *C.* III. xxiv. 57: *Graeco seu iubeas trocho Ludere*), others 'potter's wheel' (*rota figularis* of *Epid.* 371 *uorsutior es quam rota figularis*). But the wheel of a carriage may equally be referred to. There is the same difficulty about *rotula* in *Pers.* 443:

Mirum, qum citius iam a foro argentarii

Abeunt, quam in cursu rotula circumuortitur.

371. Cf. v. 199 and *Cist.* 741 *tu (tua MSS.) tibi nunc prodes*. **Tute tibi** seems in the dialogue of Plautus to have the ictus *tuté tibi*, and was probably pronounced like a four-syllabled word with accent on the second syllable, e.g. *Curc.* 9 *Tute tibi puer es, lautus lucas cereum* (with *luceo* in its old Causative sense). The retention of *ea* (Neut. Pl.), which is hardly possible from grammatical reasons (cf. *Trin.* 35 *id quod prosint pluribus*), would require the unlikely scansion *Tut(e) tib(i) ea* (see note on following line). *Tute* is separated from *tibi* in *Pseud.* 20 *Cape has tabellas, tute hinc*

Cum seruitutem ita fers ut <eam> ferri decet.
 Sequere. | ^{Em tibi} ^{hominem}. TYND. Gratiam habeo tibi
 Quom copiam istam mi et potestatem facis,
 Vt ego ad parentes hunc remittam nuntium, 375
 Qui me quid rerum hic agitem et quid fieri uelim

372. fers ita *Pylades* uti *Camerarius* <eam> *Schoellius* (cf. v. 371)
 373. Sequere *E* hem *V²J* gratias *Guietus, Bothius* 374. Cum *J*
 cupiam *D* mihi *libri* (michi *J*) 375. parentes meos hunc *B* nuncium *J*
 376. hic *om. E*

narrato tibi. **Prodes plurimum.** *Men.* 359 *Qui mi est usui et plurimum prodest.*

372. **Cum...fers.** See note on v. 151. The scansions *itā, benē, malē* are scarcely conceivable in Bacchiac or Cretic Metre (Intro. ii. § 16), much less in Iambic or Trochaic, nor does a Hiatus like *seruitutem | ita* seem to be permissible (Intro. ii. § 37). The various insertions that have been proposed, <tu> *ita*, <istam> *ita*, &c., are equally satisfactory or unsatisfactory. Schoell's <eam> *ferri* supposes the missing word to have been written above the line in some Archetype, and to have found its way into the preceding line, where our MSS. have the puzzling insertion *tibi [ea] tuopte*. Precisely the same thing happened in vv. 58—59, where *esse* of v. 59, suprascript in *P*, found its way into v. 58 in *P^{BD}*. But an equally simple remedy would be to give *ut* its O. Lat. form *uti*, for this older form is over and over again 'modernized' in our MSS. Another would be to transpose *fers ita*. The true reading is quite uncertain.

373. **Sequere**, to Philocrates. **Em tibi hominem**, to Tyndarus. **Gratiam habeo tibi.** The Hiatus in the word-group *gratiam-habeo* seems permissible on the analogy of a word-group (or Compound Verb) like *circum-imus* (*Men.* 231 *An quāsi mare omnis circumimus insulas?*). The phrase recurs with this scansion in *Mil.* 1425 A. *Opsecro uos*. B. *Sōluite istunc*. A. *Grātiam habeo tibi*, where the reading is established by the agreement of the Ambrosian with the Palatine recension. We find also *gratias habeo*, e.g. *Poen.* 1274 *uobis habeo merito magnas gratias*, *Asin.* 545, *Trin.* 659 *Et tibi nunc, proinde ut merere, summas habeo gratias*, 821 (cf. *Ter. Phorm.* 894, *Andr.* 770), for class. *gratiam habeo* (but *gratias ago*); and some editors would read *gratias* instead of *gratiam* both in this line and in the line of the *Miles* just quoted.

374. **Quom...facis** (cf. ad v. 151). **Istam**, i.e. *de qua* (or *earum rerum de quibus*) *dixisti* (vv. 342—3), as in *Trin.* 567 *de istoc, quod dixti modo*, *Trin.* 655 *omnia ego istaec, quae tu dixti, scio*, *Rud.* 563 *ubi istaec sunt, quas memoras, mulieres, &c.*

376. **Me quid...agitem...perferat.** See note on v. 557. **Quid**

Patri meo, ^{in detail} ordine omnem rem, illuc perferat.
 Nunc ita ^{conuenit} conuenit inter me atque hunc, Tyndare,
 Vt te aestumatum in Alidem mittam ad patrem,
 Si non ^{rebitas} rebitas huc, ut uiginti minas 380
 Dem pro te. PHIL. Recte conuenisse sentio.
 Nam pater expectat aut me aut aliquem nuntium,
 Qui hinc ad se ueniat. TYND. Ergo animum ad-
 uortas uolo.

Quae nuntiare hinc te uolo in patriam ad patrem.
 PHIL. Philocrates, ut adhuc locorum feci, faciam sedulo

377. ordinem (*del. m*) *E* rem *om. B*¹ (*add. B*²) 378. tindare *J*
 379. estimatum *DVE* 380. *versum laudat Osbornus p. 509 (s.v. rebitare)*
 'si non rebitas—pro te' rebitas *libri: redeas in marg. B*³: reuertas *V*² huic
Lomanus Spec. crit. p. 3 381. ppote (*sic*) *D* PH. *om. V*¹ (*add. V*²) *E*
 383. Quin *E* ego *VE* 385. PHIL. praem. 5: inter Philocrates et ut
*BEV*¹ (*del. V*²): *om. D (J n. l.)* adhoc *ex* adhuc *V* fatiam *V*

rerum, a common phrase in colloquial Latin. Cf. Catull. xxviii. 4 *Quid rerum geritis?* **Agitem**. On the colloquial Latin use of Frequentatives see note on v. 83.

377. **Ordine**, 'in detail,' a frequent use of the word. *In* is prefixed in *Poen.* 590, *Pseud.* 676, according to the united testimony of the two families of MSS.

380. **Rebitas**. The O. Lat. verb *baeto*, 'I go,' became in Composition *-bito* as *quaero* became *-quiro*, and *caedo*, *-cido*. Through false analogy of its Compounds it came to be written *bito* (cf. *spicio* for *specio*, *cludo* for *claudo*); and this is the spelling which the Simple Verb bears in our MSS. of Plautus (*Curc.* 141, *Merc.* 465, *Mil.* 997; cf. *Pseud.* 254). Whether alone or in composition *baeto* (*bito*) is frequently changed by scribes to forms of *eo*, *abitat* becoming *abeat*, &c. *Rebito* recurs in vv. 409, 696, 747, and another Compound which appears in this play is *adbito* v. 604.

382. **Pater**, 'your father,' as in v. 400, while in vv. 379, 384, 389, 395, 406, 440 it has the more usual sense 'my father.' The ambiguity is no doubt designed by Plautus. We need not therefore assign the line to Tyndarus, as Madvig (*Advers. Crit.* II. p. 6) proposed to do.

383. **Ergo**, as in vv. 423, 721, 1020, &c.

385. **Adhuc locorum**. The Gen. Pl. occurs again in *post id locorum Cas.* 120, *Poen.* 144, *Truc.* 661, a phrase used by Sallust (*Jug.* 72. 2), along with *ad id locorum* (*Jug.* 63. 6; cf. *Liv.* ix. 45. 2; xxii. 38, 12, &c.). The Gen. Sg. *loci* is more frequent in this Adverbial use.

Vt potissimum quod in rem recte conducat tuam, 386
 †Id petam id persequarque corde et animo atque auribus.
 TYND. Facis ita ut te facere oportet. Nunc animum
 aduortas uolo.

(Omnium primum) salutem dicito matri et patri
 Et cognatis et si quem alium beneuolentem uideris; 390
 Me hic ualere et seruitutem seruire huic homini optumo,
 Qui me honore honestiorem semper fecit et facit.
 PHIL. Istuc ne praecipias, facile memoria memini tamen.

386. potissimum] *J n. l.* tuam *B³ ut vid. J:* tuum *B¹ DVE* 387. Id
 petam idque persequar *Camerarius*, Id petam <que> id persequarque *Nie-*
meyerus uiribus *J* 389. matri ex patri *E* 390. cognatis *E* si
 om. *VEJ* 391. optimo *V* 392. honore honestiorem *ex* honestiorem
 honore *E* fecit et semper *Wilamowitzius* 393. PHIL. om. *B¹*
 (add. *B³*) *V¹* (add. *V²*) *E* non *VE* (*J n. l.*) *precias B¹ (corr. B²):*
precipias DV memini (*ex -nit*) tamen *B:* meminit *amen D:* meminit *amen*
V¹E: memini TYND. (TIN., TIND.) tamen *V²J*

387. The change of the reading of the MSS. (*id petam id persequar-*
que) to *id petam idque persequar* involves the further change of *auribus*
 (the word that stood in the common original of our MSS.) to *uiribus*,
 and *côrde et ânimo atque aûribus* sounds Plautine. Until better evidence
 is produced for the postponement of *que* we must reject Niemeyer's
 emendation *id petamque id persequarque*. Perhaps the first *id* is a
 corruption of *ut*.

388. **Facis ita ut te facere oportet.** Cf. vv. 294, 440. In Terence
facis ut te decet (*Andr.* 421, *Haut.* 1054).

389. **Dicito.** See note on v. 114.

391. **Seruitutem seruire.** See note on v. 544.

392. **Honore honestiorem...fecit.** Cf. *honore honestes* vv. 247 (see
 note), 356. Tyrrell would print *Honore*, on the type of *Cist.* 644 *O Salute*
mea salus salubrior!, *Asin.* 268 *illos lubentiores faciam quam Lubentias*.
 Tyndarus perhaps utters the words here so as to convey a sly allusion to
 Hegio's mistaking him for Philocrates. Langen (*Plaut. Stud.* p. 274) is
 too critical in objecting to *semper fecit* on the ground that the honouring
 began only at v. 356 *Cum me tanto honore honestas cumque ex uinclis eximis*.
 Tyndarus is affecting a grandiloquent tone that does not allow strict
 accuracy of expression.

393. **Memoria memini.** See note on v. 250. **Tamen.** See note
 on v. 404.

TYND. Nam equidem, nisi quod custodem habeo, liberum me esse arbitror.

Dicito patri quo pacto mihi cum hoc conuenerit 395
De huius filio. PHIL. *Quae memini, mora mera est
monerier.⁵

TYND. Vt eum redimat et remittat nostrum huc
amborum uicem.

PHIL. Meminero. HEG. At quam primum pote: istuc
in rem utriquest maxume.

394. TYND. add. B³: om. cett. quidem libri: corr. Lambinus nisi
E³ (rec.) in ras. 395. cum hoc mihi Pylades 396. moram DV
me est J 397. TYND. add. B³: om. cett. redimat (a ex o ut vid.) B
398. PHIL. add. B³: om. cett. HEG. B³ in ras. V²J: TYND. cett. poteris
libri: corr. Spengelius Philol. xxxvii p. 435 utrique est BV²J maxume J:
-ime ceteri

394. **Nam equidem** (cf. ad v. 249). The use of *equidem* in this formula is so frequent in Plautus that we may venture to change the *quidem* of the MSS. here. (Similarly in *Pseud.* 620 *nam equidem* of *BD* has become *nam quidem* in *C*.) **Nisi quod.** See note on v. 621.

395. **Cum hoc** with Hiatus (see note on v. 24). There seems no need to transpose *cum hoc mihi* or to adopt the suggestion of Brix *cum hoc <hoc>*.

396. See note on v. 191 *memorem mones*. **Mera.** So *segnities mera* Trin. 795 (*in huius modi negotio Diem sermone terere segnities merast*); *nugae merae* Curc. 199, *Poen.* 348; *damnum merum* Curc. 49, and so on.

397. **Vt.** See note on v. 920. **Vicem** also takes a Possessive Pronoun in Plautus, e.g. v. 526, *Truc.* 158 *et nostram et illorum uicem*. But there is no need to change *nostrum* here.

398. **Pote** is properly the Neuter of *potis*, e.g. *pote est* (class. *potest*), 'it is possible,' often used without the Substantive Verb. From this usage arose the phrase *ut pote*, lit. 'as (far as) is possible,' e.g. *Mil.* 529:

Pro di immortales, similiorem mulierem
Magisque eandem ut póte quae non sit eadem, non reor
Deos facere posse,

whence in class. Lat. *utpote qui*, like *quippe qui*. The ante-classical *potis*, *pote*, being unfamiliar to scribes, have often been changed to a more familiar word in our MSS. (see note on v. 89). Here *pote* has become *poteris*.

Vtrique. *In rem* is joined to the Genitive of a Noun in Plautus (*Pers.* 342 *in uentris rem uidebitur*) and Terence (*Hec.* 102 *in rem*

PHIL. Non tuum tu magis uidere quam ille suum
gnatum cupit.

HEG. Meus mihi, suus cuique est carus. PHIL. Num-
quid aliud uis patri

Nuntiarī? TYND. Me hic ualere et (tute audacter dicito,
Tyndare) inter nos fuisse ingenio haud discordabili,

(Venerat)

-
399. PHIL. B^3V^2 : om. cett. (*J n. l.*) tuum] *J n. l.* suum *s. v. J*
cupit *ex capit V* 400. HEG. B^3V^2 : om. cett. (*J n. l.*) michi *J*
nunquid *J* patri *s. v. D* 400—555. *leguntur in cod. Ottoboniano (O)*
400—406. *hos versus his uocabulis concludunt libri, nuntiarī, fuisse, culpam,*
morem, deseruisse te: corr. Pylades 401. nunciare B^1 : nunciari B^3J
402. tindare *DVE* Inter *B (I- B^3)* haut *E*
-

est Bacchidis), or (the usual construction) to a Possessive Pronoun, e.g. *in rem meam, tuam*, &c. (cf. v. 386). The Pronoun *uterque* appears in this connexion as *utrique* (*Aul.* 129 *quod in rem esse utrique arbitremur*, Ter. *Andr.* 546 *Si in remst utrique ut fiant*), which suggests that *-i* is an old ending of the Genitive case of the Pronoun, an ending of which we have various traces, more or less certain, in the early literature (see note on v. 471). The phrases *e re*, *ab re* take the same construction as *in rem*, the Gen. of a Noun being found in *Asin.* 224 *haud est ab re aucupis*. The Pronoun *iste* appears as *istius* in the MSS. of Ter. *Phorm.* 969 *Non hērcle ex re istius me instigasti, Demipho*, but the metre requires a disyllable (see *Introd.* ii. § 15). There is stronger evidence however for a Gen. ending *-i* in Pronouns like *uterque*, *alius*, &c. than in Demonstrative Pronouns. It is conceivable that the words *At quam...maxime* are spoken by Tyndarus, in which case *utrique* would convey a different significance to Philocrates than to Hegio. That Philocrates should address his next remark to Hegio would be natural enough. The distribution of the speakers in this Scene in our MSS. does not always seem to rest on ancient authority.

400. **Patri.** We have also *ad patrem* &c. (so vv. 360, 384) with *nuntiare*, e.g. *Bacch.* 391 *ut seruos meus mi nuntiariuit Chrysalus*, Truc. 702 *Ita ad me magna nuntiariuit Cyamus hodie gaudia*.

401. The line is perfectly right as it stands. Tyndarus is casting about in his mind for some equivocal form of message and repeats the *me hic ualere* of v. 391 to gain time. **Audacter dicito.** *Most.* 916, *Pseud.* 828; cf. *Epid.* 16, *Merc.* 726, *Men.* prol. 52.

402. **Fuisse.** The omission of the Subject (here *nos*) is common enough in Plautus (cf. v. 420, and see note on v. 365). But it is somewhat awkward here, where there is already a Subject, *me*.

Neque te commeruisse culpam (neque me aduersatum tibi)

Beneque ero gessisse morem in tantis aerumnis tamen;

Neque med umquam deseruisse te neque factis neque fide,

Rebus in dubiis, egenis. Haec pater quando sciet, Tyndare, ut fueris animatus erga suum gnatum atque se, Numquam erit tam auarus, quin te gratiis emittat manu;

403. te aduersatum mihi *Brixius* 404. beneque (que postea ins.) *B*
 hero *V²J* gessisse morem *B³V²J*: gessiss amorem *B¹*: gessiss amorem *DV¹E*
 erumnis *libri* (erumpnis *J*) 405. me *VEJ* 406. egenis (i ex u) *E*
 407. Tindare *DVE*: Tyndare ex Tyd. *O* 408. Nunquam *D* qui in
 te *V¹* (corr. *V²*) *E* gratus *libri* (gratis *OJ*) emittat *V*: emittat ex mittat *E*
 gratiis quin te emittat manu *Schoellius*, quin te manu emittat gratiis *Brixius*

403. **Commeruisse culpam**, the usual phrase. *Commereo* is used in a bad, *promereo* in a good sense. Cf. Donatus ad Ter. *Ad.* ii. 1. 47 (200) *bene promeruit*] ‘*Promeruit*, *adiuuuit*, *profuit*, *cui contrarium est* ‘*commeruit*.’

404. **Tamen** often stands, as here, at the end of the line. Cf. vv. 187, 393 of this play.

405. **Med...te**. The equivocal use of the two Accusatives (cf. the oracle in Ennius *Ann.* 181 M. *Aio te, Aeacida, Romanos vincere posse*) is of course intentional.

406. **Rebus in dubiis, egenis**. For the Asyndeton see note on v. 718. The phrase recurs in *Poen.* 130:

Saepe ego res multas tibi mandauit, Milphio,

Dubias, egenas, inopiosas consili.

Quas tu sapienter, docte et cordate et cate

Mihi reddidisti opiparas opera tua.

407. **Vt fueris animatus**, a common expression. Cf. *Trin.* 698 *Scio equidem te animatus ut sis*. **Atque**, here disyllabic, though before an initial consonant (see *Intro.* ii. § 14).

408. **Numquam erit tam**. Acc. *Trag.* 337 R. *Numquam erit tam inmanis*. This is a common colloquial use of *numquam* (often *numquam hodie*). Cf. Donatus ad Ter. *Andr.* ii. iii. 10 ‘*Numquam*’ *plus habet negationis quam* ‘*non*.’

Gratiis, always a trisyllable, as *ingratiis*, a quadrisyllable, in the Dramatists. It is the Abl. of *gratiae*, ‘for mere thanks’ (cf. Ter. *Ad.* 744 *si non pretio, at gratiis*). *Gratus* of the MSS. is not attractive, and the change to *gratiis* is unobjectionable, since *u*

Et mea opera, si hinc rebito, faciam ut faciat facilis.
 Nam tua opera et comitate et uirtute et sapientia 410
 Fecisti ut redire liceat ad parentis denuo, *Alibi*
 Cum apud hunc confessus es et genus et diuitias meas:
 Quo pacto emisisti e uinclis tuum erum tua sapientia.
 PHIL. Feci ego ita ut commemoras, et te meminisse id
 gratum est mihi.

409. fatiam VE 410. sapientia (a ex or ut vid.) B 412. es (e ex i)
 D: es ex est ras. O diuicias B: diuitias ex diutias O 413. exemisti Lam-
 binus 'unius libri vet. auctoritatem secutus' uinclis libri herum V²JO
 414. Fecisti ut vid. J ista libri (ex istas V): corr. Bothius, Schmidtius de
 pron. p. 78 commemoras (e ex o ut vid.) B: ememoras E michi J

is over and over again confused with *ii* by scribes (cf. *ingratus* P^E for *ingratiis*, Curc. 6). To improve the rhythm various transpositions have been suggested, *gratiis quin te emittat manu*, by Schoell, which is a legitimate transposition, but does not effect much improvement; *quin te manū emittat gratiis*, by Brix (cf. Curc. 497 *manū emittitis*, Pers. 483), which interferes too violently with the reading of the MSS. For the Cretic, scanned as a Dactyl, in the 5th foot of a Trochaic Septenarius, cf. v. 840. **Emittat manu.** For class. *manumittere* Plautus uses *manu emittere* (e.g. v. 713).

409. Cf. Pompon. Com. 92 R. *Euannetur; et mea ocius opera ut fiat fecero.* **Rebito.** On the Verb, see note on v. 380, and on the Tense, on v. 6.

411. **Redire...denuo.** Pleonastic expressions of this kind are common in the Dramatists. Cf. v. 767 *redauspicandum denuo*, Ter. Hec. prol. ii. 30 (quoted on p. 116) *refero denuo*.

413. Lambinus appears to have had a collation of the Codex Turnebi (T), but it is doubtful whether he took the reading *exemisti* from this source. We have the phrase *e vinclis eximere* in vv. 204, 356, where Hegio is the subject; and it is quite possible that in some Renaissance copy the word *exemisti* was substituted here for *emisisti* on the strength of these passages. Here, where it is a slave who is spoken of as effecting the release of his master, *emittere ex vinclis* may be a more suitable phrase. Niemeyer suggests that *emisisti* may be used with reference to *emittat manu* v. 408.

414. **Ita.** The MSS. have *ista* (cf. Cas. 996 *feci ego istaec dicta quae uos dicitis*), a form which appears to be not Plautine (see note on v. 964). With *id* in this line, it cannot be said that *ista* is required by *ea* of v. 415. In *Trin.* 1170 *ita* has similarly become *ista* in the MSS.

Merito tibi ea euenerunt a me; nam nunc, Philocrates, 415

Si ego item memorem quae me erga multa fecisti bene,
Nox diem adimat; nam quasi seruus [meus] esses,
nihilò setius

<Tu> mihi obsequiosus semper fuisti. HEG. Di uostram
fidem,

Hominum ingenium liberale! Vt lacrimas excutiant
mihi!

415. phylocrates *J* 416. erga me *D* 417. nam si libri (si s. v. O):
corr. Fleckeisenus meus del. Guietus mi esses Bentleyus, meus sis
Fleckeisenus nichilo *J* setius *DV²JO*: se tuis *V¹E*: secius *B*
418—421. hos versus vocabulis ingenium, corde, seruus, partem claudunt
libri (sed Videas *D*): corr. Pylades 418. versum laudat Osbornus p. 530
'mihi—fuisti' <Tu> Fleckeisenus, Ussingius Michi *EJ* dii *JO*
uestram (ūram) libri (uostram *JO*) 419. lacrimas *VEJ* excuciant *V*
michi *EJ*

416. Whether the change of *me* to *med* is an improvement is doubtful:
s(i) ego item memorem quae med erga, &c. If we retain *me*, there will be
Hiatus after *si* (see Introd. ii. § 40). **Si ego...memorem.** Ter. *Hec.*
471 *idque si nunc memorare hic uelim, Quam fideli animo et benigno in*
illam et clementer fui, Vere possum. Plautus greatly affects the verb
memoro, a rare word in Terence. In this play alone it occurs in vv. 270,
552, 573, 577, 906, 929, 981, 983.

417. The scansion of *meus esses* as *meu'sses* on the type of *meust* for
meus est seems to me very questionable (see Introd. ii. § 12). Bentley
proposed *mi esses*, Fleckeisen *meus sis*; Guyet removed *meus* as a gloss.
The reading of this and the following line is doubtful.

418. **Obsequiosus.** Cicero (ap. Quint. *Inst. Or.* viii. iii. 35) declared
obsequium to have been a coinage of Terence. Donatus, in his note on
Ter. *Andr.* i. i. 41 (68), corrects this statement, and says that the word
was used by Naevius as well as Plautus. The Noun occurs in *Bacch.*
1082:

Ego dare me meo gnato institui ut animo obsequium sumere
possit.

Di uostram fidem, 'admirantis adverbium cum exclamatione,' Donatus ad
Ter. *Andr.* iv. iii. 1 (716). In *Cist.* 663 we have the full phrase: *di, obsecro*
uostram fidem.

419. **Vt lacrimas excutiant mihi.** *Cist.* 112 *Ut mi exciuiisti lacru-*
mas!, Ter. *Haut.* 167 *lacrimas excussit mihi.*

Videas corde amare inter se. Quantis <seruum>
 laudibus, 420
 Suum erum seruus collaudavit. PHIL. Pol istic me
 haud centessimam
 Partem laudat quam ipse meritust ut laudetur laudibus.
 HEG. Ergo cum optume fecisti, nunc adest occasio
 Bene facta cumulare, ut erga hunc rem geras fideliter.

420. <seruum> *supplevi*, <lautus> l. Leo laudibus B³ in ras.: laudavit cett. (B¹ n. l.) 421. suum ex se- J herum V²JO post herum ras. 1—2 litt. J Collaudavit E TYND. Fleckeisenus haud ex haut B centessimam J: centessimam ex centessimam O: centessimam ceteri 422. meritust est libri ut E³ (rec.) ex corr.: uel V¹ (corr. V²) laudibus ex laudabilis D 423. optume J 424. cumulare E

420. **Corde amare.** *Truc.* 177 *neminem mage amat corde atque animo suo.* Cf. Enn. A. 41 M. *corde cupitus.* **Laudibus.** This is the reading of the corrector (B³) of the Codex Vetus, and, since his corrections are usually of great value, should probably be accepted. Leo supplies the defect in the line by inserting *lautus* before *laudibus*, and compares a Plautine fragment (*Paras. Piger* 3):

Ambo magna laude lauti, postremo ambo sumus non nauci.

But the fragment is so scanty that we cannot be sure of the exact sense of *lauti*. The version *quantis <seruum> laudibus, Suum erum seruus collaudavit* is supported by the fact that it is Philocrates who replies. At least the MSS. assign *Pol istic* &c. to Philocrates, though Fleckeisen makes Tyndarus the speaker.

421. **Haud.** Although *hau* appears often before an initial consonant in our MSS. it is unwise to print this form where the MSS. do not show it. The spelling may not have been subject to strict law. This negative is appropriate to expressions of one's opinion, 'not in my opinion.' Cf. v. 209. **Haud centessimam partem.** Cf. *Mil.* 763 *haud centessimam Partem dixi atque...possum exprimere.* The phrase is here used adverbially like *magnam partem, maiorem partem, maximam partem*, indeed like the Adverb *partim* itself, which was originally Acc. Sing. of *pars*. **Quam,** because *haud centessimam partem* is the equivalent of *multo minus*.

422. **Meritust ut,** as in v. 744 &c.

423. **Cum...fecisti.** See note on v. 151.

424. **Occasio...cumulare.** The Inf. after *occasio* is common in Plautus, e.g. *Pers.* 725 *nunc est illa occasio Inimicum ulcisci.* We have also the Gen. of the Gerund, e.g. v. 117 above, *fugiendi...occasio.* Terence unites the two constructions in *Phorm.* 885:

PHIL. Magis non factum possum uelle, quam opera
 experiar persequi; *action / 1. 3. 4* 425

Id ut scias, Iouem supremum testem laudo, Hegio,
 Me infidelem non futurum Philocrati. HEG. Probus
 es homo.

PHIL. Nec me secus umquam ei facturum quicquam
 quam memet mihi.

TYND. Istaec dicta te experiri et opera et factis uolo;

- | | |
|--|--|
| 425. experiar <i>ex</i> eperiar <i>V</i> | 426. <i>versum laudat</i> Nonius <i>p.</i> 335, 10 |
| (<i>s. v.</i> laudare) 'id ut...egio' | suppreum <i>BDVE</i> laudo <i>Nonius</i> : |
| <i>do libri</i> egio <i>JO cum Nonio</i> | 427. <i>me cum spat. init. BD</i> |
| phyl- <i>J</i> 428. <i>PHIL. om. BV¹ (add. V²) E</i> | unquam <i>J</i> quicquam quam |
| <i>BVE</i> : quicquam <i>D</i> : quam <i>J ut vid. O</i> | 429. <i>TYND. om. libri (cf. v. 430)</i> |
| <i>Istec BDEJ</i> experiri <i>ex</i> experire <i>B</i> : experi <i>VE</i> | operis <i>B</i> *olo <i>E</i> |

Summa eludendi occasiost mihi nunc senes
 Et Phaedriae curam adimere argentariam.

Bene facta cumulare. Cf. Cic. *magnum beneficium tuum magno cumulo aueris*. **Vt geras**, 'by conducting,' a common use of *ut* in Plautus. Cf. v. 486.

425. **Magis...factum...uelle.** *Factum uolo* was a current phrase. **Opera**, 'in deed,' e.g. *Trin.* 826 *contra opera expertus*. Here *opera* is opposed to *voluntas* as in Ter. *Phorm.* 786 to *res*, 'money':

Pariter nunc opera me adiuues, ac re dudum opitulata's.

See note on v. 429 below.

426. **Laudo** is specially attested for this line by Nonius (335 M. 10): *laudare etiam significat nominare*. Vergilius *Georg. lib. III.*:

Aut inlaudati nescit Busiridis aras;

id est: nec nominandi. Plautus Captivis:

id ut scias, Iouem supremum testem laudo, Hegio.

(Cf. Gell. II. vi. 16 '*laudare*' significat *prisca lingua nominare appellareque; sic in actionibus civilibus auctor laudari dicitur, quod est nominari*.) Our MSS. of Plautus offer *do*, the usual expression (e.g. *Pseud.* 514 *do Iouem testem tibi*), which was probably a suprascript gloss. Schoell proposes *testem do*, *laudo*, *Hegio* (cf. ad v. 912); *Langen testem testor Hegio*, which is undoubtedly a Plautine phrase (cf. *Rud.* 1338 *Venus Cyrenensis, testem te testor mihi*). I do not see how we can refuse the direct testimony of Nonius. The hiatus before the Vocative *Hegio* may be legitimate (cf. v. 337).

428. **Nec...umquam...quicquam.** See note on v. 76.

429. **Experiri...opera.** The phrase *opera experiri* is common, e.g.

Et, quo minus dixi quam uolui de te, animum aduertas
uolo,

430

Atque horum uerborum causa caue tu mi iratus fuas;
Sed, te quaeso, cogitato hinc mea fide mitti domum
Te aestumatum, et meam esse uitam hic pro te positam
pignori,

430. TYND. *praem. libri* (cf. v. 429) quod JO² (quo O¹) 431. horum JO
caueto libri: corr. Bothius, Bentleius mihi libri (michi J) 432. Sette
ex Set E: Sete J queso libri (quaeso J) te mea libri: del. te Camerarius
fidem V¹ (corr. V²) mitti ex mittit V 433. aestumatum J: estimatum
B ut vid. (estuna-?) DE: aestimatum V uitam ex iitam ut vid. B

Trin. 826 (quoted in note on v. 425), *Bacch.* 387. Here the plural *operis* might be used to suit the other plural *factis* (see note on v. 15 and cf. *Rud.* 321 *cum istiusmodi uirtutibus operisque natus qui sit*); but since B is alone in reading *operis*, the reading of the common original of our MSS. was in all probability *opera*. The Sing. is allowed by the metre, for hiatus at the Diacresis of a Trochaic Septenarius is a common thing (Intro. iii. § 11).

430. **Quo minus**, 'the point in which (or rather, the amount by which) I failed' to utter all I had wished, as in *Ter. Andr.* 655:

Immo etiam, quo tu minus seīs aerumnas meas,
Haec nuptiae non apparabantur mihi.

The *quod minus* of the MSS. in *Amph.* 479 is changed by editors to *quo minus*:

Nunc de Alcumena dudum quo[d] dixi minus,
Hodie illa pariet filios geminos duos.

Cf. *Ter. Eun.* 737.

431. The existence of a by-form of the Third Conj. *cavēto* (unnecessarily posited by some editors for *Asin.* 372) is very unlikely. The P.P.P. *cavtus* is no evidence for it, no more than *monitus* for a by-form *monēto*. We must therefore suppose the scribe of some archetype to have made the common mistake of copying *cave tu* as *caveto*. *Cave* and *cav-* of *causa* would be pronounced similarly, as we see from Cicero's story about Crassus, at his departure for Parthia, mistaking the cry of a fig-seller, *Cauneas! Cauneas!* (sc. *figus vendo*) for *cave ne eas* (*Div.* ii. 40. 84). **Fuas.** We have this form after *cave* in *Bacch.* 1033 *caue tibi ducenti nummi diuidiae fuant*, *Pers.* 51 *caue fuas mi in quaestione*. See note on v. 443.

432. **Cogitato.** See note on v. 711.

433. **Pignori.** The usual phrase is *pignori opponere*, e.g. *Pseud.* 87 *si me opponam pignori*, *Ter. Phorm.* 661 *ager oppositus pignori Ob decem minas est*.

Ne tu me ignores, qum extemplo meo e conspectu
abscesseris,

Quom me seruom in seruitute pro ted hic reliqueris, 435

Tuque te pro libero esse ducas, pignus deseras

Neque des operam pro me ut huius huc reducem facias.
filium;

Scito te hinc minis uiginti aestumatum mittier.

Fac fidele sis fidelis, caue fidem fluxam geras;

434. qum BD: cum ex qm (ut vid.) ras. V: quum E: cum J extemplo B,
sed templ in ras. B³ ut vid. abscesseris (a confirmavit B³) post 2 litt. ras. B

435. Cum V²J pro te libri: corr. Bothius 436. ducas om. VEJ deseras
B³ in marg.: desideras cett. 437. Atque V²: Atquae J huius huius

BDV¹: huius V²EJ: correxi fatias E 438. secl. Brixius Scio V¹
(corr. V²) E hinc om. E: hic J minis ex nimis V aestumatum J:

estumatum ceteri mittier ex mitier D: mitier VE 439. versum laudat
Nonius p. 512, 29 (s. v. fidele pro fideliter) 'fac fidele caue fidem fluxam feras'
fidelis sis fideli libri: fidele Nonius cauae V feras Nonius (referas Harl.¹)

434. **Qum.** See note on v. 143. **Q. extemplo.** See note on
v. 786.

436. We have already had a similar Asyndeton in vv. 80—81. Two
Verbs which depend on a Conjunction or a Relative may be used without
a connecting particle if the second denotes either some antithesis to the
first or some continuation or development of the thought or action, e.g.
Bacch. 35 *ut tu taceas, ego loquar*, *Rud.* 774 *ut illas serues, vim defendas*,
Amph. 1061 *ubi parturit, deos sibi inuocat*.

437. **Huius huc.** This correction of *huius huius* of the MSS. (which
may be a mere case of Dittography) is suggested by v. 576 *Si huius huc
reconciliasso in libertatem filium*.

438. Brix brackets this line, with reference to vv. 364, 378 sqq., 432.
To me it seems that Tyndarus is prolonging the leave-taking as much as
he can, and that his reiteration of what he had said before, as well as his
unconnected, disordered sentences, are quite in the style of leave-takings
in actual life. He labours to impress Philocrates who will soon be beyond
call. *Scito* however must not be translated as if it were *memento*.

439. Nonius expressly attests the Adverb *fidele* (cf. *facile*) for this
line (512 M. 29): *Fidele pro fideliter*. Plautus Captivis:

fac fidele <sis fidelis> caue fidem fluxam feras.

I see no reason for disregarding his testimony (see note on v. 518). The
reading of the MSS. of Plautus *fidelis sis fideli* is somewhat more easily
derived from an original *fidelis sis fidele* than from *fidele sis fidelis*. But in

Nam pater, scio, faciet quae illum facere oportet
omnia.

Serua tibi in perpetuum) amicum me, atque hunc
inuentum inueni.

Haec per dexteram tuam te dextera retinens manu
Opsecro, infidelior mihi ne fuas quam ego sum tibi.

440. que D opotet E 441. Seruo J¹ (corr. J²) imperpetuum BDV
hunc libri: homo E 442. dextram V tua J 443. Opsecro D:
Obsecro cett. ne libri: me J

the other phrases of the kind in Plautus the Adverb normally precedes its
Adjective, e.g.:

Mil. 258 docte tibi illam perdoctam dabo.

Rud. 977 esne inpudenter inpudens?

Cist. 689 Illo sunt homines misere miseri.

Pseud. 13 Misere miser sum.

Aul. 314 mortalem parce parcum praedicas.

Cas. 522 nimium scite scitus es.

Fidem fluxam. Cf. Caecil. *Com.* 30 R. *Itane Antipho inuenitur proflua fide?* *Itanest inmemoris, itanest madida memoria?* The word *fluxus* does not occur elsewhere in Plautus. But it was used by the Tragedian Accius (*Trag.* 601 R. *quae ego cuncta esse fluxa in mea re crepera comperi*). We have the phrase *fides fluxa* in Sallust *Jug.* 111. 2; Livy xl. 50. 5. **Geras.** Whether this, the reading of our MSS. of Plautus, or *feras*, the reading of the MSS. of Nonius, is to be preferred, is uncertain.

440. **Scio**, parenthetic, occurs elsewhere without metrical ictus, e.g. *Merc.* 726 A. *Scio, innōxiū's.* B. *Audācter quamvis dīcīto.* It may have had, at least occasionally, quite subordinate stress in the pronunciation of the sentence. **Faciet quae illum facere oportet.** Cf. ad v. 388.

441. **Hunc inuentum inueni.** Brix refers *hunc* to Hegio and quotes, as parallels to *inuentum inueni*, Men. 452 *contionem habere qui homines occupatos occupat*, *Rud.* 109 *qui oratione hic occupatos occupes*, Cic. *Fam.* xiv. i. 5 *vide ne puerum perditum perdamus*. It seems to me more likely that the words mean 'make this find,' i.e. discover *Philopolemus*, *inuentum* being Acc. Sg. of the Verbal Noun *inventus* (cf. *factum* v. 352).

443. **Fuas.** This old Subjunctive is not rare in Plautus (e.g. v. 431). He uses *fors fuat an* for *forsitan*, e.g. *Pseud.* 432:

Fors fuat an istaec dicta sint mendacia.

It is also found in Terence (*Hec.* 610 *fors fuat pol*) and is an archaism of Virgil and others, e.g. *Aen.* x. 108:

Tros Rutulusne fuat nullo discrimine habebo.

Tu hoc age : tu mihi erus nunc es, tu patronus, tu pater ;
Tibi commendo spes opesque meas. PHIL. Mandauisti
satis. 445

Satin habes, (mandata quae sunt) facta si refero ?

TYND. Satis.

PHIL. Et tua et tua huc ornatus reueniam ex sententia.

444. herus *V²J* nunc erus *Camerarius* 445. comendo *D* man-
dauisti *ex -tis E* 446. Satim *V¹* (*corr. ras.*) : Satui *E* refero (*r pri.*
ex f) *J* TYND. *om. V¹* (*add. V²*) *E* 447. PHIL. *B³V²J* : *om. cett.* Et
tua huc (*om. et tua*) *J* cum *O ut vid.* huc *ex hoc ut vid. J* reueueniam *J*

444. **Hoc age**, a common formula in calling attention (cf. v. 930). Plutarch (*Numa* 14, 4; *Coriol.* 25) tells us it was used by the herald to the people at a sacrifice.

Tu patronus, tu pater. Ter. *Adel.* 455 *in te spes omnis nobis sitast; Te solum habemus, tu es patronus, tu pater*, Cas. 739 *Olympisce mi, mi pater, mi patrone* (master to slave), *Rud.* 1266 *Mi liberte, mi patrone potius, immo mi pater*. Cf. Cato ap. Gell. v. xiii. 4 *patrem primum, postea patronum proximum nomen habere*. The slaves in the *Asinaria* insist on getting the title of *patronus* before they consent to give their young master the money he is in need of (vv. 651 sqq., 689):

A. Sed tibi si uiginti minae argenti proferentur,

Quo nos uocabis nomine? B. Libertos. A. Non patronos?

B. Id potius.

We have a similar passage in the *Mostellaria* between the slave Tranio and his young master Philolaches (vv. 406—7):

PHIL. In tuam custodelam meque et meas spes trado, Tranio.

TRAN. Pluma haud interest, patronus an cliens probior siet.

The hiatus between *mihi* and *erus* may easily be removed by transposing *nunc erus*. But it may be legitimate (cf. ad v. 685, *Intro.* ii. § 40). Some scan *agē* (*Intro.* ii. § 33).

445. **Spes opesque**, a common combination, e.g. v. 517. (Cf. note on v. 15.)

446. **Satin habes...si.** This expression too is of frequent occurrence, e.g. *Most.* 389 *Satin habes, si ego aduenientem ita patrem faciam tuom, Non modo ne intro eat, uerum etiam ut fugiat longe ab aedibus?* Similarly *satin est* Bacch. 911 *Satin est si plura ex me audiet hodie mala?* **Mandata...facta.** Cf. *Asin.* 913 *mandata dicam facta ut uoluerit.*

447. **Tua...tua.** The first would naturally be addressed to Tyndarus, the second to Hegio. **Ornatus**, i.e. accompanied by Philopolemus. See note on v. 997.

Numquid aliud? TYND. Vt quam primum possis redeas. PHIL. Res monet.

HEG. Sequere me, uaticum ut dem a tarpezita tibi, Eadem opera a praetore sumam syngraphum. TYND.

Quem syngraphum? 450

HEG. Quem hic ferat secum ad legionem, hinc ire huic ut liceat domum.

Tu intro abi. TYND. Bene ambulato. PHIL. Bene uale.—HEG. Edepol rem meam

Constabiliui, cum illos emi de praeda a quaestoribus;

449. Sequere *ex* Sequere B trapezita libri (trapazaeta J: [tr]apazeta O)

450. pretore BDVJ sumam D: summam B: summa V¹E: summas V²:

sumas J singraphum EJ (O n. l.) singraphum DVEO 451. Quae

V¹ (corr. V²) E liceat (a e corr.) D 452. aedepol D: hedepol V

453. illo V¹E: illum V²J preda BD: preda cum 3 litt. sp. V: praeda

cum 6—7 litt. sp. E questoribus libri

448. **Numquid aliud?** This variation of the usual formula of leave-taking, *numquid vis?* (see note on v. 191) is not uncommon in Plautus (*Bacch.* 757, *Mil.* 259, 1195, *Most.* 404; cf. *Merc.* 282, *Poen.* 911). **Vt**

quam primum possis redeas. Schoell assigns these words against the authority of the MSS. to Hegio, on the ground that the similar recommendation in v. 398 comes from Hegio. If any change is to be made, I should prefer to make the speaker in v. 398 Tyndarus. **Res monet.**

Asin. 512.

449. **Tarpezita.** See note on v. 193.

450. **Eadem opera.** See note on v. 459. **Syngraphum**, 'passport.' The word is used in the sense of a written contract in *Asin.* 746 *Agedum istum ostende quem conscripsti syngraphum Inter me et amicam et lenam: leges pellege* (cf. ib. 802), for which in Cicero's time the more correct form *syngrapha* (Gk. *συγγραφή*) was in vogue. **Quem**

syngraphum? Cf. 574, *Epid.* 571 A. *Ut matrem tuam uideas.* B. *Quam meam matrem?* Ter. *Eun.* 823 A. *iste Chaerea.* B. *Qui Chaerea?* The word is repeated in the same case.

451. **Huic.** We should expect *ei*. But the repetition of *hic* is a mannerism of Plautus (see note on v. 738).

452. **Tu**, to Tyndarus, who leaves the stage by the door of Hegio's house at the remark of Philocrates, *bene uale.* **Bene ambulato**

(*Epid.* 377, *Merc.* 327, *Pers.* 50), or *bene ambula* (*Capt.* 900, *Asin.* 108, *Cas.* 526, *Mil.* 936, *Most.* 853).

453. **Constabiliui.** Ter. *Adelph.* 771 *tuam rem constabilisses.* W

Expediui ex seruitute filium, si dis placet.

At etiam dubitavi, hos homines emerem an non emerem,

diu!

455

Seruate istum sultis intus, serui, ne quoquam pedem

Ecferat sine custode. Ego †apparebo domi;

454. displicet *E*: diis placet *JO* 455. etiam (ti ex u) *B* hosce *Beckerus*
in *Studem. Stud.* 1 p. 268 (cf. *Schmidtus de pron. dem.* p. 12, 38) *emerem
an *J* non emere *V*¹ (corr. *V*²) *E* 456. c. velut nota personae in marg. *J*
stulti ex stultis *B* sitis *V*² ante pedem 1—2 litt. eras. in *J* 457. Efferat
*V*² *JO* ego <desubito> *Schoellius*

have another compound in Pacuvius (*Trag.* 324 R.): *Nam Teucrum regi*
(*Teucro regnum* Grotius) *sapsa res restibilet.*

Emi de praeda a

quaestoribus. See note on v. 34.

454. **Si dis placet.** So Ter. *Eun.* 919 *si dis placet, Spero me habere,*
qui hunc meo exerceam modo. The phrase recurs in *Truc.* 647 with the
sense of 'would you believe it?':

Post illoc quam ueni, aduenit, si dis placet,

Ad uillam argentum meo qui debebat patri,

and in Ter. *Adelph.* 476 it has the ironical sense that it commonly bears
in classical Latin:

Ille bonus uir nobis psaltriam, si dis placet,

Parauit, quicum uiuat, illam deserit.

455. **Hos.** I hesitate to change this to *hosce* against the MSS.
Although it is certain that the Acc. and Dat. Abl. Pl. forms with the
particle *-ce* were the normal forms in Plautus when the next word began
with a vowel, there is strong evidence in the MSS. that this usage was not
invariable. **Diu.** For the position of this word cf. v. 363 and see
note on v. 404.

456. **Sultis,** for *si voltis*, is the Plur. of *sis*, for *si vis*, in which *v*
disappeared between *i-i*, as in *dīnus* for *divinus* (see note on v. 291),
obliscor for *obliviscor*, *ditiae*, *ditior* for *diuitiae*, *diuitior*. We have the full
form *si vis*, 'if you please,' in Afranius *Com.* 179 R.: *Mea nutrix, surge,*
si uis, profer purpuram.

457. **Ecferat.** The Preposition *ex* (cf. Gk. ἐξ) took before the letter *f*
in compounds the form *ec-* (cf. Gk. ἐκ), e.g. *ecfero*, *ecfari*. This spelling is
censured by a Grammarian of the Empire (Ter. *Scour.* 26. 14 K. *effatus*,
non 'exfatus' nec 'ecfatus,' ut quidam putauerunt). In our MSS. it is
often corrupted to *haec* or *et*. The form *ex* is also often corrupted to *et*
through the similarity of the (minuscule) ligature *ex* to the ligature *et*
(still retained in our symbol *etc.* 'etc.'), so that it is wrong to infer

Ad fratrem modo captiuos alios inuiso meos,
 Eadem percontabor, ecquis hunc adolescentem nouerit.
 Sequere tu, te ut amittam: ei rei primum praeuorti
 uolo.—

460

458. captuos *E* <ad> *q.* *Muellerus* (*Rhein. Mus.* liv. 385) inuisu
DE 459. Eadem *ex* Et andem *ut vid.* *E* percuntabor libri et quis *O*
 hunc *om.* *VEJO* 460. Sequaere *E*

(as many editors do) from the misspelling *et* in a MS. that the spelling in the archetype was *ec-*. It may have been *ex*. The ligature *ec*, it may be added, was also very similar to the ligatures *ex* and *et*, so similar that it was disused at an early stage in the history of minuscule script. **Pedem ecerat.** Cf. *Bacch.* 422 *Nego tibi hoc annis uiginti fuisse primis copiae Digitum longe a paedagogo pedem ut efferres aedibus*; *Enn. Trag.* 212 R. *Nam nunquam era errans mea domo ecerret pedem.* **Apparebo domi.**

Poen. 618 *Interibi attulerint exta, atque eadem mulieres Iam ab re diuina credo apparebunt domi.* How the line should be restored to metrical form is doubtful. The scansion *sinē* seems impossible; and the substitution of *nisi* (*nesi*) for *sine* has only the uncertain authority of a defective sentence in Festus (166. 26 Th.) *nesi pro sine positum....* It seems as if some Adverb should accompany *apparebo*. Schoell reads <*desubito*> *apparebo*, Niemeyer <*quam primum*> *apparebo*. Leo adopts Bothe's conjecture *custode*<*la iam*> *ego*, which is unsatisfactory, because *custodela* has always the sense of 'protection' in Plautus (*Merc.* 233, *Most.* 406, *Rud.* 625, 696).

458. **Inuiso.** *Stich.* 66 *Iam ego domi adero: ad meam maiorem filiam inuiso modo*; *Men.* 108 *nunc ad eum inuiso*; *Pseud.* 229 *cras...inuises pergulam.* See note on *viso*, v. 894. Müller's insertion of *ad* before *captiuos* is supported by v. 126.

459. **Eadem**, with its equivalent *eadem opera* (v. 450), is used by Plautus of future actions only, e.g. v. 293, *Pers.* 444 *Abi istac trauorsis angiporis ad forum*; *Eadem istaec facito* (*Fut. Imper.*) *mulier ad me transeat.* *Eadem* is normally found with Asyndeton, though in *Poen.* 617 (quoted in note on v. 457), if the reading be right, we have *atque eadem.* (In *Stich.* 451 *eadem P.*, *atque eadem A.*) *Eadem opera* has a Conjunction in *Bacch.* 60 *Tu prohibebis et eadem opera tuo sodali operam dabis*, *Most.* 1039 *Sume: eademque opera <ego> haec tibi narrauero.* **Ecquis** (with *siquis*, &c.) may have pyrrich scansion (*Intro.* ii. § 13). At the same time the dactyl in the fourth foot, *ēquis hūnc* is not illegitimate (*Intro.* iii. § 17; cf. § 9).

460. **Ei rei**, normally two monosyllables in Plautus, as here. **Primum praeuorti.** *Mil.* 765 *Igitur id quod agitur, <ei> hic primum*

ERGASILVS parasitus. III. i.

Miser homo est, qui ipse sibi quod edit quaerit et id
aegre inuenit,

Sed ille est miserior, qui et aegre quaerit et nihil inuenit;
Ille miserrimust, qui cum esse cupit, <tum> quod edit
non habet.

III. i. PARASITVS DV (om. ERGASILVS) libri (om. DV JO) unius v. sp. D
461. iser c. sp. in. DV¹ (PAR. m V² in marg.) ipsus Bothius quae et id V¹
(corr. V²) E egre BVE 462. Set E egre BVE: aegre (r ex e) D
querit DVJ nichil E 463. miserrimus est libri <tum> Niemeyerus
aedit V: edat JO

praeuorti decet, Merc. 376 *Rei mandatae omnis sapientis primum praeuorti decet*. The Adverb is otiose (see note on v. 321). This use of *praeuorti* is common, e.g. v. 1026, *Cist.* 781 *Praeuorti hoc certumst rebus aliis omnibus*. Hegio leaves the stage by the right-hand door (p. 112), accompanied by Philocrates, in quest of the *praetor* (v. 450), from whom he is to get the passport.

Act III. Scene i. (Trochaic Septenarii.) Ergasilus enters by the right-hand door of the stage, having returned from the *forum* (v. 478), where he has sought in vain for a more attractive invitation to dinner than Hegio's. After a comical narration of his unhappy experiences, he leaves (by the left-hand door) for the harbour.

This scene, according to the tradition of the MSS., was a 'diverbium,' not a 'canticum,' i.e. was spoken without musical accompaniment.

461. **Ipse.** The form *ipsus* is normal in conjunction with the Reflexive Pronoun or Possessive Adj.; and perhaps *ipsus* is the original reading here, which has been changed to *ipse*, just as in *Trin.* 262 *fugat ipsus se a suo contutu*, the true form *ipsus*, preserved by the Ambrosian Palimpsest, has been changed in the Palatine MSS. to *ipse*. But there is evidence that *ipse* was occasionally used in this connexion, for it is required by the Metre in *Bacch.* 417 *Iam aderit tempus, cum sese etiam ipse oderit: morém geras* (cf. v. 560 of this play). It is therefore perhaps safer to keep the reading of the MSS. here. For the rhythm *ipse sibi* cf. *ille sibi* Stich. 24, etc.

462. **Est miserior qui...quaerit.** We find the Subj. in *Merc.* 700 *Miserior mulier me nec fiet, nec fuit, Tali uiro quae nupserim*.

463. **Ille miserrimust**, probably to be scanned *Ill(e) miserrimúst*, though a dactyl of the form *Ille mi-* would be tolerated in the first foot (Introd. iii. § 16). The scansion *miserrimust* is unnecessary here and is in itself extremely doubtful (Introd. ii. § 23). The defective metre of the line

Nam hercle ego huic die[i], si liceat, oculos effodiam
lubens,

Ita malignitate oneravit omnes mortalis mihi; 465

Neque ieiuniosorem neque magis ecfertum fame

Vidi, nec quoi minus procedat quicquid facere occeperit,

Ita uenter gutturque resident esuriales ferias.

464. ego s. v. O. diei libri: die Bothius lubens JO: libens ceteri
465. honeravit DO: honerauerit J mortales VOJ michi EJ
466. Nequae J nec Bothius ecfertum V¹E: effractum V²JO 467. qui
BDV¹E: cui V² ut vid. JO 468. Itaque libri: corr. Pylades

seems to be most simply restored by Niemeyer's insertion of *tum*, since Bothe's *cupiit* is an abnormal form in Plautus, and *esse* <*se*> *cupit* (cf. *Most.* 61 *Nisi te mala re magna mactari cupis*) is unlikely.

464. **Nam**, 'I say this for,' as in v. 478 (where see note). **Die**. The Dat. Sg. ending of the Fifth Decl. was monosyllabic in Early Latin and probably in Classical Latin too, until the disyllabic Genitive ending came to be substituted for it (*rēi* Lucr. i. 687, ii. 235, *rēi*; Hor. *C.* iii. 24. 64). But that this monosyllabic ending had invariably the form *-ē* (fide Hor. *S.* i. 3. 95) is doubtful. There may have been also *-ī* (in archaic spelling *-ēi*). We know from Aulus Gellius (second century A.D.) how persistently the scribes of the Empire effaced from their copies the antique forms of their originals; and in one chapter of the *Noctes Atticae* (ix. 14) he mentions two actual examples of the modernising of Fifth Declension forms (§ 2 *corruptos autem quosdam libros repperi in quibus 'faciei' scriptum est, illo, quod ante scriptum erat, oblitterato*, and again § 3), so that the form offered by our MSS. in this line, *diei*, may well have been substituted for an older *die* and not retain the archaic spelling of the other hypothetical ending in *-ī*. The disyllabic *-ei* of the Fifth Decl., like the disyllabic *-ai* of the First Decl., is in Plautus a Genitive, never a Dative, ending (see *Class. Rev.* x. 424). Ergasilus afterwards forms a vastly different opinion about the day (v. 774 *Ita hic me amoenitate amoena amoenus oneravit dies*).

466. **Ieiuniosorem**, sc. *diem*. This unusual Adjective is formed from *ieiunia*, as *inopiosus* Poen. 130 from *inopia*, &c. **Ecfertum fame**, like *inaniis oppletæ* (*aedes*) Aul. 84. On the spelling of the Preposition see note on v. 457.

467. **Occeperit**. There is no need to write *occeperim* or *occeperis*. The day itself is humorously made the chief figure throughout the passage.

468. **Ita**. Some retain *itaque* of the MSS., giving it the pronunciation

let it be so - see note on
 Ilicet parasiticae arti maxumam malam crucem,
 Ita iuuentus iam ^{parasitos} ridiculos inopesque ab se segregat. 470
they care nothing Nihil morantur iam Lacones unisubsellii uiros,
 Plagipatidas, quibus sunt uerba sine penu et pecunia :

469. Licet *VEJO* maxumam *JO*: maximam ceteri 470. radiculos *D*
 opesque *V*¹ (corr. *V*²) *E* que del. *Gulielmius Qu. in Capt. p. 357 ex ms.*
Lang. sese libri: corr. Camerarius segregat *D* ante corr. 471. Nichil *E*
 locones *O* ante corr. 472—9. *O n.l.*

itaque (see Introd. ii. § 14). It seems to me more likely that *itaque* is a scribe's mistake (left uncorrected) for *ita ue(n)ter*. **Resident...** *ferias*, cognate accusative. Cf. Cic. *Legg.* ii. 22. 55 *denicales feriae, quae a nece appellatae sunt quia residentur mortuis*. **Esuriales** is coined on the type of *denicales*, &c.

469. **Ilicet**, *scilicet*, *videlicet* often take in the older literature the construction of *ire licet* (cf. 90, *Pseud.* 1182), *scire licet*, *videre licet*, e.g. *Pseud.* 1179 *Scilicet solitum esse*, *Asin.* 599 *nunc enim esse Negotiosum interdus videlicet Solonem* (cf. ad v. 283). **Malam crucem**. The Preposition *in* could be dispensed with in this and similar expressions after *ire*. Donatus in his note on Ter. *Eun.* 536 (*malam rem hinc ibis*) remarks: *hoc adverbialiter dixit, quemadmodum dicimus 'domum ibis.'* The word-group *malam crucem* is tantamount to a single quadrisyllabic word (hence capable of having the attributive adj. *maxumam*) and so does not violate the law that forbids two Iambic words to close an Iambic line (Introd. iii. § 8).

470. **Iuuentus**. Cf. v. 69. **Ridiculos**, i.e. *parasitos*. Cf. v. 477, *Stich.* 637 *Viden ridiculos nihili fieri, atque ipsos parasitarier?*

471. **Lacones**. Cf. Cic. *pro Mur.* 74 *Lacedaemonii...cotidianis epulis in robore accumbunt*. **Unisubsellii uiros**. In *Stich.* 488 the parasite, seeking an invitation to dinner, says:

Hau postulo equidem med in lecto accumbere;
 Scis tu med esse—unisubsellii uirum,

where the consensus of *A* and *P* precludes the possibility of the change of *uni* to *imi*. (Besides, Plautus uses only *infimus*, never *imus*.) **Unisubsellium** is a Plautine word for *μονοκοίτιον* or *σκιμπόδιον*, as opposed to the *lectus* on which the more favoured guests reclined.

472. **Plagipatidas**, used of slaves, *Most.* 356 *Ubi sunt isti plagipatidae ferri-tribaces uiri?*, here of parasites, whose hard treatment has been already mentioned, vv. 88 sqq. (see note). Cf. Ter. *Eun.* 244 *At ego infelix neque ridiculus esse neque plagas pati Possum*. **Verba**, 'witticisms.' *Logi*

Eos requirunt, qui libenter, quom ederint, reddant domi;
 Ipsi obsonant, quae parasitorum ante erat provincia,
 Ipsi de foro tam aperto capite ad lenones eunt 475
 Quam in tribu sotes aperto capite condemnant reos;
 Neque ridiculos iam (terrunci faciunt) sese omnes amant.

473. cum ederint *V²J*: comederint *BV¹E* (o ex om): comederunt *D* 474.
 erat ex eat *D* prouintia *V* 475. Isi *E* capite ex -to *D* 476. In tribu
 quam ap. Niemeyerus aperto capite sotes libri: corr. Brixius condemnant
 libri (ex cont- *B*) 477. iam *B³E*: tam ceteri terrunti *D*: terrumei *E*:
 terrunci ex terrerunci *J* fatiunt *E*

ridiculi are the first item in the parasite's auction of his effects in the
Stichus vv. 218 sqq.;

Nunc auctionem facere decretumst mihi:
 Foras necessumst quidquid habeo uendere.
 Adeste sultis: praeda erit praesentium.
 Logos ridiculos uendo. Age, licemini, &c.

Penu. Plautus uses Nom. *penus* (Masc. in *Pseud.* 178, Neut. in *Pseud.* 228, a variety of Gender expressly attested by Charisius, p. 74 K.), Gen. *peni* (*Trin.* 254, *Pseud.* 608), Acc. *penum* (Neut. in *Capt.* 920, where see note, but without indication of Gender in the other instances, *Capt.* 771, *Men.* 120, 801). The form of the Genitive does not exclude a Fourth Declension origin, for the normal Gen. Sing. suffix of *u*-stems in Plautus is -i.

473. **Reddant.** For the Subj. in phrases of the *is sum qui* type, cf. *Truc.* 81 *postquam alium repperit, qui plus daret*. For the Ind. cf. *Trin.* 547 *Sed istest ager profecto, ut te audiui loqui*, *Malos in quem omnes publice mitti decet*.

474. Ergasilus secures this *provincia* ultimately for himself. See vv. 900 sqq.

475. **De foro** is substituted occasionally for *a foro* by Plautus for metrical convenience (cf. *Men.* 491, 599). **Aperto capite.** Petron. *Sat.* 57 *homo inter homines sum, aperto capite ambulo*. The opposite is *capite involuto* (e.g. Cic. *Phil.* ii. 31. 77).

476. **Tribu.** The Comitia Tributa are referred to. Since a pair of alliterative words are generally in juxtaposition in Plautus, Brix transposed the arrangement of the MSS., which involves an illegitimate hiatus, *Quam in tribu aperto capite sotes condemnant reos*. The last edition however (by Niemeyer) transposes *In tribu quam aperto capite*, in order to give exact assonance with *de foro tam aperto capite* of v. 475. With the 'echo' *aperto capite...aperto capite* cf. *Merc.* 834 *Di penates meum parentum, familiai Lar pater, Vobis mando meum parentum rem bene ut tutemini*.

477. **Ridiculos**, the parasites. Cf. v. 470.

Terrunci. The

Nam ut^{Short time ago} <i> dudum hinc abii, accessi ad adolescentes in foro.

‘Saluete’ inquam. ‘Quo imus una?’ inquam: [ad prandium] atque illi tacent.

‘Quis ait “hoc” aut quis profitetur?’ inquam: /quasi muti silent, ^{huc (to my house)} 480

478. ut libri Nam <ego> ut Bothius³ (cf. Seyffertus Stud. Pl. p. 20) accessit V¹ (corr. V²) ad addolescentes J 479. inquam E una E³ in ras. inquam E 480. agit V²JO profitetur ex profiteor J inquam E

Numeral Adverb *ter* was originally **ters*, and was in Plautus' time pronounced *terr* before an initial vowel, e.g. *Bacch.* 1127 *Rerim ter(r) in anno tu has tonsitari?* (bacchiac). *Non terrunci* ($\frac{1}{4}$ as) *facere* is the phrase of Plautus, *non assis facere* of Catullus (xlii. 13), *non dupondii* (2 asses) *facere* of Petronius, a curious illustration of the gradual depreciation of money.

478. **Nam.** This use of *nam* to justify a previous general statement is common in Plautus (cf. v. 464). Where the Verb is in the first person, the usual phrase is *nam ego* (*Trin.* 25, *Men.* 96, *Mil.* 948, *Amph.* 637, *Most.* 133, *Pers.* 471, *Pseud.* 792, *Poen.* 451, *Rud.* 924, &c.). But there is perhaps sufficient evidence to allow the possibility of the omission of *ego*, e.g. *Bacch.* 388 *Nam ut in Ephesum hinc abii*, *Truc.* 554 *Nam hoc qui sciám ne quis id quaerat a me* (bacchiac). On the whole therefore I prefer to make the ‘minimum’ of change of the traditional reading and print *nam uti*.

Dudum, ‘a short time ago,’ at the end of Act I. Sc. ii. (v. 194). This use of *dudum* is common in the Comedians.

479. Neither of the proposed scansions, *imūs ün-* and *im(us) ün-*, is probable; so the overloaded line must be relieved of a gloss. *Ad prandium* is more likely to be a gloss than *una*. The insertion of *atque* to explain Asyndeton (cf. v. 480) is frequent in the MSS. of Plautus (see note on v. 658), but the deletion of the word in this line would require a further change of *illi* (cf. v. 481) to *i*. On the double Hiatus see *Intro.* ii. § 44.

480. **Hoc**, the archaic form of *huc*. In his note on *Virg. Aen.* viii. 423 (*Hoc tunc ignipotens caelo descendit ab alto*) Servius says: ‘*hoc*’ pro ‘*huc*’ posuit secundum antiquum morem: nam antea ‘*hoc*’ adverbium loci fuit, quod nunc abolevit; nam crebro in antiquis lectionibus invenitur, sicut in epistulis probat Verrius Flaccus exemplis, auctoritate, ratione, dicens in adverbis pro ‘*u*’ ‘*o*’ plerumque maiores ponere consuetos. Et sic pro ‘*huc*’ ‘*hoc*’ veteres dicere solebant, sicut pro ‘*illuc*’ ‘*illo*’ dicimus: unde etiam

Neque me rident. 'Ubi cenamus?' inquam : atque illi
abnuunt.^{rehs}

Dico unum ridiculum dictum de dictis melioribus,
Quibus solebam menstrualis epulas ante adipiscier :
Nemo ridet. Sciui extemplo rem de compecto^{com pact} geri.
Ne canem quidem irritatam uoluit quisquam imitarier, 485
^{irritat}

- | | | |
|---|--|------------------------------|
| 481. caenamus <i>VJ</i> | inquam <i>E</i> | 482. imum <i>V</i> (ut vid.) |
| dictis (d ex u, ut vid.) <i>B</i> | 483. solebam (o ex e) <i>D</i> . | menstruales |
| <i>B</i> : menstrualis <i>VE</i> | 484. <i>versum laudat Charisius inst. II p. 197, 13 K.</i> | |
| (testatus de compecto) 'spem de compecto gero.' | scilicet <i>E</i> ³ e corr. | exemplo <i>D</i> |
| compecto libri | 485. Nec <i>V</i> ² <i>J</i> (ut vid.) <i>O</i> | |

'hoc' o longum esse apparet, sicut 'illo' cum pro 'illuc' ponitur. I doubt Servius' explanation of *hoc* as *hō-ce, and prefer to regard both forms of the Adverb, *hoc* and *huc*, as earlier and later forms of the Acc. Sg. Neut. *hoc-ce from *hōd-ce. For statistics of the spelling of the Adverb in Plautus see Fleckeisen's *Jahrbücher* (Suppl.), 1891, p. 293 n. **Profitetur** with *ō* (the normal quantity of the vowel before *f*) recurs in Ter. *Eun.* prol. 3. The instances of *ō* (*Men.* 643, *Enn. Trag.* 293 R.) are not absolutely free from doubt; but Catullus lxiv. 202 has *prōfudit* and Plaut. *Trin.* 149 *prōfecturus*.

481. The hiatus at the pause after *inquam* (cf. v. 479) seems legitimate (Intro. ii. § 44). Schmidt, *Pron. Demonstr.* (Berlin 1875), p. 69, proposed to remove it by changing *illi* to *illisce*, just as *hisce* is generally substituted by editors for *hi* of the MSS. in *Amph.* 974 *Iam hi <see> ambo, et seruos et era, frustra sunt duo* (cf. ad v. 653).

482. **De dictis melioribus.** The parasite in the *Stichus* says, v. 400:

Ibo intro ad libros et discam de dictis melioribus.

483. **Adipiscier.** The compound *adipiscor* (cf. v. 780) was not so common in the time of Plaut. and Ter. as it became later. But the evidence of its occasional use is too strong to be set aside (*Epid.* 15, *Stich.* 281, Ter. *Andr.* 332, *Phorm.* 406, 412).

484. **De compecto.** See note on v. 489.

485. **Canem...irritatam.** Lucilius *Sat.* 32 M. says of the letter R:

Irritata canes quam homo quam planiu' dicit.

Nonius (31 M. 23) gives the following account of *irrito*: *Irritare dictum est proprie provocare: tractum a canibus, qui cum provocantur irriunt.* (Cf. Donat. ad Ter. *Adel.* II. iv. 18 (282) *irritatus*] *ducitur autem verbum a canibus qui restrictis dentibus hanc litteram 'r' imitantur*).

Saltem, si non arriderent, dentes ut restringerent.
 Abeo ab illis, postquam uideo me sic ludificarier;
 Pergo ad alios, uenio ad alios, deinde ad alios: una res!
 Omnes <de> compecto rem agunt, quasi in Velabro
 olearii. ^{oil dealers} ^{How best show} ^{funny word but}

Nunc redeo inde, quoniam me ibi uideo ludificarier. 490
 Item alii parasiti frustra obambulabant in foro.

Nunc barbarica lege certumst ius meum omne persequi:

489. *versum laudat Osbornus p. 615* 'omnes rem gerunt quasi in uelabro olei' <de> *Fleckeisenus compacto libri quasi | quasi V* 490. *inde inde JO quoniam B: quō DV¹E: cum V² ut vid. JO* 492. *certumst E: certum est ceteri ius ex iussum E*

486. *Merch. of Venice Act I. Sc. i.:*

And others of such vinegar aspect,
 That they'll not shew their teeth in way of smile,
 Though Nestor swear the jest be laughable.

Ut. Cf. v. 424. **Restringent.** Apuleius *Ludicr.* 8 B. *Restrictis forte si labellis riseris.*

487. **Postquam uideo.** See note on v. 24.

488. **Una res.** Fleckeisen proposed *una rest*. But apart from the question whether a form like *rest* was used by Plautus (Intro. ii. § 12), there seems no reason to doubt the possibility of an interjectional use of the phrase *una res* without *est*, like *tanto nequior Men.* 433.

489. **De compecto.** The insertion of *de* improves the rhythm. Still the Preposition might be omitted in this phrase, e.g. Afranius 90 R. *te facere compecto omnia* (Cic. *Scaur.* 8, Liv. v. 11. 7), though it is found in the other two occurrences of the expression in Plautus, v. 484 (above) and *Pseud.* 540:

Quid si hisce inter se consenserunt, Callipho,
 Aut de compecto faciunt consutis dolis,
 Qui me argento interuertant?

Compectus is Partic. of *compeciscor* from *paciscor*, *pactus*; *compactus* of *compingo* from *pango*, *pactus*. **In Velabro olearii.** Schol. Cruq. ad Hor. *S.* II. iii. 229 *Velabrum locus Romae, ubi prostabant omnia quae ad uictus rationem et delicias pertinebant.*

490—1 are bracketed by Schoell (after Fleckeisen) as spurious. But the repetition of the phrase *me uideo ludificarier* serves to indicate the indignation of the speaker, while the fact that other parasites had been treated like himself strengthens his suspicion of a concerted plot.

492. **Barbarica**, i.e. Roman (see on v. 884).

^{deliberation}
 Qui consilium iniere, quo nos uictu et uita prohibeant,
 Is diem dicam, irrogabo multam, ut mihi cenas decem
 Meo arbitrato^{liber} dent, cum cara annona sit. Sic egero. 495
 Nunc ibo ad portum hinc: est illi[c] mi una spes
 cenatica;

Si ea decollabit, redibo huc ad senem ad cenam asperam.

^{falls}

493. concilium libri: corr. Bosscha quos J prohibebant ex pro-
 hibeant J 494. His B² ut vid. V²O (J n. l.): Iis B³ ut vid.: Is ceteri
 dicat D multam (a ex u) D: multa V caenas V 495. annona (na
 ex sa) sit sit e. D aegero O 496. versum laudat Osbornus p. 115
 'est illic una spes coenatica mihi' portum (r ex s) D mihi libri
 caenatica VE 497. versum laudat Diomedes art. gr. i p. 365, 4 K. (s. v.
 decollo) 'una est decollauit' caenam V

493. **Consilium iniere.** Pseud. 543 *Si sumus compecti seu consilium usquam iniimus, Aut si de ea re umquam inter nos conuenimus*, where *consilium*, the reading of the MSS. (not, as here, *concilium*), is approved by the context. On the Proceleusmatic in the second foot see Introd. iii. § 14. **Victu et uita** is one of those alliterative phrases so dear to a Roman, like *vivus videns, nec vola nec vestigium, oleum et operam perdere*. **Prohibeant.** On the pronunciation of Compounds of *habeo* in Plautus see Introd. ii. § 15, and on the construction of *prohibeo* in Plautus see the note on v. 804.

495. **Meo arbitrato.** Cf. ad v. 867. **Sic egero.** Also *sic agam* (Ter. *Ad.* 786 *Aliquo abeam atque edormiscam hoc ulli: sic agam*). Similarly *sic dederō* (e.g. *Asin.* 439), beside *sic dabo* Ter. *Phorm.* 1027. On this use of the Fut. Perf. see note on v. 194.

496. **Cenatica**, a coinage after the type of *viaticus*.

497. **Decollabit.** Cf. *Cas.* 307 *Si sors autem decollasset, gladium faciam culcitam, Eumque incumbam*. The double *l* belongs to the ante-classical spelling of the word *cōlum* (cf. *quālus*, older *quallus*, *tēlum*, older *tellum*, *vēlum*, older *vellum*). The Palatine MS. of Virgil has *colla* for *cōla* in *Georg.* ii. 242; and Diomedes, who quotes the Old Latin *decōlo*, giving it the sense of *decipio* (a sense which suits the two Plautus passages, but not Varro *R. R.* i. ii. 8), seems to have spelt the word with the double letter (365. 5 K.: *decollo, decollauit: hoc uerbum apud ueteres decipio significat, ut apud Plautum 'una est decollauit'; item Lucilius duodecimo 'quibus fructibus me decollauit uictus'*), for he goes on apparently (the passage is corrupt in the MSS.) to distinguish it from the other *decollo*, 'to decapitate.' **Cenam asperam.** Cf. vv. 185 sqq. The joke is kept up all through the play. See vv. 860, 884.

HEGIO, <ARISTOPHONTES>. III. ii.

HEG. Quid est suavius quam bene rem gerere
 Bono publico, sicut ego feci heri, cum 499, 500
 Emi hosce homines? Ubi quisque uident,

III. ii. HEGIO *libri (unius v. spat. D: EGIO J: EG. versui 498 sine sp. praescr. O) versuum initia in libris haec sunt* Quid, Cum emi, Gratulanturque, Retinendoque, Vix ex, Tandem, Rogo, Inde, Eo, Rogo, Nouerit, Dico, Eum sibi, Ut quod 498. Vid c. sp. in. V¹ (q in marg. V²) 501. enim hosce J: emi hosche E Ubi VJO

Act III. Scene ii. Hegio, accompanied by Aristophontes, an Elean captive whom he has found in his brother's *ergastulum*, comes on the stage by the left-hand door, and sings a song, in expression of his delight at the speedy prospect of recovering his captured son. This bright, lively Canticum, with its rapid variation of metres, stands in marked contrast to the dejected Palinode of Act iv. Sc. ii. Its arrangement offers considerable difficulty; for in the Archetype of our MSS. the original division of lines 498—503, and probably of others too, has been abandoned for the sake of saving space. I suppose the first and third lines to be Anapaestic Dimeters, the second and fourth Bacchiac Tetrameters (though in the second the pyrrich scansion *egō* is not what we should expect in Bacchiac metre). Then the metre suddenly changes to a Trochaic Octonarius *Ita me...reddiderunt*. Two Bacchiac Tetrameters follow, and then a line composed of four Catalectic Bacchiac Dimeters (or Dochmii?) *Rogō syngraphūm*, &c., a composition admirably adapted for the expression of a rapid sequence of incidents. The next line is generally scanned as a Bacchiac Tetrameter, but the shortening of the last syllable of *ilico* and the ictus on the second are quite unlikely. It may be an Iambic Dim. Catal. with a Bacch. Dim. Then comes an Anapaestic Tetrameter Acatalectic, followed apparently by a couple of lines composed of a Trochaic Dimeter Catalectic and a 'colon Reizianum.' The succeeding line may be a Trochaic Dimeter Acatalectic with the same 'colon Reizianum.' V. 513^a is a Trochaic Dimeter Acatalectic, and the last two lines are Iambic.

498. Aristoph. *Plut.* 802 'Ὡς ἡδὺ πρᾶττειν, ὦνδρες, ἔστ' εὐδαιμόνως!

499. **Bono publico**, Abl. So *malo tuo*, *Amph.* 366, *Truc.* 923, &c. But *cum* is often used, e.g. *cum cruciatu tuo* v. 681 (see note), *malo cum tuo* *Asin.* 130, &c. The state would regain a citizen by the recovery of Philopolemus.

501. **Ubi quisque uident**. Cf. *Poen.* prol. 107 *Omnes meretrices, ubi quisque habitant, inuenit*, *Men.* 522 *satine, ut quemque conspicio, Ita me ludificant?* With the Reflexive Pronoun and Possessive the use of the Plural is more normal, e.g. *Epid.* 212 *Filios suos quisque uisunt*.

Eunt obuiam gratulanturque eam rem :

Ita me miserum restitendo retinendo[que] lassum red-
diderunt/1500

Vix ex gratulando miser iam eminebam. 51600

Tandem abii ad praetorem : ibi uix requieui : 505

Rogo syngraphum : datur mi ilico : dedi Tyndaro : ille
abiit domum. 506, 507

Inde ilico praeuortor domum, postquam id actum est.

503. *versum laudat Osbernus p. 513* 'me miserum restitendo lassum reddiderunt' Ita *JO* fort. I. misere mis. que del *Hermannus* post lassum 6—7 litt. spat. *VE* reddiderunt ex redderunt *D* in hoc versu (qui est ultimus fol. 43 v. in *B*) deficit *D* in ima pagina, tribus foliis vacuis relictis
505. Tandem (ex *Tān*-) *V* habii *J* ad pretorem *BVO* : om. *E* ubi *J*
506. singraphum *V* : simgraphum *E* mihi libri illico *V* post dedi 1
litt. er. *B* de tyndaro *VJO* : de tindaro *E* 508. reuortor *B* : preuortor *VE*

502. **Gratulanturque eam rem.** *Stich. 567 Sed ego ibo intro et gratulabor uostrum aduentum filiis.*

503. The metre is very doubtful, but we can hardly allow the scansion *retinendo(ue)* (Introd. ii. § 14). Admitting *itā* (Introd. ii. § 16), or changing *me* to *misere*, we might make the line into two Bacchiac Trimeters :

Itā me (miserē) miserūm restitādo,
Retinēdoque lāssum reddidērunt.

Trochaic Metre is however unmistakeable in the latter part of the Canticum, and may well be anticipated here. **Ita.** Brix supposes this word to

refer to v. 504, and makes *uix...eminebam* stand in Parataxis for *ut uix eminerem*. He compares v. 227 and such lines as *Mil.* 1047 *Qua ab illarum? nam ita me occursant multae : meminisse haud possum.*

504. **Eminebam**, a rare instance of this verb in the older literature.

505. For the Hiatus after *praetorem* cf. Introd. ii. § 44.

506. **Ille.** The Pronoun *ille* often takes the place of *is* (cf. v. 593). We have the two sometimes in the same sentence, e.g. *Epid.* 267 *quamis, uolt liberare, quae illum corrumpit tibi.*

508. **Praeuortor.** Brix adopts the emendation *reuortor*. Schoell retains *praeuortor* but changes *domum* into *domo* Dat., in accordance with the usual construction of the verb (e.g. v. 460). I see no reason for refusing to believe that Plautus could have used the expression *praeuortor domum*. He departs from the normal type of phrase in *Amph.* 528 *Ne me uxorem praeuortisse dicant prae republica* (cf. Sallust ap. *C. G. L.* v. p. 136. 23 *neu praeuerteret de se natos*).

Ego ⁵⁰⁹protinus ad fratrem inde abii, mei ubi sunt alii captiui. 509, 510

Rogo, Philocratem ex Alide ecquis omnium no[ue]rit.
Tandem hic exclamat, eum sibi esse sodalem.

509. *Eo libri*: corr. Skutschius abii del. Spengelius alii ex alli V
511. phylocratem JO et an ex incert. J alidae E hominum
Hermannus 512. Tandem om. JO Hic O S. aristophon
sodalem in ras. V exclamat J (si ar.) O

509. The MSS. offer *Eo...inde abii mei ubi*. Various remedies of the line are possible. One is, to suppose the scribe of some archetype to have written *abii* (suggested by *abii* v. 505, *abiit* v. 507) for *ubi*, and to have corrected his mistake in the careless fashion of mediaeval copyists. The true form of the line will then be:

Eo prótinus ad fratrem inde ubi mei sũnt alii captiui,

an Iambic Septenarius. But the scansion *prótinus ád* is abnormal in an Iambic line (Intro. iii. § 9). Leo follows Pylades in omitting *inde abii* and prints an Iambic Septenarius: *Eo prótinus ad fratrem mei ubi sũnt alii captiui*, which, if we admit elision of *mei* (Intro. ii. § 15), might be also scanned as an Anapaestic Dimeter with Colon Reizianum. Leo adds the explanation that Hegio's brother's house stood on the way from the praetor's quarters to Hegio's house, so that *praeuortor domum* (v. 508) will mean, 'I take the road for home,' and *protinus* will signify, 'without departing from this road.' But to delete *inde abii* is too violent treatment of the traditional reading. A slighter change would be to read *unde* for *inde*: *Eo prótinus ad fratrem, unde abii, mei ubi sunt alii cáptiui* (an Anapaestic Octonarius). This however requires us to suppose that Hegio paid a visit to his brother's house before going to the praetor, an unlikely supposition (cf. vv. 458—460). Probably it is the first word only of the line (an Anapaestic Octonarius) which is corrupt. Some prefer to delete *abii* as an insertion by a scribe who failed to notice that the punctuation came after and not before *inde*.

511. Most editors change *omnium* to *hominum*. And yet the phrase *ecquis omnium* (cf. *Men.* 812 *cuius rei rerum omnium*) is a permissible phrase, not wholly unsuitable here, and we have no right to take liberties with the MSS. without cause. With *omnium* *norit* (on the spelling in the MSS. *nouerit* see note on v. 8; cf. Intro. ii. § 32) the last part of the line will be a 'colon Reizianum.' With *hominum* *nouerit* we have two Trochaic Dimeters catalectic.

Dico eum esse apud me : hic extemplo orat obsecratque,
Eum sibi ut liceat uidere. 513^a

Iussi ilico hunc exsolui. Nunc tu sequere me,
Ut quod me oraui impetres, eum hominem ut<i>
conuenias. 515

TYNDARVS. III. iii.

TYND. Nunc illud est, cum me fuisse quam esse nimio
mauelim : *preferred*

513. esse (*om.* eum) B¹ (esse eum B³) : eum esse VJO : eam esse E 514.
Iussi JO illico VE exsolui B¹ (*corr.* B³) VO Nunc J ut vid. sequere E
515. ut<i> Hermannus.

III. iii. *tit. om.* J (TYND. *praem.* v. 516) : (III. iii—523 O n. l.) TINDARVS V
516. Unc c. sp. in V¹ (n in marg. V²) nimio B³ : nemo B¹ ut vid. VEJ
mauelitri V¹ (tri del. V²)

513. **Orat obsecratque.** These two verbs are often combined, the normal phrase being *oro obsecro* (*Amph.* 923, *Rud.* 882), *orat obsecrat* (*Cas.* 321), &c., in Asyndeton. The addition of the Conjunction here is probably due to metrical necessity. With *med* <*hic*> *h.* we should have a Trochaic Octonarius.

515. **Ut** is changed by editors to *uti* for the sake of the metre. But the scansion *eum-hominem* is also conceivable. Hegio and Aristophontes enter the house in search of Tyndarus.

Act III. Scene iii. (Iambics and Trochaics). Tyndarus slips out of the house (cf. note on v. 452), and gives lively, though not craven, expression to his terror of a discovery. (The slaves who are keeping watch on him perhaps follow in the next Scene.) The metre of this Canticum, with its abrupt changes from Iambic to Trochaic and back again, is in consonance with the agitation of the speaker, and prepares the spectators for the exciting climax of the play that comes in the next Scene. Lines 516—525 make one continuous Iambic period, line 525^a is a Trochaic introduction to the rest of the Canticum, which is Trochaic, with Iambic interruptions at vv. 530 and 532.

516. **Nunc illud est, cum.** Ter. *Ad.* 299:

Nunc illud est, quom, si omnia omnes sua consilia conferant

Atque huic malo salutem quaerant, auxili nil adferant,

Quod mihi que eraeque filiaeque erilis. uae misero mihi!

Cf. Plaut. *Fretum*, frag. 76 (quoted in note on v. 695), *Rud.* 664. **Fuisse.** See note on v. 243. **Maueim** may be Potential, 'I could wish,' though in Ennius *Ann.* 414 M.: *Nunc est ille dies cum gloria maxima sese Nobis*

Nunc spes opes auxiliaque a me segregant ^{remove}spernunt-
que se.

Hic ille est dies, cum nulla uitae meae ^{delivered}salus sperabilest, ^{way in hope}
Neque exitium exitio est neque adeo spes, quae mihi
hunc ^{for away}aspellat metum,

517. spes ex so- V¹

se Gulielmus Veris, p. 300: me libri

518. sperabilis est libri, cui mecum add. VE (J n. l.) (cf. ad v. 519)

519. exitium Pontanus ad Macr. Sat. vi 2 'ex cod. vet.': exilium libri
hunc mi Bothius metum om. VEJ (cf. ad v. 518)

ostendat, si vivimus siue morimur, the reading *ostendat* is more likely to be right than the variants *ostendit* and *ostentat*.

517. **Spernunt.** This old use of *sperno* recurs in *Mil.* 1232 *Ille illas spernit*, *segregat ab se omnis extra te unum*, *Enn. Trag.* 161 R. *ius atque aecum se a malis spernit procul*. Our 'spurn,' the same Verb as *sperno*, originally meant 'to kick' (A.-S. *speornan*).

518. **Hic ille est.** Cf. v. 787, *Most.* 162. **Sperabilest.** In the old spelling *-is est* became *-est*, not *-ist*. Nonius (224 M.) seems to attest *similest* (MSS. *simile est*) for *similis est* in the early dramatists, with examples from Titinius, Naevius and Novius, and again (p. 198 M.) *qualest* (MSS. *culest*) for *qualis est* in Plaut. *Amph.* 537 (where the original of our MSS. of Plautus apparently had *quale est*, but *qualest* in the following line), and (p. 218) *pinguest* (MSS. *pingue est*) for *pinguis est* in a line of Novius, and possibly (p. 227 M.) *talest* for *talis est* in a line of Titinius: *virgo nulla talest Setiae* (MSS. *est talis etiae*). We have many indications of this spelling in our MSS. of Plautus. (For a list of them see Leo *Plaut. Forschungen*, p. 259). But the evidence at our disposal seems to confine this spelling to *-is* when in conjunction with *est* (or *es*) and does not entitle us to accept Leo's explanation of *fidele sis* in v. 439 as a by-form of *fidelis sis*.

519. **Exitio**, the Verbal Noun from *exire*, recurs in *Truc.* 511 *Quid illi ex utero exitiost prius quam poterat ire in proelium?*, where it takes the usual construction of the Verb, *exire ex*. Here it governs *exitium* in the Accusative in imitation of that rarer construction of *exire* which is found in *Virg. A.* xi. 750 *vim viribus exit*, and which seems to have been known in the early literature also. Cf. *Ter. Hec.* 378 *limen exirem*. In *Mil.* 1432 the Ambrosian Palimpsest has *portam exierunt*, the Palatine MSS. *porta exierunt*. We have similarly *aditio* with the construction of *adire* in *Truc.* 622 *quid tibi hanc aditio est?*, *reditio* with the construction of *redire* in *Most.* 377 *quid illi reditio huc etiam fuit?*, *Ter. Eun.* 671 *Quid huc tibi reditio?* *vestis quid mutatio?*, *abitio* with the construction of *abire* in *Rud.* 503 *Quid mihi scelesto tibi erat auscultatio*, *Quidue hinc abitio?* The use of an Accusative after a Noun is normally confined to Verbal Nouns

Nec subdolis mendaciis mihi ^{any where} usquam ^{confronts} mantellum est
 meis, 520
 Nec sycophantiis nec ^{decent} fucis ^{to offend} ullum mantellum obuiam est,

520. mendaciis *J*: mendatiis *BV*² *ut vid.* *E*²: mendatus *V*¹ *E*¹ m. subdolis
libri: inv. *Pylades* michi *J* 521. *versum laudat Philargyrius ad*
Verg. georg. iv 377 'nec hi sycophantes—mantelum obuiam est' Ne *libri*
 (Nec *J*) sicophantus *V*¹ (*corr.* -tiis *ras.*) *EJ*: sicophantiis *BV* *ex corr.* fucis
 (fu *ex corr.*) *J*

in -tio in questions of the type *Quid tibi...est?*, where in Terence the Genitive is used, e.g. *Eun.* 671 (quoted above). But we have in *Amph.* 34 *Nam iusta* (MSS. *iuste*) *ab iustis iustus sum orator datus*. And the First Supine, which is really the Accusative of a Verbal Noun of the Fourth Declension, exemplifies the same usage, e.g. *oppugnatum patriam nostram veniunt* Liv. To these may be added Verbal Adjectives in -bundus, e.g. *vitabundus castra hostium* Liv. In Greek the construction is less restricted, being found with Verbal Adjectives, e.g. *ἄπορα πόριμος* Aesch., *ἔρωτα φύξιμος* Soph., as well as with Verbal Nouns, e.g. *ἐπιστήμονες ἦσαν τὰ προσήκοντα* Xen., *τὰ μετέωρα φροντιστής* Plato. The reading of the MSS., *exilium* for *exitium*, is easily accounted for by the similarity of T to L in capital script. **Neque adeo.** Cf. v. 348. **Mihi hunc.** Bothe transposed *hunc mi*; and certainly the Oblique case of a Personal Pronoun normally follows a Demonstrative in Plautus (see note on v. 337).

520. **Subdolis**, a favourite Adjective with Plautus. We have *subdola perfidia* in *Mil.* 943. **Mantellum.** The double *l* belongs to the ante-classical orthography (see note on v. 497). In classical Latin the word shews a Third Declension form with a single *l*, *manete* (cf. note on *inuoluere* v. 267). **Mihi...meis.** For the double Dative cf. *Trin.* 313 *Istaec ego mi semper habui aetati integumentum meae*, &c.

521. This line is bracketed by some editors as a variant belonging to another recension of the play or else a parallel passage from some other play, originally jotted in the margin and later inserted in the text (see note on vv. 46—51). Others save the line by the substitution of *integumentum* for *mantellum*. To me the repetition seems not out of keeping with the speaker's agitation. Langen's statement (*Plautinische Studien*, p. 276), that *obuiam est* has in this line a sense not found elsewhere in Plautus or Terence, seems to be contradicted by the lines which he himself quotes, *Stich.* 523 *si tibi nulla aegritudo obuiamst*, *Aul.* 344 *quod te scio Facile abstinere posse, si nihil obuiamst*.

Fucis. The Singular *fucus* occurs in its literal sense in *Most.* 275 (cf. *Plaut. Liparg.* frag. 1), and metaphorically in the phrase *fucum facere*, 'to bamboozle' (*Ter. Eun.* 589 *fucum factum mulieri*, *Cic. Petit. Cons.* 9). The Plural here is in keeping with

Neque ^{careat} deprecatio perfidiis meis nec male factis fuga est,
 Nec ^{fur} confidentiae usquam ^{lodging place} hospitium est nec deuerticulum ^{by way}
 dolis :

Operta quae fuere ^{covered} aperta sunt, patent ^{acceptance} praestigiae,

Omnis res palam est, ^{n oper} 525

Neque de hac re ^{business} negotium est, 525^a

Quin male occidam ^{met} oppetamque ^{death} pestem ^{in place of} eri uicem
 meamque.

522. deprecatio *B*: precatio *V*: praecatio *EJ* 523. hospiciu*m* *B*
 deuerticulum *V*¹*E*: diuerticulum *BV*²*J* 524. Opera *J* fruere *E* praes-
 stigiae *V* 525—525^a uno versu libri 525^a. negociu*m* *O* 526. heri
*V*²*JO* uicem meamque add. in sp. *B*³ ut vid.

the other Plurals, *sycophantiis*, &c. (cf. note on v. 15). Cicero (*Att.* i. i. 1) has *sine fuco ac fallaciis* (cf. note on *officiis*, v. 656).

522. **Deprecatio.** The original of *VEJO* had *precatio*, a reading which gives alliteration but would make the line a Trochaic Septenarius. It is unlikely that the Iambic period (see note on v. 525) was interrupted by a Trochaic line, so *deprecatio* of *B* is probably right.

523. **Confidentiae...hospitium**, 'lodging place for impudent assurance.' *Most.* 350 *nusquam stabulumst confidentiae*, *Trin.* 553 *Hospitium est calamitatis*.

524. **Operta quae fuere aperta sunt.** The Prepositions *ob* and *ab* appear in their older forms *op* (Gk. ὀπι-σθεν, Oscan *op*) and *ap* (Gk. ἀπο) in these two Compounds. The precise form of the (obsolete) Simple Verb is not certain. It may have been *verio*. **Praestigiae**, from *praestringo*, 'to dazzle,' with that loss of *r* which is seen in *increbesco*, &c. (see note on v. 902). The spelling *-stig-* is indicated by the Palatine MSS. again in *Truc.* 134 (but *praestrigiatrix* A), *Poen.* 1125 (but *praestrigiator* AB), and *Aul.* 630 (but *prestrigiator* B, A n. l.).

525, 525^a. **Omnis res palam est** is an Iambic Monometer, concluding the Iambic period. The first syllable belongs to the preceding line, *praestigi(ae) -om*.

Neque de hac re negotium est is a Trochaic Dimeter Catalectic, introducing the Trochaic passage. 'Clausulae' of this kind at a transition from one metre to another are quite normal, so that all attempts to make a single long line are unnecessary, e.g. *Omnis palam est res neque hac de re negotium est* (Iambic), *Omnis res palam est, palam est res, neque de hac re negotium est* (Trochaic).

Negotium est is humorously put for *dubium est* or the like, and is therefore followed by *quin*.

526. **Oppetamque pestem.** *Asin.* 22:

Ut tibi superstes uxor aetatem siet

Atque illa uiua uiuos ut pestem oppetas,

Perdidit me Aristophontes hic modo qui uenit intro;
 Is me nouit, is sodalis Philocrati et cognatus est.
 Neque iam Salus seruare, si uolt, me potest, nec copia
 est,

Nisi si aliquam corde ^{deus} machinor ^{curamus} astutiam. 530
 Quam, malum? quid machiner? quid comminiscar?
 maxumas ^{business} ^{Love} ^{Invent}
 Nugas, ineptiam incipisse: haereo. ^{I am stuck}

527. aristophontis B: astriphontes J qui uenit modo intro libri:
 transposui: qui intro uenit modo Camerarius 529. copia ex -oa O
 530. Nisi si ex Nisi a- B astuciam B 531. Qua BV¹ (corr. V²) E
 cominiscar J maxumas J ut vid. O: maximas ceteri 532. ineptias
 libri: correxi incepisse hereo JO fort. maxumast Nugas ineptia
 incipissere: haereo

Ennius, *Trag.* 315 R. *prius quam oppeto malam pestem mandatam hostili manu.* **Meamque** is a humorous after-thought. There is no need of making the line a Septenarius by reading *meamque et eri uicem* with Niemeyer or *eri uicem et meam* with Bentley.

527. The MSS. have *qui uenit modo intro*. We get a Trochaic Septenarius (like v. 528) by re-arranging *qui intro uenit modo*, a Trochaic Octonarius (like v. 526) by *modo qui uenit intro*. The latter arrangement of the words was perhaps the more liable to be perverted by scribes and is preferable on that account. Leo's insertion of *huc* after *uenit* is also plausible, *hic qui uenit huc modo intro* (Troch. Octon.), but not Niemeyer's change of *hic* to *istic*. On *hic* see note on *seni huic*, v. 7. *Istic* would not be suitable here (see note on v. 38).

528. **Philocrati**. "This may be either Gen. or Dat., since Plautus uses Gen. in -i from such Greek nouns and with nouns like *sodalis*, *erus*, employs either case." Morris. See note on v. 635.

529. *Most.* 351 *Nec Salus nobis saluti iam esse, si cupiat, potest*, Ter. *Ad.* 761 *ipsa si cupiat Salus, Seruare prorsus non potest hanc familiam.* **Si uolt.** *Amph.* 1051 *Neque me Iuppiter neque di omnes id prohibebunt, si uolent, Quin sic faciam.* **Copia**, sc. *seruandi*.

531. **Malum** in its Interjectional use appears normally after an Interrogative *quid*, *quam* (or *quid tu*, *quam tu*, &c.), and seems in the sentence-accentuation to have been subordinated to the Interrogative, e.g. *Bacch.* 696 *Quám, malüm, fáçile?*, *Amph.* 626 *Quí, malum, intéllégere quisquam pótis est?*

532. The reading of the MSS. *maxumas Nugas ineptias incipisse haereo* is intelligible enough with punctuation as above or thus:

HEGIO. TYNDARVS. ARISTOPHONTES. III. iv.

HEG. Quo illum nunc hominem proripuisse foras se
dicam ex aedibus?

III. iv.	EGIO O	TINDARVS VJ	533.	HEG. praem. B ³ J: TYND. V:
om. ceteri	Uo c. sp. init. V ¹ (q V ² in marg.)		proripuisse E	seducam
V ¹ (corr. V ²)	edibus libri (aed- OJ ut vid.)			

maxumas

Nugás, ineptias? incipisse. haéreo.

But the scansion -ŷs in- as an Anapaest in an Iambic line is very doubtful (Intro. iii. § 9), though the hiatus at the pause before *haereo* is legitimate, as is the change of person (cf. vv. 534—535). Leo alters *ineptias*, which he regards as un-Plautine, to *ineptus*:

Nugás ineptus incipisso. haéreo

(*nugas* referring to the intended trick of denouncing Aristophontes as a madman). The non-occurrence of *ineptia* (used by Terence) elsewhere in Plautus, except in the prologue to the *Mercator* (v. 26), is not sufficient ground for doubting the genuineness of the word, in view of the frequency of the Adj. *ineptus*, the Adv. *inepte*, &c.; and *ineptus* in this line seems to me unlikely to be right. Brix thinks the line should be Cretic. Iambic metre is more probable, since v. 530 is Iambic. The least alteration of the traditional text is the change of *ineptias* to *ineptiam*. I have also thought of changing *ineptias* to *ineptia* and *incipisse* to *incipissere*, and in v. 531 *maxumas* to *maxumast*, all of them changes warranted by the clerical errors of our MSS. of Plautus (e.g. *Pers.* 491 *libertas* for *libertast*). (On the Verb *incipisso* see note on v. 802.)

Act III. Scene iv. Hegio, accompanied by Aristophontes and (apparently) by the slaves (see note on v. 551) who have been appointed to keep watch on Tyndarus, comes out of the house in search of the captive. Tyndarus, with that jaunty recklessness which we should call characteristically Irish, adopts the *atrox astutia* (v. 538) of pretending to Hegio that Aristophontes is a dangerous lunatic. We have quite as funny a scene with the supposed madman as in the *Menaechmi* (Act v. Sc. ii—v.), but the inevitable conclusion comes at last, the discovery of the plot of the two Captives. This is the longest Scene in the play, but the interest never flags for a moment; and we may be sure that the audience would have welcomed an even longer Scene. The same variation of Trochaic with Iambic Metre, that we remarked in the last Scene, is kept up at the beginning of this one, until the discovery of Tyndarus (v. 540). All the rest of the Scene is in Trochaic Septenarii, the common metrical expression

TYND. Nunc enim uero ego ^{I'm dead} occidi: eunt ad te hostes,
Tyndare.

Quid loquar? quid fabulabor? quid negabo aut quid
fatebor? 535

534. TYND. praem. B³J: om. cett. ted *Guietus* tindare EJ T. ei
mihi *Lindemannus* (cf. ad v. 535) 535. fatebor *Lindemannus*: fatebor
mihi BV¹EJ ut vid. (mihi cum Res omnis conj. V²) (cf. ad v. 534)

of lively dialogue. The names of the three *lorarii*, who come out of the house at the end of the Scene, are given in v. 657, Colaphus (who speaks at v. 658), Cordalio and Corax. These names would however probably not figure in the ancient Scene-heading.

533. Trin. 276 Quo illic homo foras se penetrauit [ex] Aedibus? Quo illum...hominem proripuisse...se dicam? for quo ille homo proripuit se? Periphrasis of this type is common in colloquial Latin (cf. vv. 268, 541).

534. The MSS. end this line with *Tyndare* and the next with *fatebor mihi*. To prefix *mihi* to v. 536 involves the impossible scansion *omnis* or the very unlikely scansion *omn(is) in* (Introd. ii. § 3). To read *Res mi omnis* is a great departure from the traditional text. The presence of *mihi* at the end of v. 535 in the MSS. might be accounted for by the habit of mediaeval scribes of writing an 'overflow' word of an extra-long line in the nearest available space. Thus in *Asin.* 474—5:

ME. Malum hercle uobis quaeritis. LE. Crura hercle diffringentur,
Ni istum inpudicum percies. LIBANVS. Perii hercle: age, inpudice,

the 'overflow' word of v. 475 (*inpudice*), written in the archetype at the end of the preceding line, is in our MSS. treated as a part of v. 474, which ends *diffringentur inpudice*, while v. 475 ends with *age* (cf. critical notes on vv. 518—519 of this play). Lindemann therefore makes this line end with *Tyndare: ei mihi!* It is however quite as likely that *mihi* is a marginal gloss on v. 536. I suppose hiatus at the pause after *occidi* (Introd. ii. § 44). Niemeyer breaks up the line into two Trochaic Dimeters Catalectic:

Nunc enim uero ego occidi:
Éunt ad te hostes, Týndare.

Enim uero and *hercle uero* normally precede *ego*, while *uero* follows it, so that Fleckeisen's conversion of the line into an Iambic Octonarius, *Enim uero nunc ego occidi...Tyndare*, cannot be accepted

Res omnis in incerto sita est. Quid rebus confidam meis?

Utinam te di prius perderent, quam periisti e patria tua, Aristophontes, qui ex parata re inparatam omnem facis. Occisa est haec res, nisi reperio atrocem mi aliquam astutiam.

HEG. Sequere. em tibi hominem. adi atque adloquere. TYND. Quis homost me hominum miserior? 540

537. dii JO prius s. v. O peristi libri 538. rem Redslobius
(N. Phil. Rundsch. 1886, p. 120) imparatam ex imper- B: imperatam V:
inperatam ex inparatam (inpatam) E: imparatam JO 539. hec E
repperio VE mihi libri 540. ante em 1—2 litt. ras. B (hem non scriptum
fuit): hem V²J alloquere JO quist E homonst E: homo est VJO

536. **Rebus confidam meis.** Merc. 363 *Nec qui rebus meis confidam mi ulla spes in corde certast.*

537. **Perderent**, Imperf. Subj. for Pluperf. Subj., as e.g. in Rud. 494 *Utinam tu priusquam te oculis uidissem meis, Malo cruciatu in Sicilia perbiteres*, &c. **Periisti e patria.** Cf. Rud. 1111 *quibuscum parua Athenis periit*, Poen. prol. 86 *Cum nutrice una periere a Magaribus*, Poen. 987 *Qui illum sexennis perierim Carthagine*. **Perdo** Act. and pereo Pass. (cf. *vēn(um)do* and *vēn(um)eo*, *pessumdo* and *pessum eo*) often appear in conjunction, e.g. Asin. 244 *nisi illud perdo argentum, pereundum est mihi*, Asin. 637 *ego qui non perdo, pereoo*, Bacch. 490, 1045, &c. **Facis.** The Subj. occurs after causal *qui* in Mil. 370 *ego stulta et mora multum, Quae cum hoc insano fabuler*, &c. The Ind. is permissible in class. Lat., e.g. Cic. Phil. i. xv. 36 *O beatos illos, qui, cum adesse ipsis propter vim armorum non licebat, aderant tamen!*

538. Cas. 827 *Facies tun hanc rem mi ex parata imparatam?* Redslob would change *re* to *rem* in this line of the *Captivi*.

539. **Occisa est haec res.** Pseud. 423 *Occisa est haec res, haeret hoc negotium*, Men. 511. **Atrocem**, here used for comical effect, does not occur elsewhere in Plautus. Terence employs the Adjective in Hec. 377 *incredibili re atque atroci percitus*. It belonged to the diction of tragedy rather than comedy.

540. **Adi atque adloquere.** These two Verbs are often combined, sometimes in Asyndeton, e.g. Men. 360 *Nunc eum adibo, adloquar ultro*, sometimes not, e.g. Bacch. 978 *adibo atque adloquar*.

ARIST. Quid istuc est quod meos te dicam fugitare
oculos, Tyndare,

Proque ignoto me aspernari, quasi me numquam noueris?
Equidem tam sum seruus quam tu, etsi ego domi liber
fui,

Tu usque a puero seruitutem seruiuisti in Alide.

HEG. Edepol minime miror, si te fugitat aut oculos
tuos,

Aut si te odit, qui istum appelles Tyndarum pro
Philocrate.

TYND. Hegio, hic homo rabiosus habitus est in Alide,

541. tindare EJ

542. Proquae B¹ (corr. ras.) V¹ (corr. ras.) E

543. sem J quantum ante ras. VE

et sego J 544. usquam J

seruitutem ex seruitutem seruitutem E

545. Edepol (1 ex al. litt.) E

si te B³: iste B¹V¹E: is si te V²JO (ex is te)

546. tindarum E philo-

cratem V¹ (corr. V² ut vid.) E ante corr.

547. Egio J istio Luchsius

Comment. Pros. 1 p. 6 abitus VE

541. **Quid istuc est quod**, a common periphrasis for *cur* in colloquial Latin. On the periphrasis **te dicam fugitare** see note on v. 533. **Dicam** may be Fut. Ind., as in v. 533, or Pres. Subj., for both Moods are permissible after *quid est quod*, e.g. *Pseud.* 9 *Quid est quod tu exanimatus iam hos multos dies Gestas tabellas tecum?*, *Amph.* 502 *Quid istuc est, mi uir, negoti, quod tu tam subito domo Abeas?* The Subj. is normal in the phrase *quid est quod metuas* (*Bacch.* 92, *Poen.* 884, *Pers.* 239; cf. *Pseud.* 1087), and similar expressions.

542. **Aspernari**, like class. *aversari*, which is found in *Trin.* 627 *Stailico, noli auorsari neque te occultassis mihi*.

544. **Seruitutem seruiuisti**. This phrase, so common in Plautus, was the old legal definition of a slave, Quint. VII. iii. 26 *seruus est...qui in seruitute est eo iure quo seruus, aut, ut antiqui dixerunt 'qui seruitutem seruit.'* It occurs in Livy (e.g. xl. 18), and in the Lex Cincia de Donationibus, a law passed in Plautus' time: *si quis a seruis quique pro seruis seruitutem seruierunt accipit isue duit...*

547. The metre does not give sufficient reason for changing *hic* into *istic*, for though the scansion *hic* is impossible (Intro. ii. § 5), hiatus after *Hegio* may be legitimate (see note on v. 426). *Istic* is used in the next line, it is true; but the change of Pronoun probably corresponds to a change of position of the characters on the stage (see note on v. 293). *Istum* in the preceding line implies that at the moment of Hegio's remark

Ne tu quod istic fabuletur auris inmittas tuas.

Nam istic hastis insectatus est domi matrem et patrem,
Et illic isti ^{qui insputatur} morbus interdum uenit. 550

Proin tu ab istoc procul recedas. HEG. Ultro istum
a me. ARIST. Ain, uerbero?

548. istuc *VE* aures ex auris *O* inmittas libri praeter *E* (immitas *V*)
549. hastis] istis *E*¹ (corr. *E*²) patrem et matrem (m- ex p incoh.) *V*
550. isti (i- ex corr.) *E* qui insputatur *Pylades* 'ex cod. ant.': qui sputatur
libri 551. abstoc ut vid. *J*

Tyndarus and Aristophontes were together. Tyndarus probably retreats after his declaration that Aristophontes was regarded as a madman in Elis (cf. v. 733).

548. **Fabuletur.** (For the Mood, see note on v. 363.) This Verb does not mean 'to speak nonsense,' though *fabulae* (like *logi*, 'mere words') is used interjectionally like our 'Nonsense!' It means merely 'to speak' (cf. *Trin.* 480 *Rem fabulare*, 'exactly!,' lit. 'you speak fact') and still survives in Romance in Spanish 'hablar,' the equivalent of French 'parler' (late-Lat. *parabolare*) and Italian 'dire' (Lat. *dicere*). Spain, be it remembered, became a Roman province about the time of Plautus. **Auris inmittas tuas.** *Epid.* 335 *neque ego id in aures immitto meas*. Whether the spelling of the single MS. *E* is sufficient authority for printing *inmittas*, instead of *immittas* in this line, is open to doubt. For the construction cf. v. 149 *istuc...animum induxis tuum*.

550. **Morbus**, the 'comitialis morbus' (so called because its occurrence was regarded as a bad omen, and caused a suspension of the proceedings at the Comitia) or 'morbus caducus,' our epilepsy. **Qui insputatur.** The late-Latin confusion of *isp-*, *insp-*, *sp-*, &c. (e.g. late-Latin *Spania* for *Hispania*, *iscola* for *schola*, &c.) so often shews itself in our MSS. that the change of *qui sputatur* to *qui insputatur* (cf. 553, 555) is a very legitimate one. 'The disease which is spit upon' is put for 'the diseased person who,' &c.; cf. Plin. *H. N.* xxviii. 4 *despuimus comitiales morbos, hoc est contagia regerimus*. For the remedy, cf. *ibid.* x. 23 *comitialem propter morbum despuui suetum*.

551. **Ultro istum a me**, sc. *amovete*, addressed to the slaves, who, in accordance with Hegio's instructions (v. 456), are keeping watch on Tyndarus. Or it may mean merely 'I won't have anything to do with him.' Cf. *Amph.* 320 *Ultro istunc qui exossat homines*, *Cas.* 459 *Ultro te, amator, apage te*. **Ain, uerbero?** The punctuation should be put after *uerbero*, to judge from lines like 892, *Asin.* 485 *Quid, uerbero? ain tu furcifer? erum nos[met] fugitare censes?*, *Amph.* 284 *Ain tu uero*,

Me rabiosum atque insectatum esse hastis meum
memoras patrem,

Et eum morbum mihi esse, ^{there is need that I} (ut qui) me opus sit insputarier?

TYND. Ne uerere, ^{or afraid} multos iste morbus homines macerat, ^{for it's well worth} Quibus insputari ^{to} saluti fuit atque is profuit. 555

ARIST. Quid tu autem? etiam huic credis? HEG.

Quid ego credam huic? ARIST. Insanum esse me?

1A What should I tell you him

552. |||atque||| e corr. inter 2 litt. ras. B ut vid. 553. michi E:
mi edd. med Bothius 554. HEG. libri: corr. Redslobius 555. iis
B¹V¹E: his B³ (iis?) V²J 556. ego om. J m ante esse eras. in B

uerbero? Deos esse tui similis putas? But *ain* often has a dependent infinitive, e.g. *Epid.* 717 *Ain tu te illius inuenisse filiam?*

553. **Qui**, the old Instrumental (Ablative?) Case of the Pronoun is often in O. Lat. a mere enclitic Conjunction or Adverb like Gk. *πός*, e.g. *hercle qui*, *edepol qui*, a usage which in class. Lat. survives in *atqui*. In the phrase *ut qui* (v. 243, *Asin.* 505, *Bacch.* 283, *Curc.* 218, *Trin.* 637) there is usually a possibility of *qui* being the Nominative Case (as in *utpote qui*, *u. quae*, *quippe qui*, *q. quae*), but both this line and *Asin.* 505 *An ita tu es animata, ut qui...sies?* argue for the other origin of the word.

554. The alliteration is so obviously designed that I am inclined to transpose *homines morbus* in accordance with Plautus' usual practice with a pair of alliterative words (see note on v. 476). The MSS. assign this and the following line to Hegio, perhaps rightly, but the humour of the situation is heightened, if we give them to Tyndarus. *Quid tu autem* of v. 556 does not stand in the way of this disposition of the lines.

555. **Quibus**, governed by *fuit*. **Fuit**. On the *ū* see *Introd.* ii. § 6. Spengel's theory (in *Philologus* xxxvii. 440) that *fui* was not allowed in every part (e.g. *Rud.* 217) of a line, but only (through metrical necessity) at the end, &c., was tacitly discarded by himself subsequently (*Reformvorschläge*, p. 409). **Is** Dat. Pl. The use of the Demonstrative in the same sentence with the Relative is found occasionally in Plautus, e.g. *Trin.* 1141 *Quem ego nec qui esset noram, neque eum ante conspexi prius*, *Poen.* 624, &c. **Profuit** merely repeats the idea of *saluti fuit*, a common mannerism of the colloquial Latin of Plautus, e.g. *Poen.* 1326 *gaudeo et uolup est mihi*.

556. **Autem**, in its common use in indignant or contemptuous questions, e.g. *Pseud.* 305 A. *metuo credere*. B. *Credere autem?*, *Cas.* 270 *Quid si ego autem ab armigero impetro?*

TYND. Viden tu hunc, quam inimico uoltu intuetur?

+ *hi uoluer* concedi optumumst,

Hegio: fit quod tibi ego dixi, gliscit rabies, caue tibi.

HEG. Credidi esse insanum extemplo, ubi te appellauit Tyndarum.

TYND. Quin suum ipse interdum ignorat nomen neque scit qui siet. 560

HEG. At etiam te suum sodalem esse aibat. TYND.

Haud uidi magis. *likely story*

Et quidem Alcumeus atque Orestes et Lycurgus postea

557. uoltu *ex uoltuin ut vid.* B: uoltuu V¹ (corr. V²) E (uoltuu?) intuitur Bothius, Bentleius optumumst E: optimumst B: optimum est V: optunum est J 558. sit VEJ ut vid. 559. apellauit B: appellauit J 560. Quin Is. Pontanus: Quia libri (J n. l.) ipso suum Niemoellerus 'de pron. ipse et idem,' p. 13 quid siet J 561. Aut, *er. u.* E aiebat libri (agiebat E) haud uidi B³: audini di ceteri 562. alcumeus E² ut vid.: alcmeus ceteri (eu *ex corr.* B) aque J orestes *ex* osten J ligurgus libri (lic- E)

557. **Hunc.** As in Greek (e.g. οἷδά σε ὄσους εἶ), so in colloquial Latin the subject of the dependent clause is brought into prominence by being made the object of the main clause. Cf. v. 376, &c., and see note on v. 337.

Intuetur, changed by most editors to *intuitur* for the sake of the rhythm, is defended by Brix on the ground that the Second Conjugation forms *tueor*, &c. are normal in Plautus, the Third Conjugation forms being used through metrical necessity, at the end of the line or hemistich. In Terence however at *Haut.* 403 *intuitur* (for which some MSS. offer *intuetur*) in the middle of the line, is the true form, as is proved by the metre: A. *Quis nam hic adulescens est, qui intuitur nōs?* B. *Ah, retine me, obsecro* (cf. Accius *Trag.* 614 R., Pompon. *Com.* 69 R.); and it must be confessed that the number of examples in Plautus is not quite sufficient to ensure certainty. **Optumumst.** See note on v. 10. (On *viden* see note on v. 595.)

560. Niemoeller proposes *ipsus suum*, the normal phrase in Plautus (cf. note on v. 461). But the number of examples in Plautus is not quite sufficient to confirm him.

561. Cf. v. 512. **Aibat.** See note on v. 676. **Haud uidi magis**, 'a likely story,' e.g. *Merc.* 723, *Poen.* 141, *Amph.* 679.

562. **Alcumeus atque Orestes et Lycurgus**, a famous trio of madmen; cf. Anacr. 31 Θέλω, θέλω μανῆναι. 'Εμαίνετ' Ἀλκμαίων τε Χῶ

Una opera mihi sunt sodales qua iste. ARIST. At
etiam, furcifer,

Male loqui mi audes? non ego te noui? HEG. Pol
planum id quidem est,

Non nouisse, qui istum appelles Tyndarum pro Philo-
crate. 565

Quem uides, eum ignoras: illum nominas quem non
uides.

ARIST. Immo iste eum sese ait, qui non est, esse, et
qui uero est, negat.

564. mihi libri (michi J) mihi loqui mihi ex mihi loqui a- B¹: mihi loqui B⁸
phanum VE (h ex corr. ut vid.) J quidem est BV: quidē E: quid est J
565. istum om. J appellas VEJ philocrate ex hil- E 566. non add.
s. v. al. manu B 567. ait B ex ras. V ex ras.: aut B ante ras. V ante ras. EJ

λευκόπους Ὀρέστης, τὰς μητέρας κτανόντες.

Alcumeus is the popular Latin form of Gk. Ἀλκμέων (Ἀλκμαίων), as architectus of Gk. ἀρχιτέκτων, Purpureus (Porpureus?) of Gk. Πορφυρίων in Naevius Ann. 67 M.: Runcus atque Purpureus, filii Terras.

563. Una opera, 'just as much' (to be distinguished from eadem opera v. 450). The origin of this phrase of colloquial Lat. is seen from Pseud. 318 qua opera credam tibi, Una opera alligem fugitiuam canem agnini lactibus.

564. Non ego te noui (with the accentuation non égo te nóui) is a common jeering phrase, e.g. Amph. 518 Cárnifex, non égo te nóui? ábin a conspectú meo?, Afran. Com. 253 R. Non égo te nóui trístem, saeuom, sérium?, but here seems to be used in a literal sense.

565. Nouisse. See note on v. 986. Appelles. This is the reading of B, while the original of the other MSS. (VEJ) had appellas. Both Ind. and Subj. are permissible in Plautus (see note on v. 537); and it may be argued that appellas, as the 'lectio difficilior,' should be preferred. But the evidence of B demands more credence than the evidence of P⁸ (Intro. i. § 10).

567. Notice the grouping together of the Pronouns and of the Substantive Verb. Cf. Mil. 956 Eius hunc mi anulum ad te ancilla porro ut deferrem dedit, Pseud. 219, &c., and see note on v. 645. Vero in its literal sense, as in Most. 178 Eho, mauis uituperarier falso quam uero extolli? &c.

TYND. Tu enim ^{heri heri}reperu's, Philocratem ^{et} qui ^{et}superes
ueriuerbio. ^{splendore}

ARIST. Pol ego ut rem uideo, tu inuentu's, uera
uanitudine ^{lymb}

Qui conuincas: sed quaeso hercle, ^{con}agedum aspice ad
me. TYND. Em. ARIST. Dic modo: 570

Tun negas te Tyndarum esse? TYND. Nego, in-
quam. ARIST. Tun te Philocratem

Esse ais? TYND. Ego, inquam. ARIST. Tune huic
credis? HEG. Plus quidem quam tibi aut—mihi.

568. TYND. *B*³: om. *ceteri* (*J n. l.*) ante ueriuerbio 1 *litt. eras. B*
569. *versum laudat Nonius p. 184, 2* (s. v. *vanitudo*) 'pol ego...uanitudine'
ARIST. om. *VE* (*J n. l.*) uero a uan. *codd. Nonii* 570. quaeso *al. manu ex*
queso *B*: queso *E* TYND. Em. ARIST. om. *J* 571. Tun negas te *Bosscha*:
Te negas *libri* tindarum *E* tu te *VEJ* (t *alt. ex corr.*) philocrate *E*
572. esse...HEG. om. *V*¹ (add. *V*²) aias *V*²*E* (*J n. l.*) ante ais *eras. punct.*
ut *vid. B* TYND. add. *E*² tibi quidem quam *E* michi *E*

568. *Pseud. 631 Vae tibi! tu inuentu's uero, meam qui furcilles fidem.*
See note on v. 1033.

569. **Ut rem uideo.** Cf. *Truc. 962 ut rem natam uideo, Bacch. 218, Cas. 343.*

570. **Aspice ad me**, 'look in my direction.' *Aspicio* normally takes the Acc. in Plautus, so that *aspice ad me* (cf. *asp. ad sinisteram Merc. 879, ad terram Cist. 693*) must be translated differently from *aspice me*. Similarly *aspice huc Amph. 778, me huc aspice Amph. 750.*

571. The MSS. offer *Te negas Tyndarum esse*, which will not scan. Since *tu negas* (*Amph. 434, Men. 822, Ter. Andr. 909*) or *tun negas* (*Amph. 758, Men. 630*) are formulas (but not the only formulas; cf. *Men. 750, Poen. 777*) found in sentences of this kind, editors read *Tu(n) negas te Tyndarum esse?* The arrangement *te negas tu* is un-Plautine. The shortening of the first syllable of *inquam* in this and the following line is excused by the subordination of the Verb to the preceding word (Intro. ii. § 23). Another possible reading would be *Denegas te*, but the reply of Tyndarus would then naturally be *denego inquam.*

572. **Ais.** *Aio* and *nego* are frequently contrasted, e.g. *Men. 162, Rud. 427, 1331, Naev. Com. 125 R., Ter. Eun. 252.* **Ego, inquam.** *Amph. 725 A. Tu me heri hic uidisti? B. Ego inquam, Most. 369 A. Tutin uidisti? B. Egomet inquam. Aut—mihi.* Hegio's suspicions begin to be aroused.

Nam ille quidem, quem tu hunc memoras esse, hodie
hinc abiit Alidem

Ad patrem huius. ARIST. Quem patrem, qui seruus
est? TYND. Et tu quidem

Seruus et liber fuisti, et ego me confido fore, 575

Si huius huc reconciliasso in libertatem filium.

ARIST. Quid ais, furcifer? tun te<te> gnatum me-
moras liberum?

TYND. Non equidem me Liberum, sed Philocratem
esse aio. ARIST. Quid est?

Ut scelestus, Hegio, nunc iste te ludos facit!

573. hunc om. VEJ memoras ex mae- B: memeras E¹ (corr. E²)
575. Seruus] J n. l. Seruus es, l. Fleckeisenus 576. hunc libri (huc J)
reconliasso B 577. te libri: corr. Gruterus natum V² gn. <esse>
Pylades 579. egio VEJ te om. libri: add. Gruterus

573. **Alidem.** See note on v. 94.

574. **Quem patrem?** See note on v. 450. A slave was not in Roman law considered to have a father.

575. **Seruus et liber.** Most editors follow Fleckeisen in changing *et* to *es*: *Seruus es, liber fuisti*, but the correction, though very attractive, is surely not necessary. Tyndarus constructs the sentence in such a way that it may seem true to both his hearers, and rather affects than avoids ambiguity.

576. **Reconciliasso.** See notes on vv. 33, 168.

577. The simplest remedy of the line is to change *te* to *tete*, a form very liable to be reduced by Haplography (e.g. Ter. *Phorm.* 467 *tete* ADG¹, *te* BCEFP). Most editors insert *esse* after *gnatum*. The proposal to read *te gnatum tune* must be rejected, for *tun te* is an inseparable combination. **Quid ais?** usually merely calls attention to a following remark, 'look here.' It is however often used, as here, in reference to a remark just made by the other speaker (e.g. *Bacch.* 600, *Curc.* 190, *Merc.* 455, 534, *Most.* 959, *Rud.* 981).

578. "In this verse and in 576 Tyndarus is trying to hint to Aristophontes the real state of affairs." Morris. **Quid est?** 'Well, I never—.' Cf. *Amph.* 556 *Quid est? quo modo?*, 735, &c.

579. **Te ludos facit.** The Acc. is commoner than the Dat. (*Merc.* 225, *Most.* 427, *Rud.* 593, *Truc.* 759) after *ludos* (never 'ludum') *facere*. The MSS. have lost *te* after *iste* through Haplography.

Nam is est seruus ipse, neque praeter se umquam ei
seruus fuit. 580

TYND. Quia tute ipse eges in patria nec tibi qui uiuas
domist,

Omnis inueniri similis tui uis; non mirum facis:
Est miserorum, ut maleuolentes sint atque inuideant
bonis. 581

ARIST. Hegio, uide sis, ne quid tu huic temere insistas
credere. 582

Atque, ut perspicio, profecto iam aliquid pugnae
[e]dedit. 583

580. preter BV se umquam B: eum quam VE: eum quisquam J
ei s. v. al. man. in B ante fuit 4 litt. eras. in B 581. domi
est VJ 582. inueniri Camerarius: inuenire libri tui Fleckeisenus:
tibi libri miri E¹ (corr. E² ut vid.) 583. misero||rum B (o et r e corr.,
1 litt. eras.) indeant B 584. ARIST. om. V¹ (add. V²) E Egio J
585. ut om. J perspitio VE aedidit BV: edidit EJ: corr. Scioppius

580. **Ipse.** Niemoeller would substitute the emphatic form *ipsus* on the strength of passages like v. 990, *Asin.* 379 *illest ipsus*, &c. See note on v. 560.

581. **Qui uiuas.** *Trin.* 561 *Nam qui uiuamus nihil est, si illum amiserit*, *Vidul.* 87 *Quum mihi qui uiuam copiam inopi facis*.

582. **Tui.** The MSS. have *tibi*, but the construction of *similis* with the Dat. is very doubtful in Plautus (cf. *Mil.* 240, *Amph.* 601, *Bacch.* 8, *Men.* 1088–9, *Truc.* 505).

583. **Est miserorum ut...sint.** The same construction is found, e.g. *Pers.* 46 *hoc meumst ut faciam sedulo*, *Most.* 789 *Antiquom obtines hoc tuom, tardus ut sis*, &c.; the Infinitive, e.g. *Stich.* 716 *haud tuom istuc est, te uereri*, *Poen.* 572 *haud uostrum est iracundos esse*, &c. **Bonis**, 'the well-to-do,' 'respectable.' *Curc.* 475 *In foro infimo boni homines atque dites ambulant*.

585. **Atque** has here and often elsewhere (e.g. v. 355) its original sense of *atque adeo*, 'and indeed,' 'and further.' The change of *pugnae edidit* (*aedidit*) of the MSS. to *pugnae dedit* improves the rhythm, for *iam*, being emphatic, should not be elided, and the Gen. Sing. termination *-ae* seems not to be elided in Plautus (*Leo Plant. Forsch.* 312). *Pugnam dare* is the usual phrase (e.g. *Bacch.* 273 *Porro etiam ausculta pugnam quam uoluit dare*, *Ter. Eun.* 899 *Dabit hic pugnam aliam denuo*, &c.), the other belonging

Filium tuum quod redimere se ait, id ne utiquam mihi placet.

TYND. Scio te id nolle fieri: efficiam tamen ego id, si di adiuuant.

Illum restituam huic, hic autem in Alidem me meo patri.

Propterea ad patrem hinc amisi Tyndarum. ARIST.

Quin tute is es:

Neque praeter te in Alide ullus seruus istoc nominest.

TYND. Pergin seruom me exprobrare esse, id quod ui hostili optigit? ^{it will be let off} 591

ARIST. Enim iam nequeo contineri. TYND. Heus, audin quid ait? quin fugis?

586. ne iniquam *V*¹: ne imquam *E*: ne inquam *V*²*J* (ne ex nec ras.)
 587. TYND. om. *V*¹ (add. *V*²) *E* effitiam *V*: eficiam *E* ego ex i- *B* sibi *E*:
 si dii *J* 588. me memoro *E*¹ (corr. *E*²) 589. tindarum *EJ* 590.
 preter *BV* post praeter 2 l. eras. *J* nominest ex nomienest *E*: nomine est
V (no ex m) *J* 591. Pergim *E* exprobare *J* uij in ut vid. *J*
 592. ARIST. om. *VEJ* Enim *Bothius*: Enim uero libri TYND. om. *VJ*:
 6 litt. sp. *E* heus ex hus *E* audin quid ait *B*³: inquit ait *B*¹ *V*¹ *E*: tu
 quid agis *V*²*J*

apparently to elevated diction, e.g. Lucr. iv. 1010 *Accipitres somno in leni si proelia pugnās Edere sunt persectantes visaeque volantes*. In Cic. Att. i. xvi. 1 *quas ego pugnās et quantas strages edidi!* we have apparently a quotation from an old drama.

586. **Quod...id.** The origin of *quod*, 'whereas,' is seen in lines like this and Ter. *Haut*. 204 *Et quod illum insimulat durum, id non est*. For the Neuter of *is* we often find *ea res*, as in Ter. *Hec*. 581 *Teque ante quod me amare rebar, ei rei firmasti fidem*, and in the preamble of decrees of the Senate, *quod...verba fecit, de ea re ita censuerunt*. But the Demonstrative is often omitted. Instead of the Ind. the Subj. is permissible, e.g. *Aul*. 91 *Quod quispiam ignem quaerat, extinguere uolo*, *Asin*. 796 *Quod illa autem simulet, quasi grauedo profluat, Hoc ne sic faciat*.

588. "In these lines Tyndarus again tells Aristophontes, as plainly as he can without exciting the suspicion of Hegio, that he has changed places with Philocrates in order to allow him to escape. Failing to make Aristophontes understand, he falls back upon his original plan of exciting him to fury by ingenious perversions of all that he says." Morris.

592. *Men*. 253 *Verum tamen nequeo contineri quin loquar*, *Rud*. 1172, *Men*. 1124 *contineri quin complectar non queo*. **Enim.** The MSS.

Iam illic hic nos insectabit lapidibus, nisi illunc iubes
Comprehendi. ARIST. Crucior. TYND. Ardent oculi:

fit opus, Hegio;

Viden tu illi maculari corpus totum maculis luridis? 595

Atra bilis agitat hominem. ARIST. At pol te, si hic

sapiat senex,

Pix atra agitet apud carnificem tuoque capiti inluceat.

TYND. Iam deliramenta loquitur, larvae stimulant uirum,

593. Iam *B*³ in 6 litt. sp.: Tam ut vid. *J* insectabitur *V*²*J* illunc ex
illuc *B* 594. Comprehendi *B*: Cōprehendi *V*: Cōprehendi ex Cōprehendi
E: Comprahendi *J* crutior *VE* ut vid. egio *J* 596. agitant *J*
597. Atra pix ag. libri: corr. Lindemannus apud *J* carnificem *J*: carni-
ficem ceteri (ex cr-*B*) que s. v. *B* tuo quae Leo capiti ex capite *J*
illuceat *J* 598. TYND. om. *VE* larvae *B*¹ (corr. *B*³) *E*

have *enimvero*, apparently a gloss, just as in *Stich.* 616 the Ambrosian Palimpsest substitutes *enimvero* for *enim* of the Palatine MSS.

593. **Insectabit lapidibus.** Cf. *Poen.* 528, *Rud.* 843. (Also *Laber. Com.* 141 R. *uxorem tuam Et meam nouercam consecrari lapidibus A populo uideo.*) Plautus uses equally the Active and Middle forms of this Verb.

594. **Ardent oculi.** In the similar scene in the *Menaechmi* we have (v. 829) *Viden tu illi oculos uirere* (v.l. *lurere*)? *ut uiridis exoritur colos Ex temporibus atque fronte, ut oculi scintillant, uide.* **Fit opus, γίγνεται τὸ ἔργον.** Cf. v. 558.

595. **Viden...maculari corpus.** *Viden* is followed (a) by an Accusative, e.g. *Bacch.* 834 *uiden conuiuium*?, (b) by Acc. and Infinitive, as here, *Men.* 829 (just quoted), (c) by dependent clause with *ut*, *quam*, &c., e.g. v. 557, *Curc.* 160 *uiden ut anus tremula medicinam facit*?

596. **Atra bilis**, Gk. μελαγχολία. *Amph.* 727 A. *delirat uxor.* B. *Atra bili percitast*; *Nulla res tam delirantis homines concinnat cito.*

597. **Pix atra.** *Lucr.* iii. 1017 *Verbera, carnifices, robur, pix, lammina, taedae*, in a list of tortures. In *Cas.* 309, *Epid.* 119 we have an allusion to the punishment of slaves by putting them in an oven (*furnus*). The MSS. begin the line with *atra*, but the transposition is favoured by the rule that an alliterative pair of words stand in immediate proximity. The contrasted word begins the clause in similar contrasts in Plautus, e.g. *Amph.* 368, *Pers.* 550; so *Pix atra agitet* is preferable to *Atra agitet pix.* **Tuoque.** Leo suggests *tuo quae*.

598. **Deliramenta loquitur.** *Amph.* 696 *Haec quidem deliramenta*

<Hegio.> HEG. Quid si hunc comprehendi iusserim?

TYND. Sapias magis.

ARIST. Crucior lapidem non habere me, ut illi mastigiae

Cerebrum excutiam, qui me insanum uerbis concinnat suis. 600

TYND. Audin lapidem quaeritare? ARIST. Solus te solum uolo,

599. HEG. Hercle quid *B¹VEJ*: HEG. Quid *B³*: *correxi* Quid ais? quid si *Seyffertus* comprehendi *BV*: *compraehendi* (*cli*?) *E*: *compraehendi J* Hercle qui, si...iusseris sapias (*Tyndari omnia*) Leo 600. *versum laudat Osbernus* p. 359 'crucior—excutiam' Crutior *EJ* mastigie *BV* (*ras. ex -ae*): mastigiae (*st ex et ut vid.*) *E* 601. concinat libri (*ex conna—c ut vid. B*) 602. queritare libri

loquitur, Men. 920 *Audin tu ut deliramenta loquitur?* Laruae (always trisyllabic in Plautus). *Amph.* 777 *Nam haec quidem edepol laruarum plenast*, Aul. 642 *Laruae hunc atque intemperiae insaniaeque agitant senem*. Cf. Men. 890 *Num larvatus aut cerritust?* The *larvae* were the ghosts of evil-doers (as opposed to the *manes*, lit. 'good spirits'), and were supposed to produce madness in their victims. Nonius (p. 44 M. 24): *Cerriti et larvati male sani, et aut Cereris ira aut larvarum incursatione animo vexati*.

599. In the MSS. the line begins with *Hercle quid*, but the corrector (*B³*) of the *Codex Vetus*, whose corrections are usually right, makes it begin with *Quid*. I fancy that in the Archetype the juxtaposition of the word *Hegio* and the 'nota personae' *HE*. caused confusion. The scribe of the immediate original of our MSS. mistook *HE*. for a contraction of *hercle*; the corrector of the *Codex Vetus* thought the word *Hegio* superfluous. Leo rewrites the line *Hercle qui si hunc comprehendi iusseris, sapias magis*, and assigns the whole of it to Tyndarus. Seyffert once suggested *Quid ais? quid si* (as in v. 613). *Hegio*, if it begins the line, should be scanned as a dactyl, as in v. 558, for *comprehendo* is normally a quadrisyllable in Plautus. **Quid si**, with Subj. (cf. ad v. 613).

600. **Crucior...habere me**. This construction of *crucior* (*discrucior*) recurs in *Bacch.* 435, 1099, *Mil.* 1321, *Poen.* 842, *Stich.* 10. Cf. Ter. *Haut.* 673 *Crucior bolum mihi tantum ereptum*.

601. **Concinnat**, the colloquial equivalent of *reddit*, e.g. v. 818, &c

602. **Solus...solum**. *Mil.* 1019 *cedo te mihi solae solum*, *Asin.* 500, *Trin.* 153. **Te...uolo**, 'I wish to speak with you,' a common phrase, e.g. *Pseud.* 251. We have *te uolo conloqui* in *Amph.* 899.

Hegio. HEG. Istinc loquere, si quid uis, procul. tamen audiam.

TYND. Namque edepol, si addites propius, os denasabit tibi

Mordicus. ARIST. Neque pol me insanum, Hegio, esse creduis 605

Neque fuisse umquam, neque esse morbum quem istic autumat.

Verum si quid metuis a me, iube me uinciri: uolo, Dum istic itidem uinciatur. TYND. Immo enim uero, Hegio,

Istic, qui uolt, uinciatur. ARIST. Tace modo, ego te, Philocrates

False, faciam ut uerus hodie reperiare Tyndarus. 610

603. Egio *J* istinc ex istuc (-tic?) *B* 604. habites *J* hos *E*
 605. Hegio *om. J* credius *VJ*: crudius (-duis?) *E*¹ (cre- *E*²) 606. quem
*om. B*¹ (add. in marg. *B*³) 607. uincire *B*: uincinri *J* 608. uitiatur *V*¹
 (n s. v. *V*²) *E* (ras. ex uit-) uero *om. B*¹ egio ut vid. *J* 609. uintia-
 tur *VE* te s. v. *B*³: *om. ceteri* phylocrates *J* 610. fatiam *E*
 tindarus *E* longius (v. 611) in fine huius v. *VEJ*

604. Sir John Vanbrugh, *The Relapse* (Act iv. Sc. vi.), "Pray, my lord, don't let him whisper too close, lest he bite your ear off." **Namque.** See note on v. 896. **Os denasabit**, like *malas edentare* Rud. 662, *caput exocularare* Rud. 731, *os exossare* Amph. 318.

606. **Neque fuisse...neque esse.** *Vidul.* 82 *Neque esse credo neque fuisse neque fore*, Amph. 553 *id quod neque est neque fuit neque futurumst.*

608. The normal pyrrich scansion of *enim* in Plautus will be retained in this line if we allow Hiatus before *Hegio*. (Cf. however *Ter. Phorm.* 555.)

610. **Te...faciam ut...reperiare.** See note on v. 557. Other examples of this proleptic construction (a very common one) with *facio* are, e.g., *Epid.* 606 *Si inuenio, exitiabilem ego illi faciam hunc ut fiat diem* (where the Ambrosian Palimpsest offers *ego faciam ut hic fiat dies*), *Asin.* 28 *ut ipse scibo, te faciam ut scias*, *Pers.* 414 *Possum te facere ut argentum accipias, lutum? &c.*

Quid mi abnutas? ^{ne?} TYND. Tibi ego abnuto? [ARIST.] ??

Quid agat, si absis longius? ^(cheer) 611, 612

HEG. Quid ais? quid si adeam hunc insanum? ^{is though} TYND.

Nugas! ludificabitur, ^{will be able} ^{Some think it is which} ^{Dep.}

Garriet quoi neque pes umquam neque caput compareat. ^{or is it}

Ornamenta absunt: Aiacem, hunc cum uides, ipsum uides. ^{J Don't care} 615

HEG. Nihili facio. tamen adibo. TYND. Nunc ego omnino occidi,

611. mihi libri (michi J) abnuto (o ex u) B ARIST. Lessingius: Tyn-
daro continuant libri absis ex abis B (corr. B³ ut vid.) longius om. VE (J n. l.)
(cf. ad v. 610) 613. HEG. B³ (H in ras.) V²J: ARIST. V¹E quod si VE
614. Carriet V quoi Acidalius Div. p. 88: quod libri unquam B caput
ex capud E 615. Ornamenta VE: Hortamenta J ipsam B 616. HEG.
B³J: ARIST. B¹ ut vid. VE Nihili Lambinus: Nihil libri (Nichil EJ)
fatio VE

611. **Abnutas**, like *nutat*, ne loquar Men. 612. **Tibi ego abnuto?**

In indignant or astonished questions of this kind the Dative Pronoun precedes the Nominative, e.g. *Trin.* 515 *Tibi ego rationem reddam?*, Aul. 759 A. *Nisi refers*. B. *Quid tibi ego referam?*, Men. 683 *Mihi tu ut dederis pallam et spinter?* *Numquam factum reperies*, &c., and normally bears the ictus.

613. **Quid si** Subj., e.g. *Curc.* 351 *Quid si adeamus*, &c. The Ind. is also found, e.g. *Men.* 844 *quid si ego huc servos cito?*, *Most.* 582 *Quid si hic manebo potius ad meridiem?* **Nugas!**, 'nonsense!', *Most.* 1088, *Pers.*

718. Is it from this interjectional use that the phrase *nugas esse fieri* has arisen, e.g. *Cic. Fam.* VIII. xv. 1 *qui tam nugas esset (nugax edd.)*, *Varro Men.* 513 *non nugas (nugasset MSS.) saltatoribus in theatro fieret?* Or should we seek the origin in a phrase like *nugas facere aliquem?* **Ludificabitur**, Absolute, as *ludo* Mil. 1066 *Quid est? ut ludo?*, or sc. *te*, as 579 *te ludos facit*. "Deponent here, but frequently passive, as in v. 487. Plautus also uses the active form, e.g. in *Amph.* 1041, *Cist.* 215." Hallidie.

614. **Neque pes...neque caput**, the Roman equivalent of our 'neither head nor tail.' Cf. *Asin.* 729 *nec caput nec pes sermoni apparet*, *Cic. Fam.* VII. xxxi. 2 *propter tuas res ita contractas, ut, quemadmodum scribis, nec caput nec pedes*.

615. **Ornamenta**, the stage attire, as in *Pers.* 160 A. *Πόθεν ornamenta?* B. *Abs chorago sumito*, *Trin.* 858 *Ipse ornamenta a chorago haec sumpsit suo periculo*, &c. For the miswriting (*h*)ornamenta cf. the MSS. of *Ter. Haut.* 837.

616. **Nihili facio**, 'I don't care,' a common phrase, e.g. *Merc.* 440.

Nunc ego inter sacrum saxumque sto, nec quid faciam scio.

HEG. Do tibi operam, Aristophontes, si quid est quod me uelis.

ARIST. Ex me audibis uera quae nunc falsa opinare, Hegio.

Sed hoc primum me expurigare tibi uolo, me insaniam Neque tenere neque mi esse ullum morbum, nisi quod seruio. *I am a servant (captivus)*

621

617. ergo VEJ ne V fatiam E 618. HEG. B³J: ARIST. B¹ ut vid. VE 619. ARIST. om. B¹V¹ (add. V²) E egio J 620. haec VE: hec J expurigare Ritscheli^{us} Opusc. II. p. 431: expurgare libri (expugnare J) post tibi 3 litt. sp. VE 621. nu J: mi ceteri

Besides *nihili facere* (e.g. v. 986) we have also *nihili pendere* and *nihili esse* (see note on v. 921) in Plautus. From the last phrase comes his frequent use of *nihili* as an indeclinable Adjective, e.g. *Mil.* 180 *propter nihili bestiam*, *Cas.* 257 *armigero nili atque improbo*, often *nihili homo*.

617. *Cas.* 970 *Nunc ego inter sacrum saxumque sum nec quo fugiam scio*. The *saxum* is the flint-knife of the priest. Cf. Liv. I. xxiv. 9 (of the *pater patratus*) *porcum saxo silice percussit*. 'Between the altar and the knife.' Apuleius alludes to this jingling 'vetus proverbium' in *Metam.* xi. 28: *ergo duritia paupertatis intercedente, quod ait vetus proverbium, inter sacrum et saxum positus cruciabar*.

618. *Quod me uelis*. For the double Acc. see note on v. 978. The normal phrase is *si quid (me) vis* (or *si quid opus est*), e.g. vv. 603, 978, so that the unusually elaborate wording here, *si quid est quod me uelis*, indicates a studied politeness on the part of Hegio.

619. *Audibis*. In Fourth Conjugation Verbs the old Future, e.g. *audibo*, and the classical Future (really Subjunctive), e.g. *audiam*, were struggling for the mastery in Plautus' time. The two forms are often found in proximity, e.g. *Mil.* 1365—7 *scibis...scies*, *Pers.* 218—9 *scies...scibis* (although *scies* is much commoner than *scibis*). Similarly in the Imperfect, e.g. *audibam* and *audiebam*. *Vera*, sc. *esse*.

620. *Expurigare* (see Introd. ii. § 7). *Me* is object of *tenere*, as we see from lines like *Aul.* 71 *Nescio pol quae illunc hominem intemperiae tenent*, *Amph.* 581, *Epid.* 475, *Men.* 891.

621. *Mi*. This is a rare instance of the retention of *mi* Dat. in our MSS., which usually offer *mi* Voc. but *mihi* Dat. *Nisi quod*, 'barring'

TYND. Qui tu scis? an tu fortasse fuisti meae matri
obstetrix, *and wife*

Qui id tam audacter dicere audes? ARIST. Puerum
te uidi puer. *There's one for you* 630

TYND. At ego te uideo maior maiorem: em rursum tibi.

MEAM rem non cures, si recte facias. num ego curo tuam?

HEG. Fuitne huic pater Thensaurochrysonicochrysidēs?

ARIST. Non fuit, neque ego istuc nomen umquam audiui
ante hunc diem.

Philocrati Theodoromedes fuit pater. TYND. Pereo
probe. 635

629. an ex ane ut vid. E mee J matri (at e corr.) V obstetrix J:
-tit- ceteri 630. qui id tam in fine v. 629 libri: corr. Pylades qui id
ex quid V: quid id EJ tam ras. ex itam V 631. hem libri: corr.
Brixius 632. meam rem in fine v. 631 libri: corr. Pylades (Rem meam
invertens) fatias E cura V¹ (corr. V²) E tuam V²J: tua ceteri
633. fuitne huic in fine v. 632 libri: corr. Pylades theusauro VE (J n. l.)
chrisonico V (J n. l.) chrisides V ex chrs- (J n. l.) 634. non fuit in
fine v. 633 libri: corr. Pylades nomen ex nomem B unquam B (J n. l.)

630. Puerum...puer. Cf. v. 645.

631. At ego te uideo maior maiorem. Cf. v. 1019. The rhythm
would be improved by transposing *maiorem maior*. But the arrangement
in the MSS. is the normal one. The order of v. 630 *puerum puer* may be
referred to metrical exigencies at the end of a line. C. F. Müller (*Rhein.*
Mus. 54. 385) inserts *uir* before *uideo*. Em rursum tibi, sc. *conuicium*,
as in Pers. 705 *em tibi*, sc. *nomen meum*, Curc. 120 *em tibi*, *anus lepida*,
sc. *uinum*.

632. Ter. Adel. 802 *Quando ego tuom non curo, ne cura meum*. The
archetype of our MSS. had *num ego curo tua?*, which may possibly be
right. It is however more likely to be due to the scribe's having drawn
the horizontal line (indicating *m*) above the *a* of *tua* with a dry pen.

633. *Fūi* is commoner in Plautus than *hūic* (Intro. ii. § 6). So scan
Fūitne huic pater.

634. *Epid.* 496 *Fando ego istunc hominem numquam audiui ante hunc
diem*.

635. See note on v. 288. Philocrati is probably Dat., since
huic occurs in a neighbouring line (v. 633). But *pater est* with Gen.
(e.g. vv. 4, 974) occurs nearly as often as *pater est* with Dat. (See note on
v. 528.)

Quin ^{quis} quiescis ^{Quiescis} diirectum, cor meum? ac suspende te.
 Tu ^{ut} sussultas, ego miser uix ^{sunt} asto ^{ita} prae formidine.

HEG. Satin istuc mihi ^{exquisitum} exquisitum est, fuisse hunc
 seruom in Alide ^{Quiescis pro uix}

Neque esse hunc Philocratem? ARIST. Tam satis quam
 nunquam hoc inuenies secus.

636. Quin ex Q||n B <i> d. Gulielmus Qu. in Capt. p. 357 die-rectum
 E: die erectum V² (J n. l.) 637. sussultas (as e corr.) B: sussultas ex
 sussaltas V (J n. l.) pre B 638. Satin (atin E² e corr.) E istuc ex
 i istuc E: om. V²J michi ut vid. J seruom J: seruom ceteri
 639. esse s. v. add. E² philocratem ex phic- B tam BV²: ta V¹E:
 iam J nūquam VE inuenies hoc J

636. If we read *quiescis* i with Gulielmus, we must make the first word disyllabic (see Introd. ii. § 15), with its second syllable lengthened 'in pausa' (Introd. ii. § 33), unless we are to allow elision of -is before a vowel (Introd. ii. § 3); for *diirectum* is always a quadrisyllable in Plautus, with the first two syllables long. The word is normally joined with *i*, *abi*, *abin*, and the like (*recedin* Bacch. 579). In *Men.* 442 we have *ducit lembum diirectum*. The rhythm would be improved by reading *quin quiesce*, *i diirectum*. But it is quite possible that Plautus here ventured on the unusual expression *quin quiescis diirectum*? The combination of *quin quiescis* Ind. with *suspende* Imperat. need cause no difficulty. Cf. *Pers.* 397 *Quin tu me ducis, si quo ducturus, pater, Vel tu me uende uel face—quid tibi lubet* (AP), *Pseud.* 891 *quin tu is accubitus et conuiuias cedo* (et AP), *Asin.* 254 *Quin tu abs te socordiam omnem reice et segnitiam amoue Atque ad ingenium uetus uorsutum te recipis tuom*, *Most.* 815 *Quin tu is intro, atque otiose perspecta ut lubet*. Leo proposes *quin quiescis, cor meum? i diirectum. Suspende te.* *Pers.* 815 *Restim tu tibi cape crassam ac suspende te*, *Poen.* 311, &c.

637. Anaxandrides (fr. 59 K.):

ὃ πονηρὰ καρδιά,
 Ἐπιχαυρέκακον ὥς εἰ μόνον τοῦ σώματος.
 Ὅρχει γὰρ εὐθὺς, ἦν ἰδῆς δεδοικῶτα.

Sussultas. *Cist.* 551 *iam horret corpus, cor salit*, *Aul.* 626 *Continuo meum cor coepit artem facere ludicram Atque in pectus emicare* (cf. *Aesch. Cho.* 161 ὀρχεῖται δὲ καρδιά φόβῳ).

638. The origin of *satin*, 'actually,' a mere Interrogative Particle in colloquial Latin (e.g. v. 653), is seen from this passage, where it is answered by *satis* (v. 639). **Mihi**, as in *mihi decretumst*, &c.

639 sqq. I have adhered to the order of the MSS., supposing the *tum*

Sed ubi is nunc est? HEG. Ubi ego minime atque
 ip^{us} se uolt maxume.— 640

Tum igitur ego deruncinatus, deartuatus sum miser
 Huius scelesti techinis, qui me ut lubitum est ductauit
 dolis.

Sed uide sis. ARIST. Quin exploratum dico et prouisum
 hoc tibi.

640. post 645 transp. Schoellius HEG. praem. libri (corr. V²: J n. l.)
 HEG. (post est) om. libri (add. V²J) maxime VEJ 641. versum laudant
 Nonius (s. v. deartuare) p. 95, 17 'tum...miser,' Osbornus p. 8 'ego erumnatus...
 miser,' idem p. 193 'aerumpnatus...miser' igitur ex ego B deruncinatus
 (er-?) T (cf. Turnebus Adv. xiv. 7): erumnatus ceteri (erumpnatus J): deunciatus
 codd. mell. Nonii 642. versum laudat Osbornus p. 160 'hie...dolis'
 techinis Ritschellius Opusc. II. p. 477, Loewius Anal. Pl. p. 211: thechnis libri
 (technis ex techi- J) 643. tibi ex m- ut vid. B

igitur &c. of v. 641 to be uttered after a pause for reflection. Brix, who is followed by Leo, transposes vv. 641—2 after v. 643, Schoell puts v. 640 after v. 645.

641. **Deruncinatus** from *runcina*, a plane, *Mil.* 1142 *Ut lepide deruncinavit militem!* So *deasciare*, from *ascia*, an adze, *Mil.* 884 *Miles quem ad modum potisset deasciari.*

Deartuatus. Nonius (p. 95 M.) explains *deartuare* as '*per artus concidere.*' Hegio repeats the word in v. 672.

642. **Techinis.** The loan-word *mina* from Gk. *μῆνα* retains its parasitic vowel even in class. Lat., but in other loan-words the vowel was abandoned (see note on *Alcumeus* v. 562). In Vulgar Latin, as the Romance languages testify, it never was given up (e.g. *cictrius*, Ital. 'cecero,' from *κύκνος*). The spelling *techina* is preserved in our MSS. in *Most.* 550 and *Poen.* 817. **Ut lubitum est,** *Bacch.* 1095 *Is me scelus auro usque attondit dolis doctis indoctum, ut lubitumst,* *Asin.* 711 *quoniam, ut est libitum, nos delusistis.* **Ductauit dolis,** v. 755. *Ducto* is one of the many colloquial expressions for swindling. In *Most.* 845 there seems to be a pun on the two senses of the word:

- A. Eho istum, puere, circumduce hasce aedis et conclauia.
 Nam egomet ductarem, nisi mi esset apud forum negotium.
 B. Apage istum a me perductorem, nil moror ductarier.

643. **Vide sis,** 'are you quite sure?' Cf. v. 883, *Merc.* 324 A. *Vide sis modo etiam.* B. *Visumst.* A. *Certen?*, *Pseud.* 48 *uide sis quam tu rem geras,* *Ter. Haut.* 374

HEG. Certon? ARIST. Quin nihil, inquam, inuenies
magis hoc certo certius:

Philocrates iam inde usque amicus fuit mihi a puero
puer. 645

HEG. Sed qua facie est tuus sodalis Philocrates?

ARIST. Dicam tibi:

Macilento^{mouth} ore, naso acuto, corpore albo, oculis nigris,
Subrufus aliquantum, crispus, cincinnatus. HEG. Con-
uenit.

644. quin *V²J*: qui *ceteri* nichil *EJ* inquam *ex* inuenies *ut vid.* *B*:
inquam *E* tercius *J* 645. michi *J* 646. fatie *VE* tuis *E¹* (*corr. E²*)
647. oculis *Guilius, Bothius, Bentleius*: et oculis *libri* 648. cincinnatus
VE: cinnatus *J*

644. *Pseud.* 748 *A. Ecquid is homo scitust?* *B. Plebi scitum non est scitius.*

Magis certius, a common construction in colloquial Latin, e.g. *Men.* 979 *Magis multo patior facilius ego uerba, uerbera odi.* (For a discussion of this pleonasm see Norden in *Rheinisches Museum* XLIX. (1894), pp. 199 sqq.)

Certo certius. Cf. *Martial* VIII. lxxvi. 7 *vero uerius quid sit audi* (see note on v. 150).

645. The natural order *inde a puero* is departed from, as in *Mil.* 1151 *Maximum periculum inde esse ab summo ne rursum cadas.* **A puero puer.** Cf. v. 630.

647. The MSS. have *et oculis nigris*, but these 'instantaneous portraits' in Plautus (see note on v. 647) dispense with Conjunctions. Besides *et* will hardly scan.

Nigris. The common word for 'black' in Plautus is *ater*, but we have *subniger* in *Merc.* 640 (quoted below) and *perniger* in *Poen.* 1113, in each case as an epithet of the eye.

648. **Subrufus.** There is no need of reading *subrufust*, for the verb is omitted in similar descriptions elsewhere, e.g. *Asin.* 399 sqq.:

A. Qua facie uoster Saurea est? si is est, iam scire potero.

B. Macilentis malis, rufulus aliquantum, uentriosus,
Truculentis oculis, commoda statura, tristi fronte,

Merc. 638 sqq.:

A. Qua forma esse aiebant <igitur>? *B.* Ego dicam tibi:

Canum, uarum, uentriosum, bucculentum, breuiculum,

Subnigris oculis, oblongis malis, pansam aliquantulum,

Poen. 1112, *Pseud.* 1218.

Aliquantum probably with *subrufus*. Cf. *Merc.* 640 (just quoted) *pansam aliquantulum*, *Ter. Andr.* 447 *Subtristis uisus est esse aliquantum mihi.*

TYND. Ut quidem hercle in medium ego hodie pessume
processerim.

Vae illis uirgis miseris, quae hodie in tergo morientur
meo.

650

HEG. Verba mihi data esse uideo. TYND. Quid ces-
satis, compedes,

Currere ad me meaque amplecti crura, ut uos custodiam?

HEG. Satin *med* illi hodie scelesti capti ceperunt dolo?

Illic seruom se adsimulabat, hic sese autem liberum.

650. *Ve libri* (J n. l.) 652. *maeaeque ut vid. E* crura B, sed crur B³
in ras. 653. *Santin B* (J n. l.): *Satine Ritscheli* N. Exc. Pl. i. p. 94 adn.
me libri: corr. *Bothius* illisce *Muellerus Pros.* p. 729 capiti B ante ras. J
caeperunt BV: coeperunt J 654. seruom J: seruom ceteri adsimu-
labat V: ass- ceteri

649. **Ut quidem**, as in *Aul.* 154 A. *In rem hoc tuamst.* B. *Ut quidem*
*emori*ar, Trin. 429 A. *Factum.* B. *Ut quidem illud perierit*, &c. **Pessume**
processerim (cf. Ter. *Ad.* 979 *processisti hodie pulchre*) refers to the Roman
superstition of good or bad luck attending one's exit or entrance. Cf. *Stich.*
459 *Auspicio hercle hodie ego optumo exiui foras*, *Epid.* 183 *Liquido exeo*
auspicio foras aui sinistra, *Aul.* 447 *ne ego edepol ueni huc auspicio*
malo.

650. **Virgis.** The elm in Roman Comedy plays the part of our birch.
Cf. *Amph.* 1029 *Verbero... ulmorum Acheruns*, Pers. 278 *ulmitriba*.

651. **Verba mihi data esse uideo.** This sentence recurs in *Mil.* 1434.

652. **Vt uos custodiam**, the same comic inversion as in *Asin.* 297
custos carceris (addressed to a slave).

653. **Satin.** See note on v. 638. If the scansion *hōdie* is disallowed
(see *Introd.* ii. § 13), there will be a hiatus left by the traditional reading.
It is best removed by the change of *me* to *med*, a slighter change than *illi*
to *illisce*. The form *satine* is rare in Plautus and very doubtful indeed
before an initial consonant.

Capti ceperunt. Hor. *Epp.* ii. i. 156
Graecia capta ferum victorem cepit, Rud. 1261 *Dum praedam habere se*
censeret, interim Praeda ipse esset, praeda praedam duceret, Petron. 89, 27,
etc.

Ceperunt dolo. Virg. *A.* ii. 196 *captique dolis*. Cf. v. 256, &c.
The more usual word is the compound *decipio*.

654. **Adsimulo** normally takes Inf. as well as Acc. in Plautus;
so it is possible that *sese* is a corruption of *se esse* (as in *Poen.* 996 *sese P*;
cf. *Aul.* 591). But in *Truc.* 500 we have *aegram ut te adsimules* without
esse.

^{Michael} Nuculeum amisi, reliqui pignerī putamina. ^{for my} ^{Lucius}

655

Ita mihi stolido sursum uersum os subleuere offuciis. ^{drill} ^{upwards} ^{liber y} ^{aphel} ^{action}

655. *versum laudant* Nonius p. 157, 29 (s. v. putamina) 'nuculeum... putamina,' Donatus ad Ter. Ad. v. iii. 10: putemus] 'nucleum...putamina,' Osbernus p. 450 'nucleum...putamina' Nuculeum B cum Nonio: Nucleum VEJ (ut vid.) cum codd. Donati reliqui libri cum Nonio: retinui Donatus pignerī Nonius: pignori libri 656. mihi libri (michi J) uersus VEJ subleuere B³ ut vid.: subliuere cett. offuciis ex offis- B: offutiis VEJ

655. **Nuculeus** (also *Curc.* 55), afterwards *nucleus*. **Amisi** (see note on arg. v. 7). **Reliqui**, 'I have left for myself,' as in *Stich.* 261:

A. Nullan tibi lingua est? B. Quae quidem dicat 'dabo';
Vetri reliqui eccam quae dicat 'cedo.'

Cf. *Curc.* 387. This use of the word is not unknown in other Latin writers, e.g. Caes. B. G. vii. xxxiv. 2 *equitatus partem illi attribuit, partem sibi reliquit*. Since *reliqui* is confirmed by Nonius' quotation of this passage, the *retinui* (cf. *Merc.* 592 *Spem teneo, salutem amisi*) of Donatus' quotation may be put aside, especially as the Plautine Perfect of *retineo* may have been *rettini* and not *retinui* (*Harv. Stud.* ix. 127). *Reliquit* has also been suggested, with *nuculeus* as subject. **Pignerī** (see notes on vv. 183, 433).

Putamina. Nonius (157 M.) quotes this passage with the explanation: '*putamina*' non solum arborum sunt, verum omnium rerum purgamenta; nam quidquid ex quacunque re proicitur, '*putamen*' appellatur.

656. **Sursum uersum**. Cato R. R. 33. 1 *uineam sursum uorsum semper ducite*. Cf. *ursum uorsum* Amph. 1112, Epid. 248. It is more in consonance with the use of the phrase to make *versum* Adverbial (our '-wards' of 'upwards') than P.P.P. of *verto* agreeing with *os*. **Os subleuere**. Nonius (45 M. 19) *Subleuit significat inludit et pro ridiculo habuit: tractum a genere ludi, quo dormientibus ora pinguntur*. The phrase is common in Plautus (e.g. v. 783); and the trick alluded to is described by Virgil *Ecl.* vi. 22:

Addit se sociam timidisque supervenit Aegle,
Aegle Naiadum pulcherrima, iamque videnti
Sanguineis frontem moris et tempora pingit.

The reading of the MSS. *subliuere* suggests also the possibility of reading *sublinere*, an Inf. of exclamation (*os sublinere* or, putting the alliterative pair of words together, *sublinere os*), like *Curc.* 589 *Sicin mihi esse os oblitum!*, Amph. 882 *ita me probri, Stupri, dedecoris a uiro argutam meo*, Ter. Andr. 879 *Adeo inpotenti esse animo* (sc. *eum*). But *livi* is a recognized by-form of *levi*, and there is no necessity for departing from the MSS. Brix suggests (for the sake of Alliteration) *obleuere*, although *sublino*, not *oblino*, is Plautus' usual expression. Cf. v. 783. **Offuciis**. The word *offucia*

Hic quidem me numquam irridebit. Colaphe, Cordalio,

Corax,
Ite istinc, ecferte lora. COLAPHVS. Num lignatum
mittimur? *Stupis* *istinc wood*

658. Ite ex Iste V: Iste E istinc *Guietus, Bothius*: istinc atque libri
haec ferte VJ pro COLAPHVS habent Co libri (COLAPH J).

in its literal sense occurs in the Singular in *Most.* 264 (cf. note on *fucis*, v. 521).

657. **Colaphe, Cordalio, Corax**, from κόλαφος, κορδύλη, κόραξ (hook, handle of door, &c.), 'Cuff, Club, Hook.' We have similar fantastic names of slaves in *Rud.* 656 *ite istinc foras Turbalio, Sparax, ubi estis?*, and in *Aristoph. Ran.* 608:

Ὁ Διτύλας χὼ Σκεβλύας χὼ Παρδόκας,
Χωρεῖτε δευρὶ καὶ μάχεσθε τουτάρ.

With *Cordalio* cf. *Cordalus*, the name of the 'libertus' in v. 735. *Corax* is the name of the 'mercennarius' of Eumolpus in *Petron.* 117.

658. The *atque* of the MSS. might be retained by changing *istinc* into *istim*, so that the line would run: *Ite istim atque ecferte*, &c. But the use of two Imperatives with *Asyndeton* is common in *Plautus* (see note on v. 950 *ite...arcessite*), and the insertion of *atque* in cases of *Asyndeton* is a besetting sin of copyists. Cf. *Bacch.* 1115 *Id perit cum tuo [atque] ambo aequae amicos habent*, *Curc.* 280 *Date uiam mihi noti [atque] ignoti*, *Cist.* 205 *Qui omnes homines supero [atque] antideo*, *Aul.* 784 *Repudium rebus paratis [atque] exornatis nuptiis*. **Istinc** means 'from the house' in the similar line, *Poen.* 1319 *ite istinc, serui, foras, Ecferte fustis*. Cf. *Plaut. frag.* 49 *Cilix, Lycisce, Sosio, Stiche, Parmeno, Exite et ferte (ecferte?) fustes priuos in manu*. And the question of *Colaphus* suggests that he was ignorant of what had happened. We must therefore suppose that *Colaphus* and his two companions come out of the house at *Hegio's* call, and have not been on the stage in the previous part of the Scene (see note on v. 551). **Num lignatum mittimur?**, 'do you want us to go and tie up faggots?' There is a joke on *fustes* and *ligna* in *Aul.* 411 *fustibus male contuderunt, Neque ligna ego usquam gentium praeberi uidi pulcris*. The *lora* are used for tying *Tyndarus's* hands (vv. 659, 667). Cf. *Epid.* 683 *uincire uis? em ostendo manus. Tu habes lora*. We need not change *lignatum* to *ligatum*.

HEGIO, LORARI, TYNDARVS, ARISTOPHONTES. III. v.

HEG. Inicite huic manicas †mastigia^{harman}ae.

TYND. Quid hoc est negoti? quid ego deliqui? HEG.

Rogas,

660

Sator sartorque scelerum, et messor maxume?

Sarth *hoer*

peper

III. v. EGIO J ARISTOPHONTES J 659. nicite c. sp. in. V¹ (i in marg. V²): Inicite (icite in ras.) B <maxumas> mas. *Spengelius Philol.* xxxvii p. 442: <actutum> mas. *Pylades* mastigie B 660. negotii libri (-cii J) 661—3. *versus laudat Nonius* p. 7, 24 (s. v. sartor) 'sator...maxume' 'non...rustici' 661. Sator satorque *VEJ*: Sartor sartorque *codd. mell.* *Nonii* (in *ceteris* Sartor satorque) scelerum (l e corr.) B maxime *VE*

Act III. Scene v. This Scene offers the strongest possible contrast to the bustling comedy of the last. The verse now becomes the Iambic Senarius, of a type far more free from resolved syllables than the ordinary Senarius of Comedy. In fact the metre, as well as the language, of a great part of the scene has more of the tragic than the comic style. Not merely the noble sentiments of Tyndarus (vv. 682 sqq., 739 sqq.), but also the reproaches uttered by Hegio (vv. 670 sqq., 751 sqq.) are expressed in measured, sonorous verse, which is inconsistent with any extravagance of feeling or utterance. Hegio is not represented as ranting in a passionate outburst of fury. He retains the dignified bearing that he displayed in his first appearance on the stage, though in this Scene the stern side, as in Act I. Sc. ii. the humorous side, of his character is revealed. His concluding remarks in this Scene shew more sorrow than anger, and his tone throughout is one of righteous indignation, not of capricious passion.

The relation of this Scene to the last is similar to that of Sc. iii. to Sc. ii. of Act II. A change of metre (from Trochaic Septenarii to Iambic Senarii), but not a change of speakers, marks the change of Scene. At the end Tyndarus is led off to hard labour in the quarries.

659. The missing word can hardly be *maxumas* (Brix, Schoell), for the *manicae* are not chains, like the *catenae maiores* of v. 113. They are merely the *lora* of v. 658.

660. **Rogas?** 'what a question!', a common use, e.g. *Aul.* 634 A. *Quid tibi vis reddam?* B. *Rogas?* Sometimes *rogitas* takes the place of *rogas*, e.g. *Aul.* 339 A. *Qui uero?* B. *Rogitas?* The sentence which precedes is usually a question with *quis* (*quid*, &c.), and the sentence that follows is usually a reply to this question, e.g. *Epid.* 64 A. *Amatne istam...?* B. *Rogas?* *Deperit.*

661. **Sartor**, the O. Lat. form of *sartor*, 'a hoer,' recurs in Varro *Men.* 564. The assonance with *sator* (*sator sartorque* is certainly the right

TYND. Non ^{has roles} occatorem dicere audebas prius?

Nam semper occant prius quam sariunt rustici.

HEG. At<tat> ut confidenter mihi contra astitit! ^{Gr. 100}

TYND. Decet ^{homo 165} innocentem seruolum atque innoxium 665

662. TYND. *om. VE (J n. l.)* Non occatorem] Noccatorem V¹ (N *del. V*²): Hoccatorem E: Occatorem J prius audebas dicere *codd. Nonii* 663. *post* prius 3—4 *litt. spat. VE* sariunt Nonius: sariunt libri 664. HEG. *om. VE (J n. l.)* At<tat> Hermannus apud Beckerum *de com. Rom. fab. p. 108* fort. *mi homo contra michi EJ* astitit *ex ass- B* 665. *seruom libri: corr. Bothius*

order of the words) commends the unusual metaphor to Hegio in his heated outburst, 'you sower, you—, you hoer.' That it is not the verbal noun from *sarcio*, wilfully misunderstood by Tyndarus, is clear from the rest of the line. Besides *sarcio* is not the Latin equivalent of Gk. *πάρω* in this metaphor (see note on *sutelae* v. 692). **Messor** adds the finishing touch to *sator* and *sartor*. I doubt Morris' explanation 'reaper of the crop of punishment.'

662. The reading of the inferior MSS. is probably due to the fact that in their common original *non* was written with the usual contraction *n*, but the suprascript line to indicate the contraction was omitted. Hence *Noccatorem V*, *Hoccatorem E*, *Occatorem J*. **Audebas**, in the old sense of *audeo*, 'to have a mind to.' *Non audes*, 'won't you?', is a common formula in requests, e.g. *Truc. 425 Non audes aliquid dare mihi munusculum?* The quotation of this line by Nonius makes it certain that *audebas* is right, but leaves a doubt regarding the order of the words; for our MSS. of Nonius have *prius audebas dicere*.

664 sqq. *Pseud. 458 sqq.:*

A. Bene confidenterque adstitisse intellego.

B. Decet innocentem qui sit atque innoxium

Seruom superbum esse apud erum potissimum.

(See note on v. 324.)

664. **Attat** is Hermann's substitute for the scarcely metrical *at* of the MSS. (cf. *Aul. 52 At ut scelesti sola secum marmurat*). We might also suppose *mi homo* (which would be written in mediaeval MSS. *mihō*) to have been corrupted to *mihi*.

665. **Seruolum**. Brix retains *seruom* of the MSS. with hiatus before *atque*, a hiatus which seems scarcely legitimate. The confusion of Diminutives and Simple Nouns is so common in our MSS. as to warrant us here in reading *seruolum* (cf. *Asin. arg. 4 seruolo* edd., *seruo* MSS.). The Diminutive form suits the deprecatory tone of Tyndarus, who feels that he has gone too far in provoking Hegio (cf. v. 668).

665. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 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2983. 2984. 2985. 2986. 2987. 2988. 2989. 2990. 2991. 2992. 2993. 2994. 2995. 2996. 2997. 2998. 2999. 3000. 3001. 3002. 3003. 3004. 3005. 3006. 3007. 3008. 3009. 3010. 3011. 3012. 3013. 3014. 3015. 3016. 3017. 3018. 3019. 3020. 3021. 3022. 3023. 3024. 3025. 3026. 3027. 3028. 3029. 3030. 3031. 3032. 3033. 3034. 3035. 3036. 3037. 3038. 3039. 3040. 3041. 3042. 3043. 3044. 3045. 3046. 3047. 3048. 3049. 3050. 3051. 3052. 3053. 3054. 3055. 3056. 3057. 3058. 3059. 3060. 3061. 3062. 3063. 3064. 3065. 3066. 3067. 3068. 3069. 3070. 3071. 3072. 3073. 3074. 3075. 3076. 3077. 3078. 3079. 3080. 3081. 3082. 3083. 3084. 3085. 3086. 3087. 3088. 3089. 3090. 3091. 3092. 3093. 3094. 3095. 3096. 3097. 3098. 3099. 3100. 3101. 3102. 3103. 3104. 3105. 3106. 3107. 3108. 3109. 3110. 3111. 3112. 3113. 3114. 3115. 3116. 3117. 3118. 3119. 3120. 3121. 3122. 3123. 3124. 3125. 3126. 3127. 3128. 3129. 3130. 3131. 3132. 3133. 3134. 3135. 3136. 3137. 3138. 3139. 3140. 3141. 3142. 3143. 3144. 3145. 3146. 3147. 3148. 3149. 3150. 3151. 3152. 3153. 3154. 3155. 3156. 3157. 3158. 3159. 3160. 3161. 3162. 3163. 3164. 3165. 3166. 3167. 3168. 3169. 3170. 3171. 3172. 3173. 3174. 3175. 3176. 3177. 3178. 3179. 3180. 3181. 3182. 3183. 3184. 3185. 3186. 3187. 3188. 3189. 3190. 3191. 3192. 3193. 3194. 3195. 3196. 3197. 3198. 3199. 3200. 3201. 3202. 3203. 3204. 3205. 3206. 3207. 3208. 3209. 3210. 3211. 3212. 3213. 3214. 3215. 3216. 3217. 3218. 3219. 3220. 3221. 3222. 3223. 3224. 3225. 3226. 3227. 3228. 3229. 3230. 3231. 3232. 3233. 3234. 3235. 3236. 3237. 3238. 3239. 3240. 3241. 3242. 3243. 3244. 3245. 3246. 3247. 3248. 3249. 3250. 3251. 3252. 3253. 3254. 3255. 3256. 3257. 3258. 3259. 3260. 3261. 3262. 3263. 3264. 3265. 3266. 3267. 3268. 3269. 3270. 3271. 3272. 3273. 3274. 3275. 3276. 3277. 3278. 3279. 3280. 3281. 3282. 3283. 3284. 3285. 3286. 3287. 3288. 3289. 3290. 3291. 3292. 3293. 3294. 3295. 3296. 3297. 3298. 3299. 3300. 3301. 3302. 3303. 3304. 3305. 3306. 3307. 3308. 3309. 3310. 3311. 3312. 3313. 3314. 3315. 3316. 3317. 3318. 3319. 3320. 3321. 3322. 3323. 3324. 3325. 3326. 3327. 3328. 3329. 3330. 3331. 3332. 3333. 3334. 3335. 3336. 3337. 3338. 3339. 3340. 3341. 3342. 3343. 3344. 3345. 3346. 3347. 3348. 3349. 3350. 3351. 3352. 3353. 3354. 3355. 3356. 3357. 3358. 3359. 3360. 3361. 3362. 3363. 3364. 3365. 3366. 3367. 3368. 3369. 3370. 3371. 3372. 3373. 3374. 3375. 3376. 3377. 3378. 3379. 3380. 3381. 3382. 3383. 3384. 3385. 3386. 3387. 3388. 3389. 3390. 3391. 3392. 3393. 3394. 3395. 3396. 3397. 3398. 3399. 3400. 3401. 3402. 3403. 3404. 3405. 3406. 3407. 3408. 3409. 3410. 3411. 3412. 3413. 3414. 3415. 3416. 3417. 3418. 3419. 3420. 3421. 3422. 3423. 3424. 3425. 3426. 3427. 3428. 3429. 3430. 3431. 3432. 3433. 3434. 3435. 3436. 3437. 3438. 3439. 3440

Confidentem esse, ^{to} sūm apud erum potissimum. ^{espere}

HEG. Adstringite isti ^{hinc totum} sultis uehementer manus. ^{ex lvs ill}

TYND. Tuus sum: tu has quidem uel praecidi iube.

Sed quid negoti est? quam ob rem ^{conuenit} suscenses mihi?

HEG. Quia me meamque rem, ^{conuenit} quod in te uno fuit, 670

Tuis scelestis, falsidicis fallaciis ^{delaceraui}

Delacerauisti deartuauistique opes. ^{delaceraui}

Confecisti omnis res ac rationes meas:

Ita mi exemisti Philocratem fallaciis.

Illum esse seruom credidi, te liberum;

675

Ita uosmet aiebatis itaque nomina

666. apud *J* herum *V*²*J* postissimum *J* 667. Atstringite *V*: Adstringinte *J* sultus *E*: sultis ex sultus *V* 668. tu has *J*: tuas ceteri praecidi *B* (alt. i *B*³ ut vid. in ras.) *VE* 669. negotii *B*³*V*: negocii *J* obsem *E* suscenses ex suscensus *E*: succenses *BJ* michi *EJ* 671. falsis dicis *E* fallatiis *V*: fallatiis ex -tus *B* 672—3. versus laudat Nonius p. 95, 17 (s. v. deartuare) 'deartuasti...confecisti' 672. Deartuasti dilacerauisti atque opes Nonius: Delacerauisti deartuauistique (-aiustique ut vid. *E*) opes libri 673. omnes *BV* 674. mihi libri (michi *J*) exemisti *B*³*V*²: et emisti *B*¹*V*¹*E*: et emisisti *J* fallatiis libri (*J* n. l.) 675. Illum ex Ille *V* credidi te *J* ut vid.: credi te ceteri 676. nomina (post. 2 litt. ras. et om e corr.) *B*

669. We may either put an interrogation-mark after *est* and so resolve the line into two separate questions, or a comma (cf. v. 541). *Quam ob rem* will then represent *ob quod*, as in Ter. *Eun.* 145 *Multae sunt causae, quam ob rem cupio abducere*, it represents *ob quas*.

670. **Me meamque rem.** Cf. *Cist.* 501. **Quod** in the sense of *quoad*. Cf. *quod potero* (*Mil.* 1160, Ter. *Haut.* 416) beside *quoad potero* (*Cic. Rosc. Am.* iv. 10). *Quoad* is not unknown in Plautus, e.g. *Asin.* 296 *quo ad uires ualent*. Morris scans *quōd* (like *cōlesco* for *coalesco*, &c.) and calls it "the monosyllabic form of *quoad*, which is regularly monosyllabic in Plautus even when written *quoad*, and occasionally in Lucretius and Horace." In *Men.* 769 *quoad* is written in the inferior MSS. *quod*. Still *quōd in te fuit* is as permissible as *quōd ad te attinet*.

672. **Deartuauisti.** See note on v. 641. The rival readings of Nonius and of our MSS. may go back to two ancient recensions; or the divergence may be due merely to a copyist's error. That the Nonius version (excepting *atque*) is free from error is suggested by the metrically correct discrimination of the two Perfect endings (-*asti* and -*uisti*). The *delacerauisti* of our MSS. can hardly stand, for *dilacero* is the recognized form (see note on v. 736). Schoell puts a comma after *opes* instead of after *omnes*.

676. **Aiebatis.** Both the trisyllabic (or quadrisyllabic) *aiebam* and

Inter uos permutastis. TYND. Fateor omnia
Facta esse ita ut tu dicis, et fallacis

Abiisse eum abs te mea opera atque astutia;

An, obsecro hercle te, id nunc suscenses mihi? 680

HEG. At cum cruciatu maximo id factumst tuo.

TYND. ^{provided not} Dum ne ob male facta, ^{MYE} peream, parui existumo.

Si ego hic peribo, ast ille ut dixit non redit,

It hercle

677. Inter *ex Ita E* 678. ut tu *Camerarius*: ut *libri* fallatiis *BVE*:
-ciis *J* 679. Abisse *libri* astucia *B* 680. succenses. *J*
681. crutiatu *E* maximo *VE* factum est *BV (J n. l.)* 682. existumo
Bothius: estumo *VEJ*: estimo *B* <id> aestumo *Pylades*

the disyllabic *aibam* (v. 561) are used by Plautus. It is difficult to decide which is the more prevalent (see note on v. 619). Nor indeed is the possibility of a third variety *äibam* (e.g. *Men.* 532?) excluded. The usual spelling in the MSS. is *aiebam*, whatever the scansion may be.

679. **Abiisse.** The MSS. have *abisse*, but their spelling in these forms is a very uncertain guide. Thus they offer *perissem* Aul. 669, *uēnisse* Stich. 232 (*uenisse* A), *perisse* Curc. 130, 133, *abisse* Merc. 223, *adissem* Aul. 815, *redisse* Stich. 507 (*rediisse* A), where the four-syllabled forms are required by the metre. In no line is the three-syllabled form of a Compound of *eo* with a Preposition required by the metre. (In *Merc.* 804 read *Rus abiisse aibant*.)

680. **Id suscenses mihi.** *Pers.* 430 *id tibi suscensui*, *Quia negabas*, *Most.* 1163 *Neque illi sum iratus neque quicquam suscenseo*.

681. **Cum cruciatu maximo...tuo.** *Amph.* 793 *at cum cruciatu, nisi apparet, tuo*, 1033 *Cum cruciatu tuo istaec hodie, uerna, uerba funditas*. See note on v. 499.

682. **Existumo** for *aestumo* occurs in *Most.* 76 *Satin abiit neque quod dixi flocci existumat?* and is the probable reading in a Plautine fragment (*inc.* 29): *Rogata fuerit necne, flocci existimo*, where the MSS., as here, offer the Simple Verb (cf. *Bacch.* 1092, quoted in note on v. 691). **Leo** punctuates *Dum ne ob male facta, peream, parui*, &c., supposing *peream* to be mentally supplied in the dependent clause, as *periit* in v. 690.

683. **Ast**, a Conjunction found in old laws in this sense of 'if further,' e.g. *Lex Serv. Tull.*: *si parentem puer uerberet, ast olle plorassit, puer diuis parentum sacer esto*, and occasionally in the sense of 'if.' The recently discovered proclamation on the *Ludi Saeculares* has *ast quid est* for 'siquid est.' In a line of *Accius Trag.* 260 R.:

<Idem> splendet saepe, ast idem nimbis interdum nigret,

At erit mi hoc factum mortuo memorabile,
 Me meum erum captum ex seruitute atque hostibus
 Reducem fecisse liberum in patriam ad patrem,
 Meumque potius me caput periculo
 Praeoptauisse, quam is periret, ponere.

releas

releas

684. mihi libri (michi E) memorabile (o ex e) J 685. Me om.
 libri: add. Fleckeisenus, Bentleius herum V²J 686. Reduce E
 687. pottus J¹ (corr. J²) capud E periclo libri 688. Preoptauisse B

it has the sense of 'further' or 'but,' and similarly in Plaut. *Merc.* 246:

Atque oppido hercle bene uelle illi uisus sum,
 Ast non habere cui commendarem capram.

In *Trin.* 74 it occurs, as here, in a conditional sentence:

Aut si demutant mores ingenium tuom,
 Neque eos antiquos seruas, ast captas nouos,
 Omnibus amicis morbum tu incuties grauem.

The word is naturally rare in Plautus, since it belongs to a diction removed from colloquial language; but there seems no reason for refusing it a place in his plays. In this passage its 'raison d'être' is the appropriation of *at* to another use 'at least' (v. 684). In the Augustan poets it came into fashion again. They use it as a substitute for *at*, where the metre requires a long syllable. In the second cent. A.D. it passed into prose.

685. **Me** is omitted by the MSS. It would so easily have dropped out before *meum* (as in v. 230), that its insertion seems the best method of removing the hiatus (which may however be legitimate, *Introd.* ii. § 40), after *meum*. Another possibility would be the substitution of *captiuom* for *captum*.

686. The line is nearly identical with v. 43. Cf. also v. 699. The conjunction of *pater* and *patria* is much affected by Plautus, e.g. v. 384, *Men.* 1083 *et patriam et patrem*, 1090 *eandem patriam ac patrem*, *Merc.* 660 *Clam patrem patria hac effugiam*, *Vidul. frag. xii. quod haec nostra est patria et quod hic meus pater*.

687. **Periculo...ponere**, like *pignori ponere* (v. 655). **Potius...praeoptauisse**. The *potius* is redundant, as in v. 323, a pleonasm common in colloquial Latin. Cf. *Stich.* 80 *Si manere hic sese malint potius quam alio nubere*, *Ter. Hec.* 534 (quoted below).

688. **Praeoptauisse**. We have the scansion *præōptauisti* in *Trin.* 648:

Praeoptauisti, amorem tuom uti uirtuti praepóneres

HEG. Facito ergo ut Acherunti clueas gloria.

TYND. Qui per uirtutem periit, at non interit. 690

HEG. Quando ego te exemplis excruciaro pessumis

689. acherunta *J* clueas *B*³ ut vid.: ducas *B*¹ ut vid. *VEJ* gloriam *V*²*J*
 690. *versum laudant Nonius p. 422, 4 (s. v. perire et interire) 'qui per...interit,' Osbernus p. 189 'quod per...interit' perit libri, etiam codd. Nonii aut codd. deterr. Nonii (at codd. mell.) 691—725. his verbis versus terminantur in libris: sutelas, praedicent, faxis, afforet, negotii, patria, uelim, malam, quicquam, mihi, prosunt, seruatum, meus, recte, tuo, emitteresne, responde, fidelior, nuperum, illi, petito, compedes, lapidarias, confeceris: corr. Pylades*
 691. *exemplis J pessimis E: pessumus J excruciauerō BJ: excrutia- uero VE (ex excretiauerō) pess. excr. libri: transp. Camerarius, Bosscha pess. cruciauerō Bothius*

præceptares in Ter. *Hec. 533*:

Ádeon peruíací esse animo, ut púerum praeoptarés perire

Pótius quam aduorsús lubidinem ánimi tui esset cum illo nupta!

Cf. *volúptatis*, &c. (Introd. ii. § 20). **Periret.** The Subjunctive regularly follows *potius quam*, &c., e.g. *Poen. 922 Ero uni potius intus ero odio, quam hic sim uobis omnibus*, *Pseud. 554 potius quam id non fiat ego dabo*, *Ter. Adel. 240 Potius quam uenias in periculum, Sannio, ... diuiduom face*, &c.

689. **Acherunti.** See note on v. 998. **Clueas.** Like Gk. κλύω, 'to be spoken of,' 'to be celebrated' (cf. κλυτός, *inclutus*), was O. Lat. *clueo*, common in Plautus and other Republican poets. Its intransitive use accounts for its presence in the Second Conjugation in Latin, the Conjugation appropriate to Intransitives (cf. *pendeo* Intrans. beside *pendo* Trans., and see note on *intueor*, v. 557); also for its occasional Deponent form, e.g. *Pseud. 918 stratioticus homo qui cluear*. **Gloria**, Abl. of Manner.

690. **Periit...interit.** *Nonius, p. 422 M.*: 'perire' et 'interire' plurimum differentiae habet, quod 'perire' leuior res est et habet inuentionis spem et non omnium rerum finem. Morris discredits this explanation: "No such difference exists in common usage between *pereo* and *intereo* or between *perimo* and *interimo*. The remark of Nonius is simply made up to suit this passage, which is only partially understood." Morris makes the two verbs synonymous, just as in English we might say 'He does not die, who dies for a good deed.' They are often combined, e.g. *perii interii Aul. 713, Most. 1031*. **At** will mean 'at least,' as in v. 684, if we punctuate after *periit* only. With a comma both before and after *periit*, it will have its ordinary sense, 'qui per uirtutem (*periit*), *periit*, at non interit' (cf. note on v. 801). **Interit** may be construed either as Pres. or as contracted Perf., *interit*.

691. **Exemplis...pessumis**, e.g. *Most. 212 Perii hercle, ni ego illam pessumis exemplis enicasso*, *Most 192*, &c. *Exemplum* is often substituted

Atque ob sutelas tuas te morti misero,
 Vel te interiisse uel, periisse praedicent;
 Dum pereas, nihil interdico aiant uiuere.

TYND. Pol si istuc faxis, haud sine poena feceris, 695
 Si ille huc rebitet, sicut confido affore.

ARIST. Pro di immortales! nunc ego teneo, nunc scio

692. subte(las) ut vid. J 693. predicent B: predident VE (corr. ras.
 predicent) 694. nichil EJ aiant Fleckeisenus: dicant libri (dicat J¹:
 -ant J²) intererit dicant Leo: interdo dicant Spengelius 695. paena V:
 pena E 696. rebitet quidam apud Pareum: redibit et libri cofido ut vid. J
 affore Pius: afforet libri (J n. l.) 697. dii J immortales BVJ

in colloquial Latin for *modus* in expressions of this kind.

Excruciaro.

The MSS. have *pessumis excruciauero*, which will hardly scan (Introd. iii. § 9). Alliteration is so favourite an ornament of Plautus that the change to *pessumis cruciauero* is not satisfactory. Cf. *Bacch.* 1092 *Omnibus exemplis excrucior* (where the inferior MSS. offer *crucior*). Verb-forms in *-aro*, &c. are usually written in the Palatine MSS. in the full form *-auero*, &c.

692. **Sutelas.** Fest. p. 448 Th. '*Sutelae*' *dolosae astutiae a similitudine suentium dictae sunt*. The word recurs in *Cas.* 95 *Possisne necne clam me sutelis tuis Praeripere Casinam uxorem*. We have *consuti doli* in *Amph.* 367, *Pseud.* 540. **Morti misero**, like Virgil's *demisere neci* (*A.* ii. 85), Ovid's *corpora leto missa* (*Fast.* ii. 964). *Morti dare* is used in *Merc.* 472 *me toxico morti dabo*.

694. The substitution of *dico* for *aio* is so frequent in our MSS., e.g. *Men.* 1046 (cf. note on v. 72), that we may suppose it to be the fault in the reading of the MSS. *interdico dicant* in this line. Leo pr fers to leave *dicant* and change *interdico* to *intererit*. Spengel's suggestion of *interdo*, a supposed Active of *interest*, is more attractive. We have the form *interduo* (cf. *creduo* beside *credo*) in Plaut. frag. inc. ii. *ciccum non interduo*, and its Optative in *Rud.* 580 *Eluas tu an exunguare ciccum non interduim*, Trin. 994 *Ceterum qui sis, qui non sis, floccum non interduim*.

695. **Faxis...feceris.** The two forms are again treated as equivalents in Plaut. *Fretum*, frag. 76:

Nunc illud est quod responsum Arreti ludis magnis dicitur:

Peribo si non fecero, si faxo uapulabo.

697. **Teneo.** See note on v. 10.

Quid hoc sit negoti. meus sodalis Philocrates
 In libertate est ad patrem in patria. bene est,
 Nec <usquam> quisquam est mi, aequae melius cui
 uelim. 700

Sed hoc mihi aegre est, me huic dedisse operam malam,
 Qui nunc propter me meaue uerba uinctus est.

HEG. Votuin te quicquam mi hodie falsum proloqui?

Did not I forbid

698. Quod *VE* hoc sit *Bothius*: sit hoc libri negotii libri (*B* ex corr.)
 699. patria ex pr- *B* 700. <usquam> addidi <domo> Benest
Schoellius quicquam *V*¹ (corr. *V*²) mihi libri (michi *J*) aequae *V*
 701. michi *J* egre *VEJ* dixit ante dedisse m. 1, del. in *E* 703. *versum*
laudat Osbornus p. 619 'uotau...proloqui' Votuin *V*²*J* quicquam ex
 quii- ut vid. *B*: quicquam *V*¹ (corr. *V*²) *E* mihi libri (michi *J*)

698. **Quid hoc sit.** This transposition of the reading of the MSS. *quid sit hoc* is required by the metre, for *sit* is a long syllable in Plautus (Intro. ii. § 1). Besides, *quid hoc*, *quid illuc*, *quid istuc* normally are undivided word-groups in Plautus, e.g. *Men.* 384 *quid hoc sit negoti*, *Poen.* 1250 *Quid hoc sit negoti*.

699. **Ad** for *apud*. Cf. ad v. 49. **Bene est**, with Superl. *optume est* (v. 706). See note on v. 10.

700. **Usquam quisquam** is a common phrase of Plautus, often corrupted by scribes to *quisquam* alone, owing to the similar ending of the two words. It is possible that the same thing has taken place in this line. Schoell adds *domo* after *patria*, comparing *Merc.* 831, *Stich.* 506 for the phrase *patria domus*, and making this line begin with *Bene est*. Yet the loss of *domo* is not easy to account for. The MSS. have departed from the original division of the lines after v. 690, so that it is impossible to say whether the line began with *bene est* or with *nec*. **Aequae melius**, a patch-work of the two possible expressions 'equally well' and 'better,' which is characteristic of colloquial diction. Similar phrases in Plautus are *Cas.* 860, *Mil.* 551, &c. (cf. ad v. 828).

702. It was Philocrates, not Tyndarus, to whom Hegio addressed the words of v. 264 *Quarum rerum te falsilocom mi esse nolo*. But it would be hypercritical to accuse Plautus of inconsistency on this account.

703. **Votuin**, 'did not I forbid?' "This is always the effect of *ne* with 1st sing. perf. indic., except *Cist.* 295 *dixin ego istaec, obsecro?* so with *sumne*, with *estne* in certain forms of question, and in some other sentences." Morris.

TYND. Vot[a]uisti. HEG. -Cur es ausus mentiri mihi?
 TYND. Quia uera obessent illi cui operam dabam: 705
 Nunc falsa prosunt. HEG. At tibi oberunt. TYND.
 Optumest.

At erum seruauī, quem seruatum gaudeo,
 Cui me custodem addiderat erus maior meus.
 Sed malene id factum tu arbitrare? HEG. Pessume.

704. Votuisti Pareus cū E 706. optume est B 707. Ad V¹
 (corr. V²) E herum V²J gaudeo (gaud in 3 litt. ras. B³) B 708. ser-
 natum post custodem del. m. 1 in E herus V²J 709. tu Pylades: om. libri
 arbitrare factum Camerarius factum <esse> Bentleyus (cf. Muellerus Pros.
 p. 489) factum id Geppertus

704. Since *uotuin* is the traditional form in the preceding line, suspicion attaches to the reading *uotauisti* (to be scanned *uotāuisti*, by the Brevis Brevians Law, Introd. ii. § 20) or *uotasti* in this line. *Vetavi* however is a Latin by-form of *vetui* (Persius v. 90). **Mentiri mihi.** This construction recurs in *Amph.* 468, Ter. *Eun.* 703, but *apud te* in *Poen.* 152, *te aduersum* Aul. 690, *aduersum se* Mil. 1079. The verb is generally used absolutely.

706. **Nunc**, 'as things are.' Since *nunc*, *non*, *nam* are often confused in MSS. (see note on v. 185), some suppose that the true reading is *nam falsa prosunt*, or better, *non falsa prosunt?*, a question, 'is not dishonesty the better policy here?'

707. **Seruatum gaudeo**, a common construction. In *Curc.* 314 it gives occasion for a pun:

A. *facite uentum ut gaudeam.*

B. *Maxume.* A. *Quid facitis, quaeso?* B. *Ventum.*

"Plautus also constructs *gaudeo* with inf. (*Mil.* 899), acc. and inf. (*Bacch.* 456), *quom* and indic. (*Amph.* 681), *quia* (*Amph.* 958), *si* and indic. (*Trin.* 53), acc. neut. pronoun (842 below), and abl. (*Poen.* 197)." Hallidie.

708. **Erus maior** and **erus minor** were household words. Cf. *Bacch.* 642 *Erum maiorem meum ut ego hodie lusi lepide*, Truc. 308 *Ni ego uostra ero maiori facta denarrauero*, 796 *era maior mea*, Pseud. 1268 *Hoc ego modo atque erus minor hunc diem sumpsimus prothyme*, Merc. 112 *Erus ut minor opera tua seruetur*, Truc. 797 *era med orauit minor*. The Comparative follows the Noun in this phrase (see note on v. 762). **Custodem addiderat**, the usual verb. Cf. *Mil.* 550, *Aul.* 556, *Virg.* A. vi. 777, &c.

709. The MSS. have *Sed malene id factum arbitrare?* The defect in the metre may be remedied in various ways. Bentley proposed the insertion of *esse* after *factum*, although with *arbitror* we find *esse* as often absent as

TYND. At ego aio recte, qui abs te sorsum sentio. 710
 Nam cogitato, si quis hoc gnato tuo
 Tuus seruus faxit, qualem haberes gratiam?

present in Plautus (cf. *Mil.* 1415 *iureque id factum arbitror*, *Aul.* 418 *istud male factum arbitror*, *Amph.* 48 *Gratum arbitratur esse id a vobis sibi*). In *Pseud.* 1105, a bacchiac line, it has been wrongly inserted by the MSS.: *Nam qui liberōs [esse] ilicō se arbitrantur*. The least change of the traditional text would be to transpose *arbitrare factum* or *factum id*. But the *ego* of v. 710 seems to call for *tu* in this line. The Pronoun may easily have dropped out after *-tum* of *factum*, just as it has done after *lautum* in *Rud.* 701 *Si quāppiamst minus quōd bene esse lautum <tu> arbitrare* (*lautu* MSS.). In *Men.* 744 the MSS. offer a defective iambic senarius with *arbitror*:

Quem tu hominem arbitrere nescio,

where the Pronoun *me* (*med*) is clearly required: *Quem tu hominem med arbitrere nescio* (*esse me arb.* Seyffert). The same Pronoun has been omitted by the Ambrosian Palimpsest, but retained by the other MSS. in *Pers.* 349 *Non sum neque me esse arbitror* (*neque esse A*). **Malene.** Ritschl (*Opusc.* ii. 560) proposed to spell *maline*, *benine*, &c., after the pattern of *haecine* from *haec(e)*, *sicine* from *sic(e)*, *hoccine* from *hocc(e)*, &c. But though the MSS. give indications of the spellings *seruirin* (*Men.* 795) for *seruire-ne*, *facilin* (*Men.* 928) for *facile-ne*, they give none of the change of the final *ē* (originally *ē*) of *male*, *bene* before the Interrogative Enclitic.

710. **At ego aio recte.** So in v. 72. **Sorsum** (cf. *Epid.* 402: in *Ter. Adel.* 971 spelt *seorsum*, though a disyllable) for *sē-vorsum*. The loss of *v* is more natural between two similar vowels, e.g. *prorsus* for *prō-vorsus*, *sis* for *si vis*. **Abs te sorsum sentio.** *Afran. Com.* 85 R. *abs te sēorsus sentiam*. Without *sorsum*, the words *abs te sentio* might mean 'I think with you,' e.g. *Rud.* 1100:

A. Omnia istaec ego facile patior, dum hic hinc a me sentiat.

B. At qui nunc abs te stat, uerum hinc cibit testimonium,

though the usual expression is *tecum* (*Most.* 927 *tecum sentio*, *Pseud.* 958 *tecum sentio*, *Ter. Andr.* 324 *haud mecum sentit*), whence was evolved the compound *consentio*.

711. **Cogitato.** The Fut. Imperat. of this verb (or in periphrasis *facito ut cogites*, *facito cogites*) is more usual in Plautus than the Pres. Imperat., probably owing to the notion of futurity contained in the verb itself. So we should not change *cogitato* to *cogita tu*.

712. **Faxit**, Optative of S-Aorist (cf. ad vv. 149, 172), here used in the protasis of a Conditional sentence, as often in Plautus and the older literature, e.g. *Aul.* 228 *si locassim*, *Lex Numae* (ap. *Fest.* 194. 21 Th.) *si*

Emitteresne necne eum seruum manu?

Essetne apud te is seruos acceptissimus?

Responde. HEG. Opinor. TYND. Cur ergo iratus mihi es?

HEG. Quia illi fuisti quam mihi fidelior.

TYND. Quid? tu una nocte postulauisti et die

Recens captum hominem, nuperum, nouicium,

Te perdocere ut melius consulerem tibi

Quam illi quicum una a puero aetatem exegeram? 720

713. e. seruum tuum manu V 714. aput J seruos J: seruus ceteri acceptissimus] J n. l. 715. oppinor E: opinior J¹ (corr. J²) ingratus J michi J 717—8. versus laudant Nonius p. 143, 10 (s. v. nuperum) 'quid tu...nouicium,' Osbernus p. 376 'postulauisti hominem nuperum atque nouicium' Quod E diem V¹ (corr. V²) 718. versum laudat Priscianus inst. III p. 96, 3 H. 'recens...nouicium' captum (t ex s) E nuperum nouicium Nonius: nuperum et nouicium Priscianus: et nouicium (om. nuperum in fine v.) B¹VE (nisi quod nouicium ex nouicium ut vid. ras. B, -tium VE): nuper et nouicium B³J ut vid. (an nuperum?) 720. a Pylades: om. libri etatem BE exegeram (egera B² ut vid. in ras.): exaegeram J

hominem fulminibus occisit. I doubt the existence of an E-Subjunctive form *faxet*, which Fleckeisen would read here.

713. This verse is put by some editors after v. 714. The similar beginning of the two lines would make them liable to be transposed by copyists. **Emitteres...manu.** See note on v. 408.

717. **Quid? tu una, &c.** Seyffert prefers the punctuation *quid tu? una, &c.*, as in *Mil.* 961 *Quid ea? ingenuan an festuca facta e serua liberast? Postulauisti*, 'expect,' a weakened sense of the word that is common in colloquial Latin, e.g. vv. 186, 739.

718. **Nuperum** Adj., from *novus* and *paro*, 'newly acquired.' The Adverb *nuper* is either the Nom. Sing. Masc. of this O. Lat. Adj. or the Acc. Sing. Neut. of a by-form, an I-stem, for *nuperē*. I suppose the two adjectives *nuperum* and *nouicium* to stand in Asyndeton, a common feature of Early Latin diction (cf. v. 722). It is particularly common with pairs of Adjectives which are placed for emphasis after the Noun, e.g. v. 406, *Mil.* 663 *aduocato tristi, iracundo*, *Most.* 730 *piscatu probo, electili*, *Pseud.* 697 *aliquem hominem strenuom, Beneuolentem*.

719. **Te perdocere.** See note on v. 739.

720. **A puero.** In some archetype of our MSS. *a* was lost after *una* (cf. *quia stant* for *quia astant* v. 2). **Quicum una...aetatem exegeram.** *Trin.* 15 *Dedi ei meam gnatam, quicum aetatem exigit*, 953 *quicum aetatem*

HEG. Ergo ab eo petito gratiam istam. Ducite,
 Ubi ponderosas, crassas capiat conpedes.
 Inde ibis porro in latomias lapidarias.
 Ibi quom alii octonos lapides effodiunt, nisi
 Cotidiano sesqueopus confeceris,
 'Sescentoplago' nomen indetur tibi.

725

man of 600 Sireipes

721. abeo ex habeo *V*: habeo *J* gratiam istam *Pylades*: istam gratiam libri 722. conpedes *BJ*: *ēpedes E* 723. *versum laudat Osbernus p. 329* 'ibis...lapidarias' latomias ex iam ut vid. *E* 724. Ibi add. *B*³ cum *V*²*J* octonos (octo add. *B*³, qui etiam n alt. supra n scripsit et verba in octo nos disj.) *B* 725. Cotidiano *Gulielmus Qu. in Capt. p. 357 ex libris, Lipsius ad Tac. Ann. iv p. 115: Cotidianos libri* esqueopus *V*¹ (corr. *V*²) *E* cum feceris *V*¹ (corr. *V*²): quem feceris *J* 726. Sexcentoplago *J* uidetur *E* ut vid. *J*

exegerim, Mil. 1275 tecum uiuere uolt atque aetatem exigere, Cist. 77 quicum aetatem degerem.

721. **Petito**, 'you may seek,' a Future Imperative. Cf. *Men. 727 Mea quidem hercle causa uidua uiuio*, 1029 *Mea quidem hercle causa liber esto atque ito quo uoles. Ducite.* Cf. ad v. 733.

722. **Ponderosas crassas.** Cf. note on v. 718.

723. **Latomias.** The usual Latin form of Gk. λατομία is *lautumia*, which occurs in *Poen. 827*:

Ita me di ament, uel in lautumiis, uel in pistrino mauelim
 Agere aetatem praepeditus latere forti ferreo,
 Quam apud lenonem hunc seruitutem colere.

We have *lapicidinae* in vv. 736, 944, 1000. **Lapidarias.** The Adj. is added, according to Fleckeisen, to distinguish the place of labour from the prison quarries (of Syracuse, &c.).

724. **Quom...effodiunt.** See note on v. 255.

725. **Cotidiano**, an unusual form of *cotidie*. *Afran. Com. 370 R. cotidiano in rebus maximis Propositis.* The form occurs in *Cicero Verr. II. iv. 8. 18.* **Sesqueopus.** If the ordinary explanation of *sesqui-* as

semis-que (cf. *sestertius* for *semis-tertius*) be right, there is no reason why the spelling of the MSS. here should not be retained (but *sesquiped* Trin. 903, with *e* changed to *i* before a consonant). The word must be pronounced as a trisyllable *sesqu'opus*, for a short vowel in the interior of a word or word-group is not left in hiatus (e.g. *suau'olens*, &c.). (Horace's *maletominatis*, C. iii. 14. 11 is an extremely doubtful exception.)

726. **Sescentoplago.** For the use of *sescenti* for an indefinitely large number cf. *Aul. 320 Sescenta sunt quae memorem*, &c.

ARIST. Per deos atque homines ego te ^{inflor} obtestor, Hegio,
 Ne tu istunc ^{destru} hominem perdis. HEG. Curabitur;
 Nam noctu ^{infrisonant} neruo uinctus custodibitur,
 Interdius sub terra lapides eximet. ^{Take in} 730
 Diu ego hunc cruciabo, non uno absoluam die.

727. te ego *E* obtestor *ex* obsteor *ut vid.* *J* egio *J* 728. istuc *B*¹
 (corr. *B*² *ut vid.*): istunt *V*: istunc (*e ex t ras.*) *E* perdis *ex* perdis *V*
 vv. 729—745 *his voc. terminantur in libris*: eximet, istuc, fabrum, meum, siet,
 sit, postulem, in morte, tamen, mihi, uale: corr. *Pylades* 729. nocte *J*
ante corr. 730. Interdiu *VEJ* eximet *add. B*³ *ut vid.* 731. ego
 hunc *S*, *Pylades*: hunc ego *libri* (hunc ergo *J*) crutiabo *VE*: cruciabo *ex*
 cruabo *J*

727. For the form of adjuration see note on v. 977.

728. **Perdis.** The Latin 'Subjunctive' forms in *-im*, *sim* (older *siem*), *velim*, *edim*, &c. are relics of the Optative Mood. Thus *edim*, *creduim* (from *duo*, a by-form both of *do*, 'to give,' and *-do*, 'to put') were originally Optatives, while *edam*, *creduam* were Subjunctives. In Plautus the distinction is already to a great extent lost. *Duim*, *perduim* are however found mainly in prayers and execrations, thus retaining their Optative character. *Duim* was the form appropriate to Early Latin prayers, as in the prayer of the 'agri lustratio' preserved by Cato (*R. R.* cxli. 3): *pastores pecuaque salua seruassis dvisque bonam salutem ualetudinemque mihi domo familiaeque nostrae*; it is used even in Tiberius' letter to the Senate (*Tac. Ann.* iv. 38). **Curabitur**, ironical. Cf. v. 737. "Hegio ironically takes *perdis* in the sense of 'lose.'" Hallidie.

729. **Neruo.** "The *neruos* of Plautus was a wooden instrument confining the neck, weighing something like fifteen Roman pounds." (Allen in *Harvard Studies* vii. 60.) Cf. Festus, p. 164. 23 Th. *Nervum appellamus etiam ferreum vinculum quo pedes impediuntur, quamquam Plautus eo etiam cervices vinciri ait*; XII Tab. *ni iudicatum facit...secum ducito, vincito aut neruo aut compedibus, quindecim pondo ne maiore, aut, si uolet, minore uincito*, *Aul.* 743, *Cure.* 689, 720, 723, *Poen.* 1269, 1365 *ut sis apud me lignea in custodia*, 1399, 1409, *Rud.* 872, 876, 887, frag. xxx., *Ter. Phorm.* 325, 695.

730. **Interdius** from O. Lat. *dius*, 'by day' (*Merc.* 862 *noctu neque dius*), a by-form of O. Lat. *diu*, 'by day' (*Cas.* 823 *noctumque et diu*), is not uncommon in the Republican writers, e.g. *Aul.* 72, *Rud.* 7, Cato *R. R.* 83. We find the same by-form of *diu*, 'for a long time,' on plebeian inscriptions (*quandius* C. I. L. vi. 6308, *quamdiu* vi. 13101).

731. **Ego hunc.** The MSS. have *hunc ego*, but the change improves the rhythm of the line. Besides, the Nom. of a Pers. Pron. normally

ARIST. Certumne est tibi istuc? HEG. (Non moriri certius.) *Fixed as Deum*

Abducite istum actutum ad Hippolytum fabrum, *blucisus 2*

Iubete huic crassas compedes impingier; *to be pressed upon*

Inde extra portam ad meum libertum Cordalum 735

In lapidinas facite deductus siet:

Atque hunc me uelle dicite ita curarier,

Ne qui deterius huic sit quam cui pessume est.

Then the old man's heated in words

732. *cercius B: certius cum 4—5 litt. spat. E* 733. *yppolitum libri*
 734. *impingier J* 735. *cordalium V²J* 736. *lapidicinas J* *diductus libri (ded- V²J)*
 737. *me uelle dicite ita Fleckeisenus: ita me uelle dicite (ducite V ante corr. E) libri* 738. *quid VEJ*

precedes a Demonstrative in Plautus (see note on v. 349). **Absoluam.** *Epid.* 466 *te absoluam breui*, *Aul.* 517 *iam hosce absolutos censeas*.

733. **Abducite**, as in vv. 746, 749. In v. 721 Geppert proposes to change *ducite* of the MSS. into *abducite*.

734. **Huic** (cf. vv. 737, 738), but *istum* in v. 733. At this line Hegio crosses the stage and stands beside Tyndarus (see note on v. 293). **Compedes** "are shackles for the leg (*crura*, *Capt.* 652; *suram*, *Pseud.* 1176), of iron (*ferreas*, *Pers.* 573), put on by a smith (*Capt.* 733, 1027), and worn constantly (*Cist.* 244), so that they [are said to] shine through friction (*rediget in splendorem compedes*, *Aul.* 602). It is possible to move about and work in them (*Capt.* 723 sq., 736, 944), but their weight (ten pounds, *Liv.* xxxii. 26; fifteen pounds, *xii. Tables*) effectually prevents escape. They consist (*Men.* 85 f.) of a ring (*anus*) fastened with a rivet (*clavos*), and putting them on is called *impingere* (*Capt.* 733, *Pers.* 269, 573). They clank as one walks (*tintinnabant compedes* *Naevius* 114 R. = *Fest.* p. 364 M.), which shows that they are connected by a chain. Those who wear them are *tintinnaculi uiri* (*Truc.* 782)." (Allen in *Harvard Studies* vii. p. 41.)

735. **Cordalum**. Cordalio is the name of one of the *lorarii* (v. 657).

736. **Deductus**. We need not hesitate to change *diductus* of the MSS., the prefixes *de-* and *di-* are so readily confused in MSS. (cf. note on v. 672).

737. The MSS. put *ita* after *hunc*. Perhaps the word was lost through Haplography (*dicite ita*) and then set in the margin from which it found its way into the wrong part of the line.

738. **Ne qui**, the reading of *B*, is on its own account to be preferred to *ne quid*, the reading of the other MSS., for *qui* is appropriate to sentences with a Comparative, e.g. *Aul.* 16 *Coepi obseruare ecqui maiorem filius Mihi*

TYND. Cur ego te inuito me esse saluom postulem?
 Periculum^{to} uitae meae tuo stat^{stads afflos 24} periculo. 740

Post mortem in morte nihil est quod metuam mali.
 Etsi peruiuo usque ad summam aetatem, tamen
 Breue spatium est^{endure} perferendi quae minitas mihi.

739. saluum *ex* saluom *ut vid.* J: saluum *ceteri* 740. Periculum *libri*:
 corr. Pylades 741. inmortem *ut vid.* E nichil *EJ* quid *E* mali
 (a *ex e*) E 742. Etsi superuiuo B: Etsi peruiuo *ras. ex et superuiuo E*
 etatem E 743. spacium B michi E

honorem haberet, Rud. 891 *si qui...citius*, Trin. 120 *siqui probiorem*, and the common phrase *numqui minus*. The words *qui* and *quid* are often confused in the MSS. and the decision between them is often difficult (e.g. *Mil.* 1106, 1111 *ecquid fortis* and *ecqui fortis*). Cui pessume est. This is a Latin mannerism of expression. Cf. phrases like *sit pro praetore eo iure quo qui optimo*. Deterius is of course ironical.

739. **Me esse...postulem**, a common construction with *postulo*, as with *volo*. Cf. v. 719, *Cas.* 141 *Nunc ne tu te mihi respondere postules*.

740. **Periculum...periculo** (Abl. of Price). The termination *-clum* was originally monosyllabic (I.-Eur. *-tlom*), but developed in time a parasitic vowel and became disyllabic. Plautus uses the expanded forms as a rule (especially when a long vowel precedes) only at the end of a line or hemistich; that is to say, he regards the equivalence of the parasitic vowel to an actual short syllable as a licence only to be resorted to in cases of metrical necessity. It is only at the end of a line that the phrase *nullum periculumst* (e.g. *Pseud.* 1076) becomes *nullum periculumst* (e.g. *Capt.* 91). *Cubiculum*, however, always or almost always appears as a quadrisyllable. Brix favours *stat tuo*, which leaves the ictus on the Possessive Pronoun.

742. **Etsi...tamen**. For the position of the words cf. Ter. *Haut.* 225 *Hic Clinia, etsi is quoque suarum rerum sat agitat tamen Habet bene et pudice eductam*. We sometimes find *tamen* at the end of one line immediately followed by *etsi* at the beginning of the next, e.g. *Cas.* 954 *uapulo hercle ego inuitus tamen, Etsi malum merui*, *Mil.* 1209 *postremo tamen, Etsi istuc mihi acerbumst*.

743. **Spatium...perferundi**. *Aul.* 806 *spatium ei dabo exquirendi meum factum*. In the Nominative the Gerundive is normal in Plautus, in the Gen. and Dat. the Gerund. *Trin.* 869 is exceptional: *Heracle opinor mi aduenienti hac noctu agitandumst uigilias*.

Minitas. The Active form recurs in *Amph. frag.* v. *Quid minitabas te facturum, si istas pepulisses fores?*, but the Deponent is normal in Plautus (e.g. v. 963).

Vale atque salve, etsi aliter ut dicam meres.

Tu, Aristophontes, de me ut meruisti, ita uale; 745

Nam mihi propter te hoc optigit. HEG. Abducite.

TYND. At unum hoc quaeso, si huc rebitet Philocrates,

Vt mi eius facias conueniundi copiam.

HEG. Periistis, nisi hunc iam e conspectu abducitis.

TYND. Vis haec quidem hercle est, et trahi et trudi
simul.— 750

HEG. Illic est abductus recta in phylacam, ut dignus est.

-
745. meruisti isti ita *E* ita uale *add. B² ut vid.* 746. obtigit *B* 747. At
ex Atque *ras. B: Aut J* unum (*alt. u ex n ut vid.*) *B* queso libri huc *om. J*
rubitet *VE ut vid.* 748. mihi libri conueniundi, *iu ex ie B, ex icu E*
749. Periistis libri iam hunc Pylades: istunc iam *Bachius in Studemundi*
Stud. t. II p. 242 751. HEG. *add. V²* philacam libri (*-tam J*)
-

744. **Etsi** in such a context acquires the force of Gk. *káiroi*. Cf. *Trin.* 593, *Pers.* 601. **Ut dicam meres**, as in v. 422, &c.

747. **Unum hoc**. This is the normal order in Terence. In Plautus *hic* may precede (e.g. v. 241) or follow *unus*.

748. **Facias conueniundi copiam**. The phrase *copiam facere* (cf. v. 373, &c.) is followed by the Genitive of the Gerund in *Pers.* 539 *Ut tibi recte conciliandi primo facerem copiam*.

749. **Periistis**, often with the addition of *iam*, e.g. *Mil.* 828 *periisti iam, nisi uerum scio*, *Poen.* 355 *Iam hercle tu periisti, nisi illam mihi tam tranquillam facis*. **Nisi hunc**, to be scanned with Hiatus (*Introd.* ii. § 40), which would be removed by the transposition *iam hunc* or by the substitution of *istunc* (see note on v. 734) for *hunc*, or by the insertion of *hinc* after *hunc*.

750. **Vis haec quidem hercle est**, a current phrase. Cf. *Ter. Adel.* 943 *uis est haec quidem*, *Cic. Amic.* viii. 26 *vim hoc quidem est afferre*. *Suetonius* (*Caes.* 82) tells us that Julius Caesar, when the conspirators attacked him, cried out *ista quidem vis est*. With these words Tyndarus is removed into the house.

751. **Illic est** is probably to be scanned *illic est* (dactyl; see note on v. 8), rather than *illicst* (*Introd.* ii. § 12). *Skutsch* favours *illc est* (cf. *Introd.* ii. § 14). **Recta**. *Mil.* 491 *hic ad me recta habet rectam uiam*, *Pseud.* 1136. Often *recta uia*, e.g. *Cas.* 881 *recta uia in conclaue abduxi*.

Phylacam. The word does not occur elsewhere in Plautus.

Ego illis captiuis aliis documentum dabo,
 Ne tale quisquam facinus incipere audeat.
 Quod absque hoc esset, qui mihi hoc fecit palam,
 Usque offrenatum suis me ductarent dolis. 755

Nunc certum est nulli posthac quicquam credere.
 Satis sum semel deceptus. Sperauī miser
 Ex seruitute me exemisse filium:
 Ea spes elapsa est. Perdidī unum filium,
 Puerum quadrimum quem mihi seruos surripuit, 760
 Neque eum seruom umquam repperi neque filium;
 Maior potitus hostium est. quod hoc est scelus?

752. captiuis J: captis Camerarii manu in B 753. Natale VE incipere (c ex p) B 754. michi EJ 755. offrenatum Gulielmīus Veris. III 1 p. 299 itemque Acidalius: ofere natum B: offere gnatum V: offerre natum EJ 756. posthac Bothius ex Guef.: posthaec libri 757. deceptis V¹ (corr. V²) E 758. seruīte (e alt. in 3 litt. ras.) B: seruitute ex eru- V me om. J 759. spes in ras. B elapsa ex elapsa B 760. michi J seruos J: -uus cett. subr. E 761. seruūm (ex -uom ut vid.) B: seruom J: seruūm ceteri unquam B reperi J repperi umquam E nec J 762. versum hunc laudare videtur Nonius p. 498, 25 (genetivus pro ablativo) 'ille alter potitus hostis est' potitus B in ras. quid J

754. **Quod**, as in *quodsi*. **Absque hoc esset**. The Preposition *ab* augmented by the Particle *-se* of Gk. ἐκεῖ-σε, &c. became *abs* (Gk. ἄψ). In the O. Lat. phrase *absque me* &c. *esset* (*foret*) this *abs* seems to be joined to the Indefinite Particle *que* that appears in *quandoque*, 'whenever,' &c., so that the phrase literally means 'if ever it were apart from me.' At a later period *absque me* &c. was used without the verb, and *absque* came to take the sense of *sine*, 'without.'

759. **Elapsa est**. The word is used of an eel in *Pseud.* 747 *anguilast, elabitur*, 'he slips through your fingers like an eel.'

760. **Surripuit**, here pronounced (but probably not spelt by Plautus) as a trisyllable, *surpuit*. (See note on v. 8.)

762. **Maior** (*filius*) (cf. *Poen.* 1156, *Stich.* 66), like *minor filius* (v. 952: cf. *Poen.* prol. 102). The Comparative precedes *filius*, *filia*. (See note on v. 708.) **Potitus hostium est**. See note on v. 92. **Quod hoc est**

scelus? Ter. *Eun.* 326 *Quid hoc est sceleris? perii* (in same sense as *Adel.* 544 *Quid hoc, malum, infelicitatis?*), *Men.* 322 *Quod te urget scelus?*. Similarly the Adj. *scelestus* is used in the sense of 'God-forsaken,' e.g. *Most.* 563 *ne ego sum miser, Scelestus, natus dis inimicis omnibus*. There is a pun on the two senses of *scelestus* in *Asin.* 476 *Sceleste, non audes*

^{ch. 10 less MSS}
Quasi in orbitatem liberos produxerim.

Sequere hac: reducam te ubi fuisti. Neminis

11 Miserere certum est, quia mei miseret ^{Intellig.} neminem.— 765 ^{no one p. 123 A}

ARIST. Exauspicaui ex uinclis. nunc intellego

763. filios *J* perduxerim *VE* (ex perduxex-) *J* vv. 764—767
his voc. terminantur in libris: certum est, uinclis, denuo: corr. *Pylades*
765. *versum laudant Nonius* p. 143, 14 (s. v. 'neminis') 'neminis...neminem,'
Cominianus apud Charisium II p. 159, 33 = *Diomedes* I p. 333, 33 = *Excerpta ex*
cod. Bob. 561, 17 K. 'neminis...neminem,' *Charisius* I p. 138, 7 K. 'neminis
misereri certum est,' *Priscianus inst.* II p. 106, 7 H. 'neminis...nemo.' *Mise-*
rere Spengelius ad Truc. II 1, 13 (223): *Misereri libri* (*Mifereri E*) *cum gram-*
maticis (me miseret *codd. Nonii*) est *om. codd. Prisciani* qua me *codd.*
Diom. (qui me): nam me *codd. Nonii*: quia (*om. mei*) *B*¹ nemine *cod.*
Charis.: nemo *codd. Prisciani* 766. *ARIST. Pylades*: *Hegioni continent*
libri verba exauspicaui ex uinclis om. B *Exauspicaui ex Exauspiseaui E*
uinclis libri: corr. Lambinus intelligo *J*

mihi scelesto subuenire? We may translate the phrase in this line by a line of Shadwell's *Squire of Alsatia* (Act iv. Sc. i.), "What have I done that Heaven should thus afflict me?" (Cf. *Virg. A.* vii. 307.)

763. **Produxerim.** *Asin.* 544 *audientem dicto, mater, produxisti filiam*, *Rud.* 1173 *ego is sum qui te produxi pater*, *Ter. Adel.* 314 *qui illud produxit scelus*.

764. **Neminis**, instead of the usual *nullius*. The Abl. *nemine* (usually *nullo*) is found in *Cist.* 89, *Mil.* 1062.

765. **Miserere.** This form is required by the metre in *Truc.* 223, though the MSS. (*AP*) there, as here, offer *misereri*:

Piaculumst miserere nos hominum rei male gerentum, and since there is some slight manuscript evidence for it in this line, we may accept it here too. In *Pseud.* 378 editors vary between *misereri* and *miserere*. The juxtaposition of Active and Deponent forms of the same verb is however not unknown, e.g. *paciscor* and *pacisco* in *Bacch.* 865—6 (cf. *Naevius Bell. Pun.* ap. *Non.* p. 474 M.). **Mei.** The Early Latin Genitive *mis* is substituted by some. It is true that *mis* and *tis*, when they occur in Plautus or other early writers, are again and again changed to *mei* and *tui*. For this line however we have the additional evidence of *Priscian* and *Nonius*, and although the evidence varies in certain particulars, there is no suggestion of the form *mis*.

Hegio enters the house, followed (at v. 767) by *Aristophontes*.

766. This and the concluding line of the Scene would probably in an English Comedy make a rhymed couplet. **Exauspicaui.** The verb *auspico* is always Active in Plautus (*Pers.* 689 *Lucro faciundo ego auspicavi in hunc diem*, *Rud.* 717, *Stich.* 502 *Eū ego auspicavin in re capitali mea?*).

^{petra}
Redauspicandum esse in catenas denuo.—

ERGASILVS parasitus. IV. i.

Iuppiter supreme, seruas me measque auges opes,

767. Redauspicandum (spi e corr.) B.

IV. i. PARASITVS ERGASILVS B³: PARASITVS ERGASILOS V: PARASITVS ERGA
ILLOS (S ERGA ILLOS in ras.) E: ERGASILVS PARASITVS J 768. Uppiter (om. sp.
in.) V¹: PAR. (ex EPAR) et i V² supreme libri (supreme J) measque
auges in ras. B

767. **Redauspicandum** is (like *exauspiciu*) a coinage for the nonce, similar to *redambula* (v. 900), *refacere* Truc. 877 (*nefacere* edd.):

Factum cupio, nam refacere si uelim, non est locus,
recharmida Trin. 977 (*decharmida* edd.):

A. Charmides ego sum...

B. Proin tute itidem ut charmidatu's, rursum te recharmida.

Esse, more usually omitted with the Gerund and Gerundive in Plautus. But cf. *Stich.* 716 *quod faciundum uides esse tibi*. **Denuo**. Cf. ad v. 411.

Act IV. Scene i. Ergasilus comes in hot haste from the harbour where he has learnt of the return of Philocrates, Philopolemus (Hegio's son) and Stalagmus (the slave who kidnapped Tyndarus). His excitement finds metrical expression in the rapid alternation of Trochaics and Iambics (Intro. iii. § 13), vv. 768—9 Trochaic Septenarii, 770—1 Iambic Octonarii, 772 probably Trochaic Dimeter with Cretic colon, 773—4 Iambic Octonarii, 775 Trochaic Septenarius, 776—780 Iambic Octonarii.

We have a similar alternation (*μεταβολή*) of Trochaics and Iambics in the agitated utterances of Tyndarus (Act III. Sc. iii. and the beginning of Sc. iv.), but a closer parallel is to be found in Ter. *Eun.* III. v., where Chaerea rushes excitedly out of the house:

Núm quis hic est? némost. num quis hinc me sequitur?	} (Troch. Sept.
némo homost.	
Iámne erumpere hóc licet mi gáudium? pro Iúppiter,	} (Iamb. Sept.)
Nunc ést profecto intérfici quom pépeti me póssum, Ne hoc gáudium contáminet uita aégritudine áliqua.	
Sed néminemne cúriosum intéruenire núnc mihi,	} (Iamb. Oct.)
Qui mé sequatur quóquo eam, rogitándo obtundat, énicet,	
Quid géstiam aut quid laétus sim, quo pérgam, unde emergam, úbi siem	
Vestítum hunc nactus, quíd mi quaeram, sánus sim anne insániam!	

768. **Iuppiter supreme**. This was apparently the current invocation

Nam uel prodesse amico possum uel inimicum perdere,
Ita hic me amoenitate amoena amoenus oneravit dies.

Sine sacris hereditatem sum aptus effertissimam. 775

773. Nam uel (uel in ras.) B 774. moenitate B (ante corr.) V¹ (corr.
V²) E amoena (ras. ex -nas) V oneravit B³ in ras.: honeravit J dies
Pylades: mihi libri 775. haereditatem B adeptus V²J

sultis, nunciam, and occasionally with a Future, e.g. *Mil.* 1376 *ibo hinc intro nunciam*, *Amph.* 1052 *pergam in aedes nunciam*. It can only find a footing in this line on the plea that *supplicare certum est mihi* is an equivalent of *supplicabo*, as in *Cas.* 711:

A. Operam dabo. B. Face ut impetres.

A. Eo nunciam, nisi quippiam

Remorare me. B. Abi et cura,

eo is the equivalent of *ibo*. A more attractive mode of correction, if the line requires correction, would be the insertion of some word like *umquam* (cf. v. 76 *numquam quisquam*, *Truc.* 231 *nec umquam quisquam*) or *quicquam* which we may suppose to have been lost in the MSS. through Homœoteuton, just as in the Ambrosian Palimpsest *quemquam quam* has become *quemquam* in *Most.* 608 (cf. note on v. 700). The phrase *non cuiquam* (&c.) *supplico* was a current expression of independence, e.g. *Rud.* 1335 *id quod domi est, numquam ulli supplicabo*, *Bacch.* 225 *Domist: non metuo nec quoiquam supplico*. Cf. *Mil.* 193 *Nam mulier holitori numquam supplicat, siquast mala: Domi habet hortum et condimenta ad omnis mores maleficos*, *Pseud.* 507 *Numquam edepol quoiquam supplicabo, dum quidem Tu uiues: tu mihi hercle argentum dabis*.

Certum est mihi. With the Inf. *certum est* is usually unaccompanied by *mihi*. But cf. *Pseud.* 90, *Cas.* 92, *Pseud.* 1239. (*Poen.* 1420 and *Asin.* 613 are doubtful.)

773. Brix proposes *prodesse possum amico*, since an alliterative pair of words in Plautus normally stand together. To me the arrangement in the MSS. seems more artistic.

774. **Amoenus dies.** *Pers.* 768 *hoc age, accumbe. hunc diem suauem Meum natalem agitemus amoenum*. Ergasilus expressed a very different opinion of the day in the first Scene of Act III. (vv. 464sq.). **Amoenitate amoena amoenus.** Such collections of words are quite in Plautus' manner. Cf. v. 825, *Pseud.* 940 *memorem immemorem facit qui monet quod memor meminit*, *Amph.* 278 *Optumo optume optumam operam das*, *Cas.* 826 *mala malae male monstrat*.

Oneravit. Cf. vv. 827, 465.

775. **Sine sacris hereditatem**, 'a rose without a thorn.' *Trin.* 484 *Cena hac annonast sine sacris hereditas*. Festus (p. 410. 1 Th.) gives the following explanation of the proverb: *quod olim sacra non solum publica*

Nunc ad senem ^{Caise} cursum ^{leg. hndt} capessam hunc Hegionem,
cui boni

Tantum affero quantum ipse a dis optat, atque etiam
amplius.

Nunc certa res est, eodem pacto ut comici serui solent,

776. hegionem *ex* legionem *V*: legionem *E*: egionem *J* 777. offero
VE (*J* n. l.) ipse *Bothius*: ipse *libri* diis *V²J*: diuis *Bothius*
778. Nunc *ex* Nun *E*

curiosissime administrabant, sed etiam priuata. relictusque heres sicut pecuniae, etiam sacrorum erat; ut ea diligentissime administrare esset necessarium. Cicero, commenting on the Law of the XII Tables: *sacra privata perpetua manento*, says (*Leg. ii. 19*): *Hoc uno posito, haec iura Pontificum auctoritate consecuta sunt ut, ne morte patris familias sacrorum memoria occideret, iis essent ea adiuncta ad quos eiusdem morte pecunia uenerit.* In the parallel Scene of the *Stichus* (see note on v. 843 below) the parasite exclaims (v. 384) *mī optigit hereditas.* **Sum aptus.** *Apiscor* was at a later time ousted by the Compound *adipiscor* (see note on v. 483). **Effertissimam.** The Superlative of this Participle recurs in *Asin.* 282 (quoted in the note on v. 769). We have the Comparative of another Participle in v. 782.

777. **Affero.** So in *B*, the best MS., but *offerō* (cf. v. 355) in the others. Here *affero*, 'I bring news,' is the more suitable compound. **Atque etiam amplius.** If this is not a mere trick of expression, it may refer to the return of Stalagnus. To the audience it would suggest the ἀναγνώσις of Tyndarus.

778. **Certa res est**, for *certum est*, is common in colloquial Latin. **Eodem pacto ut** (also *Merc.* 263), on the analogy of *itidem ut*. The Pronoun *idem* is normally followed by *qui*, occasionally by *atque*, but apparently never by *ut* (see *Bacch.* 949, *Merc.* 3). **Ut comici serui solent.** The *servus currens* was one of the stock characters of the New Comedy. Cf. Ter. *Haut.* prol. 37:

Ne semper seruos currens, iratus senex,
Edax parasitus, sycophanta autem impudens,
Auarus leno adsidue agendi sint mihi
Clamore summo, cum labore maximo.

He was represented with his *pallium* (ἱμάτιον) thrown bunchwise (*conlecto*, v. 789) over his shoulder. Cf. *Epid.* 194 *Age nunciam orna te, Epidice, et palliolum in collum conice*, Ter. *Phorm.* 844 *Sed ego nunc mihi cesso, qui non umerum hunc onero pallio Atque hominem propere inuenire, ut haec, quae contigerint, sciat*, Plaut. frag. inc. 81 *appende in umeris pallium Et*

^{now} Coniciam in collum ^{my} pallium, primo ex med hanc rem
ut audiat;

Speroque me ob hunc nuntium aeternum ^{we have gained} adepturum
cibum.

780

779. Conitiam *VE* (*J n. l.*) collum *ex collo J* med *Bothius: me libri*

780. ob hoc *V²J* nuncium *BJ: numtium E* cybum *V*

perge tu quantum ualet Tuorum pedum pernecitas. For free men such haste in the public streets was unseemly. Cf. *Poen.* 522:

Liberos homines per urbem modico magis par est gradu
Ire: seruile esse dico festinantem currere.

The god Mercury himself condescends to play the part of a *servus currens* in the *Amphitruo* (v. 986):

Nam mihi quidem hercle qui minus liceat deo minitarius
Populo, ni decedat mihi, quam seruolo in comoediis?
Ille nauem saluam nuntiat aut irati aduentum senis:
Ego sum Ioui dicto audiens, eius iussu nunc huc me adfero.

Other examples in Plautus are the parasite in the *Curculio* (II. iii.), the slave in the *Mercator* (I. ii.), the page in the *Stichus* (II. i.).

780. **Aeternum...cibum.** Cf. v. 897. The Adj. probably means 'for one's lifetime' rather than 'for ever.' It recurs *Most.* 195 *stulta es plane, Quae illum tibi aeternum putes fore amicum et beneuolentem* (cf. ib. 225 *illum amatorem tibi proprium futurum in uita*). There is no reason for believing it ever to be pronounced as a quadrisyllable (*aeviternus*) in Plautus.

Adepturum. See note on v. 483. Ergasilus' hope is ultimately fulfilled (v. 897).

Act IV. Scene ii. Hegio, unobserved by Ergasilus, who is engaged in tucking up his 'pallium' in preparation for running, comes out of the house in a state of great dejection. His song, in monotonous Bacchiac Tetrameters, relieved only by an Iambic Dimeter Catalectic at v. 784, is in marked contrast to the gay Canticum of Act III. Sc. ii. The sight of Ergasilus in the part of a 'currens servus' rouses him from his despondency, and in the course of a lively, not to say boisterous, dialogue with the excited Parasite he learns the welcome news of his son's return. He hurriedly gives Ergasilus 'carte blanche' in his kitchen and hastens off to the harbour. The prevailing metre, after the opening Bacchiac Canticum, is the Trochaic Septenarius, but the recognition by Ergasilus of Hegio, the incident which changes the whole situation, is marked by a variation of Iambic (vv. 833, 834, 837) with Cretic lines (vv. 835, 836). With this delineation of the 'currens servus' may be compared the similar scenes mentioned above, *Curc.* II. iii., *Merc.* I. ii., *Stich.* II. i.

HEGIO senex, ERGASILVS parasitus. IV. ii.

Quanto in pectore hanc rem meo magis uoluto,
Tanto mi aegritudo auctior est in animo.

Ad illum modum sublitum os esse mi hodie!

Neque id perspicere quivi.

Quod quom scibitur, <tum> per urbem inridebor. 785

Cum extemplo ad forum aduenero, omnes loquentur:

‘Hic ille est senex doctus, quoi uerba data sunt.’

IV. ii. SENEX PARASITVS B³: HEGIO SENEX ERGASILVS PARASITVS ceteri.
(EGIO J: PARASITVS E) 781. SEN. Uanto c. sp. in V¹ (q in marg.
V²): S. uanto E hac J in pectore post magis iterat E uolupto J
782. mihi libri (michi J) egritudo libri auctiorem (-rē) V¹ (ex act-)
(corr. V²) E 783. sublitum S: subitum libri (sub B³ e corr.) mi hodie
Bothius: hodie mihi libri (hodie om. J) 784. Priori adiungunt libri
785. com BV¹: cum V²EJ <tum> Lindemannus irridebor EJ
787. doctus Dousa Centur. i 19 cum aliis (ut ms. Lang.): ductus libri quoi
B³: quo B¹V¹E: cui V²J dota J¹ (corr. J²)

781. **Quanto...**(tanto) (*Amph.* 548, *Cas.* 805, *Rud.* 1301) is not so common as *quam...*(tam) with Comparatives in Plautus, e.g. *Bacch.* 1091 *quam magis id reputo, tam magis uror*, *Bacch.* 1076 *Quam magis in pectore meo foueo, quas meus filius turbas turbet...Magis curaest magisque adformido*.

782. **Auctior.** On the form see note on v. 775, and on the scansion, *Introd.* ii. § 1.

783. **Sublitum os esse.** The Inf. here is probably an Inf. of Exclamation and not dependent on *aegritudo*. See the passages quoted in the note on v. 656. We have however the Inf. after *aegre est mihi* in vv. 129, 701.

784. This line would be assimilated to the Metre of the others by the change of *perspicere* to *spicere*. The appearance of an Iambic line however in a Bacchiac passage is not uncommon, e.g. *Cas.* 836, 838, *Men.* 774, *Most.* 90, *Ter. Andr.* 485. Besides *perspicere* is more suitable in this context.

785. The first line of a Bacchiac passage is not unfrequently syncopated or catalectic, so that the traditional reading may be right:

Quod quóm scibitur, per úrbem inridébor.

However the ‘echo’ of *cum* with *tum* (which might easily drop out after -tur of *scibitur*) is quite in Plautus’ manner, e.g. *Bacch.* 145 *cum uidebis, tum scies*.

786. **Cum extemplo**, a common adverbial phrase in Plautus, e.g. v. 434, *Trin.* 242, 492, 725.

787. *Pers.* 595 *Vide sis: ego ille doctus leno paene in foueam decidi*.

Sed Ergasilus estne hic procul quem uideo?

Confecto quidem est pallio. quidnam acturus?

ERG. Moue aps te moram atque, Ergasile, age
(hanc rem.) = hoc

Eminor interminorque ne[quis] mi obstiterit obuiam,

788. <ire> uideo *Bosscha* fort. uideo? <ipsust.> 789. Collecto *J*
quidest *V*¹: quidem est *ceteri cum V*² quidem nam *V* acturus est *VJ*
790. ERG. libri (*J n. l.*) (usque ad v. 810 *P Ergasilum S Hegionem notant*
BVE, dein *E et H iterumque illis: PAR(asitus) et EG(io) J*; cf. ad vv. 838, 839)
Mone J abs *VEJ* moram <moram> *Schoellius* 791. quis del.
Guietus mihi libri (*michi J*)

Hic ille est. Cf. note on v. 518. **Quoi.** This Dative-form, a form still in use in Quintilian's youth (*Inst.* i. 7. 27), has usually suffered at the hands of copyists. When they recognize that a Dative is required, they change it to *cui*, otherwise to *quo* and sometimes *qui*.

788. **Sed Ergasilus estne hic?** This arrangement is abnormal. Usually *sed estne* stand together, e.g. *Most.* 310 *Sed estne hic meus sodalis?*, *Ter. Eun.* 848 *Sed estne haec Thais, quam uideo? ipsast*, 974 *Sed estne ille noster Parmeno? et certe ipsus est*, or else *sed hicine (isne)*, e.g. *Ter. Andr.* 907 *sed hicinest Simo?*, *Merc.* 598 *Sed isne est quem currentem uideo? ipsus est*. Kaempf suggests *Sed Ergasilusnest*, rightly objecting to the form *Ergasilustne* (which would make the line an Anapaestic Dimeter), as hardly Plautine. The line would become an Acatalectic Bacchiac Tetrameter by the addition *uideo? <ipsust.>* or <ire> *uideo* or <ego> *uideo*.

789. **Confecto.** *Mart.* vii. xxxiii. 4 *collige togam*. (See note on v. 779.)

790. The MSS. offer a 'contracted' bacchiac line, which is not out of keeping with the conclusion of a bacchiac passage (see note on v. 785). At the same time Schoell's addition of *mōram*, 'foolish,' which makes an acatalectic Tetrameter, is very likely to be right. If Plautus wrote *mōram mōram* the probability of one of the two similar neighbouring words being lost would be very great indeed. **Age hanc rem**, a variety of the usual *hoc age*.

791. **Eminor** is ἀπαξ λεγόμενον. But we have *eminatio* in v. 799. **Nequis.** The reading of the MSS. would be metrical, either with the scansion *nēquis* (*Introd.* ii. § 13) or *interminorqu(e)* (*Introd.* ii. § 14). But Leo and Brix are probably right in deleting *quis*, on the strength of lines like *Asin.* 154 *Non potest auferre hinc a me si quis emptor uenerit*, *Rud.* 476, *Aul.* 207, *Pers.* 373, *Most.* 614, *Truc.* 469. **Obstiterit obuiam**, a phrase appropriate to a *servus currens*. Cf. *Stich.* 287 *Si rex obstabit obuiam*,

Nisi quis satis diu uixisse sese homo arbitrabitur.

Nam qui obstiterit, ore sistet. ^{or he read} HEG. Hic homo pugilatum incipit. ^{So}

ERG. Facere certumst. proinde ut omnes itinera ^{let him write as} insistant sua:

Ne quis in hanc plateam negoti conferat quicquam ^{let him} ^{business} sui. ^{let him} ^{let him} ^{let him} 795

Nam meumst ballista pugnum, cubitus catapultast mihi,

792. qui Gruterus (qui homo 'quidam libri' Lambini) sere ut vid. V¹ (corr. V²) arbitratur B: arbitrabitur V: arbitrabitur ex ab- E 793. pugillatum libri 794. ERG. B³: om. ceteri (cf. ad v. 795) certuntst B: certum est VJ ut] ut ut J ut vid.: ita Fleckeisenus 795. ERG. praem. B¹VEJ (cf. ad v. 794) 795. in hanc plateam Bothius³: in hac platea libri (platea ex pa- V) negotii libri (-cii J) 796. versum laudant Nonius p. 552, 13 (s. v. catapultast) 'nam meus... mihi,' Grammaticus de dubiis nominibus p. 587, 12 K. (s. v. pugnum genere neutro) 'mihi haec balista pugnum est' meus est libri cum Nonio: mihi haec Gramm. d. d. n.: mihi hoc Schoellius palista ut vid. B¹: palista B³: balista J cum Nonii codd. deterr. et gramm. d. d. n. pugnus libri cum Nonio: pugnum est gramm. d. d. n. catapultast est V cum codd. Nonii: catapultast (c ex a) E: catapultast est J mihi om. ut vid. J

regem ipsum prius peruortito, Amph. 985 Nec quisquam nunc tam audax fuit homo, qui obuiam obsistat mihi.

793. Ore sistet, Intrans. So capite sistere in Curc. 286 Quin cadat, quin capite sistat in uia de semita, Mil. 850 capite sistebant cadi.

794. Ut is changed by editors to ita. But we have a parallel in Amph. 214 proinde uti Propere suis de finibus exercitus deducerent. The jussive use of the Conjunction (the correlative of prohibitive ne) is by no means rare (cf. v. 114 above).

Itinera insistant. Cist. 679 Utrum hac an illac iter institerit, Mil. 793 erro quam insistas uiam, Epid. 416 rectam institit.

795. Whether Bothe's change of in hac platea of the MSS. is absolutely necessary may be doubted, in view of Early Latin constructions like in potestatem esse, in mentem esse, &c. (see Aul. Gellius i. vii. 16), with their confusion of the Acc. and Abl. after in.

796. Ballista and catapultast are later only applied to the machines for throwing stones and darts, but in Republican Latin designate the missiles themselves. Cf. Trin. 668 Itast amor, ballista ut iacitur: nil sic celere neque uolat, Pers. 28 Vide modo, ulmeae catapultast tuom ne transfigant latus, Titin. Com. 125 R. quasi quom catapultast auolat, Lucil. xxviii. 42

Vmerus aries, tum genu ad quemque iecero ad terram
 dabo,
 Dentilegos omnis mortales faciam, quemque offendero.
 HEG. Quae illaec eminatost nam? nequeo mirari satis.

797. Humerus *V²J* quemque *ex* quemquem *ut vid. E* iecero (ce
in ras. ut vid. B³) B 798. *versum laudat Osbernus p. 178* 'omnes
 mortales dentilegos faciam' Dentilegos *5*: Dentilecos *libri* omnis *J*:
 omnes *cett.* fatiam *E* 799. Que *B¹ (corr. B³)* illec *libri* eminatost
 est *VJ*: ominatio est *ut vid. E* queo *J*

Quid sic ballistas iactas centenarias? The word *ballista* is used only of the missile by Plautus, the machine from which the *ballista* was discharged being called *ballistarium* (-us?). Cf. *Poen.* 201 *Quoi iam infortuni intenta ballistast probe, Quam ego haud multo post mittam e ballistario.* The word *catapulta* is however applied to the machine from which the missile (*pilum catapultarium*) is thrown in *Curc.* 690 *quia ego ex te hodie faciam pilum catapultarium Atque ita te neruo torquebo, itidem ut catapultae solent.* In Cicero *ballista* appears in its later sense in *Tusc.* ii. 24. 57: *ballistae lapidum et reliqua tormenta telorum eo graviores emissiones habent, quo sunt contenta atque adducta vehementius.* Ergasilus compares his fist to the stone (*ballista*), his lower arm to the dart (*catapulta* or *telum catapultarium*). **Pugnum.** In a grammatical treatise (*de dub. nominibus*, in Keil's *Gramm. Lat.* v. p. 587, 12) drawn from ancient sources a Neuter form *pugnum* is declared to have been used in this line: '*Pugnum*' Plautus *genere neutro dixit.* '*michi haec (leg. hoc) balista pugnum est, sed melius masculinum est.* In the absence of confirmation of this form most editors prefer to adhere to the traditional text. But the spelling *meust* for *meumst*, if mistaken for *meus est*, might easily have changed the form in our MSS., and it seems to me difficult to set altogether aside the express testimony to this form in this line. The Grammarian's *michi hoc...est* may however have been what Plautus wrote, and may have been changed in a later recension to *meus est...pugnus.*

797. **Ad quemque iecero.** If this, the traditional reading, is to be retained we must scan *quemqu(e)* (*Introd.* ii. § 14). Leo and Brix adopt the correction *quemque icero*, omitting *ad*, which they ascribe to a scribe's anticipation of *ad terram.* Fleckeisen changes *ad* to *ut.* **Quemque** has its O. Lat. sense of *quemcunque*, as in v. 798 and often in Plautus. The Enclitic Particle *que*, 'ever' (Gk. *τε*, in Hom. *ὅς τε*, 'whoever'), was in class. Lat. replaced by *cumque* (*cunque*), lit. 'whensoever' (*Hor. C.* i. 32. 15 *michi cumque salve Rite vocanti*). So *quandoque* became *quandocunque.*

799. **Nam,** for the position of this Early Latin Interrogative Particle (e.g. *quianam*, 'why,' from *quia*, 'because') cf. *Most.* 258 *quid cerussa opust nam?*

ERG. Faciam ut huius diei locique meique semper
meminerit. 800

Qui mihi in cursu [opstiterit], faxo uitae is extemplo
opstiterit suae.

HEG. Quid hic homo tantum incipissit facere cum
tantis minis?

ERG. Prius edico, ne quis propter culpam capiatur suam:
Continete uos domi, prohibete a uobis uim meam.

800. Faciam *E* eius *B* die *Bothius* 801. obstiterit *VE* (*cum*
2 litt. spat.) *J*: seclusi uite *B* extemplo *om.* *J* obstiterit *libri*
804. domi *ex* domu *B*

800. This line is stolen by Terence *Eun.* 801:

non tu hinc abis?

Scin tu ut tibi res se habeat? si quicquam hodie hic turbae
coeperis,

Faciam ut huius loci dieique meique semper memineris.

Diei, a disyllable. Whether it is better written *diei* (in later orthography *dii*) or *die* is uncertain. (See note on v. 464.)

801. To reduce the line to metrical limits some word must be deleted, most probably one of the two similar verbs. I delete the first, rather than the second, since it is the first occurrence of a word which is generally suppressed in the construction ἀπὸ κοινοῦ, e.g. Lucr. iv. 1010 (*pugnās*) *Edere sunt persectantes uisaeque uolantes*, Amph. 785 *Tu peperisti Amphitruonem, ego alium peperī Sosiam*, Lucr. iv. 774 *Tantast mobilitas et rerum copia tanta*, Pseud. 440 *tu quod damni et quod fecisti flagiti*. Cf. note on v. 690. Another possibility is to delete the second and put a comma after *cursu*:

Qui mi in cursu, opstiterit faxo uitae is extemplo suae.

This position of *faxo* is abnormal, but may be paralleled from *Most.* 1133 *ego ferare faxo ut meruisti in crucem*, Ter. Adel. 209 *cupide accipiat faxo*, 847 *Atque ibi fauillae plena, fumi ac pollinis Coquendo sit faxo et molendo*.

802. **Incipissit**. This Early Latin form is found no fewer than three times in this single play (cf. vv. 215, 532).

803. **Ne** is not dependent on *edico*. The *edictum* is stated in v. 804.

804. **Continete uos domi**. *Curc.* 298 *Proin se <se> domi contineant, uident infortunio*. **Prohibete a uobis uim meam**. This is the usual construction of the verb in Plautus, *prohibere aliquem (aliquid) ab aliquo*,

HEG. Mira edepol sunt, ni hic in uentrem sumpsit
confidentiam.

Vae misero illi, cuius cibo iste factus imperiosior.⁸⁰⁵

ERG. Tum pistores scrophasci, qui alunt furfuribus sues,
Quarum odore praeterire nemo pistrinum potest,

806. Ve libri cybo V factus est VJ imperiosior B³: impensior cett.,
sed impensiar V¹ (corr. V²) E ante corr. 807. versum laudat Osbornus p. 561
'scrophasci...furfure sues' scrophasci libri furfuribus Luchsius in
Studem. Stud. I p. 56: furfure libri 808. preterire BV pistrinum E

or else *aliquo* (*aliqua re*) without *ab*, e.g. v. 493, *Mil.* 699 *Me uxore prohibent*. But the Dative replaces this Abl. in *Curc.* 605 (if not elsewhere): *parentes ne meos mihi prohibeas*.

805. **Mira...sunt ni**, a common variation of *mirum est ni*. The hiatus with *ni* is legitimate, so that we need not change the traditional reading to *nisi hic* (as in *Poen.* 839 *Omnia edepol mira sunt, nisi erus hunc heredem facit*). (Introd. ii. § 40.) Of course the scansion *hic* is impossible (Introd. ii. § 5).

806. **Imperiosior**. Cf. v. 811, *Asin.* 410, *Pseud.* 996, *Enn. A.* 600 M. *urbis magnas atque imperiosas*.

807. **Pistores...qui...Eorum** (v. 809). For the construction, repeated in vv. 813—6, 818—21, see note on v. 1, and cf. v. 110. **Pistores**, 'millers.' There were no bakers (as distinguished from millers) at Rome till 173 B.C. (Plin. *N. H.* xviii. xi. 28) (cf. ad v. 160). **Scrophasci**, *ἀρ. εἰρ.* **Furfuribus**. The MSS. have *furfure*. Since the Abl. Sg. in *-ē* had often a by-form in *-ī*, editors formerly printed *furfuri*. This reading however violates the law that an iambic word at the end of a line shall not be preceded by an iambic word-ending (Introd. iii. § 17). This might be remedied by transposing *furfure qui alunt sues*. But an examination of the passages in Latin writers where the word occurs proves that *furfur* Sing. was used in the sense of the husk of a single grain (Gell. xi. vii. 5, Plin. *N. H.* xviii. 304, xxii. 145), whereas the word for 'chaff, bran' (the word required here) is *furfures* Plur. (Varr. *R. R.* ii. v. 17, vi. 4, Colum. viii. iv. 1, xii. xliii. 3, Plin. *N. H.* xviii. 74, xxii. 120, xxviii. 188, Phaedr. iv. xviii. 3; cf. Marc. Empir. v. fin.). We may then confidently suppose that *furfuribus* was what Plautus wrote, especially since *furfures* occurs in v. 810. Probably in the ancient archetype of our MSS. the word was written FVRFVRIB. with the common contraction of final *-bus*, and became at some time or other corrupted to *furfure* (through *furfuri*?).

808. **Odore**, Abl. of Cause, common in the Comedians (e.g. *Pseud.* 799 A. *Cur conducebas?* B. *Inopia*), and not quite unknown in Cic., e.g. *Phil.* xiv. 5 *ne...uim fortunae stultitia contempsisse uideamur*.

Eorum si quousquam scrofam in publico conspexero,
 Ex ipsis dominis meis pugn^{is}is exculcabo furfures. 810
 HEG. Basilicas edictiones atque inperiosas habet:

Satur homost, habet profecto in uentre confidentiam.
 ERG. Tum piscatores, qui praebent populo pisces foetidos,
 Qui aduehantur quadrupedanti crucianti cantherio,
 Quorum odos subbasilicanos omnis abegit in forum, 815

809. quousquam B(?)V: quousquam B(?)EJ scropham libri
 811. editiones libri (corr. 5) inperiosas J: imp. ceteri 812. homo est
 VJ: homust E 813. prebent libri fetidos B: fetidos ex fecidos V:
 fecidos ex fetidos E 814. quadrupedancia B¹ crutianti E 815. versum
 laudat Priscianus inst. i p. 31, 18 H. (s. v. odos) 'quorum...forum' subbalsi-
 canos VE omnis J: omnes cett. adegit Priscianus

809. **Quousquam.** The old spelling *quouis* may owe its preservation in this line to a confusion with *quouis* (as in v. 887 *quouis erat* has been preserved as *quo iusserat*). Some editors, under the mistaken idea that these Pronominal Genitives never have the ictus on the syllable -us (e.g. prol. 4, 17), insert *ego* (cf. vv. 816, 821) after *si* or before *si*.

810. **Pugn^{is}is exculcabo**, an inappropriate combination chosen for comic effect.

811. Schoell puts this line after v. 817, so that *Tum* of v. 818 marks a new resumption by Ergasilus, as in v. 813. This makes Ergasilus' utterances a still closer parody of a magisterial *edictum* in which the separate paragraphs would be headed by Conjunctions of this kind.

814. **Quadrupedanti**, 'trotting,' Accius *Trag.* 603 R. *quadrupedantum sonipedum*, Enn. *Trag.* 154 R. **Crucianti cantherio**. Ausonius *Epist.* XXI. ii. 39 *trinodem dactylum Vidi parari crucianti cantherio*. It seems more in keeping with Plautus' use of *crucio* to take *crucianti* as Act., i.e. 'torturing its rider,' 'jolting,' than as Deponent-Passive (as in Fronto *Epp.* p. 220. 6 Nab. *in crucem sublatus est. ita ei crucianti somnium expeditum*, p. 184. 16 Nab. *membris cruciantibus*) (cf. however *Truc.* 450).

815. **Subbasilicanos**, 'strollers in the colonnades of the basilica,' like *surrostrani* Cic. *Fam.* VIII. i. 4. Cf. *Curc.* 472 *Ditis damnosos maritos sub basilica quaerito*. Livy (xxvi. 27) tells us that in 210 B.C. there was no basilica at Rome, and (xxxix. 44) that Cato the Censor in 184 B.C. (the year of Plautus' death) built the Porcia Basilica, statements from which the false inference has been drawn that there was no basilica at Rome prior to 184 B.C., and that this line must therefore be post-Plautine. **Abegit** (with *ē*) is the old spelling of *abigit*, as *accēdo* (Enn. *Trag.* 77. 206 R., Lucr. ii. 1025, v. 609 &c.) of *accido*, *timēdus* (Naev. *Com.* 35 R.) of *timidus*, *acetare*

Eis ego ora uerberabo surpiculis piscariis,
 Ut sciant, alieno naso quam exhibeant molestiam,
 Tum lanii autem, qui concinnant liberis orbas oues,
 Qui locant caedundos agnos et dupla agniam danunt,
 Qui petroni nomen indunt uerueci sectario,
 Eum ego si in uia petronem publica conspexero,

816. ergo *VEJ* hora *J* (corr. rec. ut vid.) uerberabo ex -bor *E*
 817. exhibeant (ex *B*³ in ras.) *B*: exhibeant *J* 818. lanu *B*¹ (corr. *B*³):
 lanum *VEJ* orabas *J* 819. caedundos libri angnos ex angnonos
 ut vid. (gn eras.) *B* dupla *Rostius Opusc.* 1 p. 41: duplam libri
 820. uerueti libri 821. publico *J*

(Paul. Fest. 17. 30 Th.) of *agitare*. **In forum.** The rarity of this phrase in Plautus (cf. *Rud.* 987) need not make us change it to the usual *ad forum* (e.g. v. 786). *In* is the suitable Preposition in this context.

818. **Concinnant.** See note on v. 601. **Orbas.** This Adj. takes the Genitive in its other occurrence in Plautus, *Rud.* 349 *orbas auxilique opumque*, but the Abl. in Ter. *Adel.* 650 *haec uirgo orbast patre*, Afran. *Com.* 240 R. *Orbus uirili sexu adoptauit sibi*, and apparently in Enn. *Trag.* 77 R. *Arce et urbe orba sum*.

819. **Qui locant caedundos agnos.** Cf. *Aul.* 567 A. *Etiam agnum misi...Caedundum illum ego conduxī.* *B.* *Tum tu idem optimumst Loces efferendum: nam iam, credo, mortuust.* **Dupla**, sc. *pecunia*. Leo retains *duplam* of the MSS. One would expect the trick to consist in the substitution of an old sheep for the lamb assigned to them to kill, but it is difficult to see how *duplam* could bear any suitable sense; nor may we translate the following line with Morris 'who pass off a tough old wether (*petroni*) as a tender fat sheep.' **Danunt.** These Early Latin forms with 'inserted' *n* are all Third Plural forms, e.g. *nequimont* Liv. Andr. (See my *Latin Language* ch. viii. § 74.)

820. **Sectario.** The word is explained in Paulus' epitome of Festus (500. 12 Th.) as follows: *Sectarius uerueci, qui gregem agnorum praecedens ducit*, our 'bell-wether.' This explanation is so strongly supported by the obvious connexion of the word with *sector*, 'I follow' (e.g. *Mil.* 91 *Ait sese ultro omnis mulieres sectorier*), and *secta*, 'a following' (e.g. Naev. *Bell. Poen.* 9 M. *Eorum sectam sequantur multi mortales*), that no other theory can be approved (e.g. the derivation from *seco*).

821. **Eum**, Gen. Pl., the old form of *eorum*, as *deum*, &c. (Paul. Fest. 54. 20 Th. '*Eum*' antiqui dicebant pro *eorum*), is found on the Lex Julia Municipalis of 45 B.C. (*C. I. L.* i. 206. 52): *eum h(ac) U(ege) n(ihil) r(ogatur)*. But here the word is more likely to be Acc. Sing. Brix substitutes *Eorum*

Et petronem et dominum reddam mortales miserrumos.

HEG. Eugepae! edictiones aedilicias hic quidem habet,

Mirumque adeost ni hunc fecere sibi Aetoli agoranomum.

ERG. Non ego nunc parasitus sum, sed regum rex

regalior, 825

822. miserrimos *V*: miserrumos *ex* -imos *ut vid.* *E*: miserumos *J*

823. Eugepe libri (Euge *J*) pe...habet addidit in lacuna *B*³ editiones

VEJ edilicias *B*: et dilitias *V*: editias *ante corr.*, ediuitias *ut vid.* *post corr.*

E: et delicias *J* 824. adeo est *VJ* *post adeost 2 litt. sp.* *E* nisi *E*

verba ni...agoranomum addidit in lacuna *B*³ fecerunt *VEJ* etoli *B*:

aetholi *J* Aetoli sibi *Quietus* 825. sum *ex se* *V*

without any support from the MSS.

Petronem. The word *petro*, 'man of rock,' from *petra* (either the Gk word or more probably an Italian cognate; cf. Fest. 250. 12 Th.) was a term for a countryman, as we see from Paulus' epitome of Festus (251. 1 Th.): '*Petrones*' rustici a *petrarum asperitate et durtia dicti*. The corresponding passage in Festus is unfortunately defective in the MS. (250. 23 Th.): '*Petrones*' rustici fere dicuntur propter vetustatem, et quod deterrima quaeque ac praeruptus...iam agri petrae vocantur, ut '*rupices*' idem a '*rupibus*.' The *lanii* apparently used the word as a pet-name for the bell-wether of the flock. In view of the explanation given by Festus the theory that the word is a proper name (cf. *Petronius*) in this line and v. 822 must be rejected. Nor does it seem likely that there is any assonance in v. 822 with *patronum*. Whether the *petrônus canis* of Grattius *Cyneg.* 202 *Petroniost haec fama cani* has anything to do with *petro*, -ônus of Plautus is not clear.

823. **Hic quidem** must be scanned *hī(c) quidem* (Intro. ii. § 13), since a Dactyl cannot stand in the 7th foot of a Trochaic Septenarius (Intro. iii. § 17).

824. **Mirumque adeost ni.** The Substantive Verb is usually omitted with *mirum ni*, *mirum quin*, but supplied with *mira sunt ni* (*nisi*). (The reading of *Vid.* 77 is uncertain *mirum est ni* or *si*.) This suggests the possibility of -st having originated from *si*, a marginal correction of *ni* to *nisi*.

Sibi, in Prosodic Hiatus. But *Aetoli sibi* may be the true order. **Agoranomum** (*Curc.* 285, *Mil.* 727), beside *aedilicias* of v. 823, offers a curious medley of Greek and Roman terms. The peremptory orders of the slave in the *Stichus* (see the passage quoted in the note on v. 843) occasion the same ironical surmise (v. 352): *sine suffragio Populi tamen aedilitatem hic quidem gerit*.

825. **Regum rex regalior**, a jingle quite in the manner of the Republican Drama. Cf. *Enn. Trag.* 41 R. *Mater optumarum multo mulier*

comes and goes

Tantus uentri conneatus meo adest in portu cibus.
 Sed ego ^{delay}cesso hunc Hegionem onerare laetitia senem,
 Qui homine <homo> adaeque nemo uiuit fortunatior.
in the same

826. *versum laudat Prisc. inst. vi p. 158, 23 H. (s. v. cibus cas. genitiv.)* 'tantus ...cibus' conneatus *E*: comeatus *Prisc. codd. DHLK*: commeatus *cett.* porti *J*
 827. egionem *EJ* honerare *J* leticia *B*: laeticia *VJ*: letitia *E* 828. hominem
VE ut vid. J adaeque *BE*: adaequae *V*: adaequae *J* nemo (ne *ex m*). *V*
 furtunatior *J*

melior mulierum, a line which exhibits the same use of the Comparative for the Superlative. On the meaning of *rex* see the note on v. 92.

826. **Conneatus.** Cf. *Mil.* 224 *Qua cibatus commeatusque ad te et legiones tuas Tuto possit peruenire.* **Cibus.** Priscian takes this for a Fourth Decl. Gen. Sing., instead of Nom. Sing. with *uentri commeatus meo* in apposition. The same doubt attaches to *lectus* in *Amph.* 513:

Prius abis quam lectus ubi cubuisti concaluit locus,

where Priscian makes the word a Fourth Decl. Gen. Sing. governed by *locus*, though it may equally be Nom. Sing. with *ubi cubuisti locus* in apposition. In view of the narrow limits of the Fourth Declension in Plautus (see note on v. 855), I hesitate to accept Priscian's explanation. For the inverted order of the sentence cf. *Mil.* 1043 *deus dignior fuit quisquam homo qui esset?* Brix suggests punctuation after *adest*, the Verb to be understood as repeated after *cibus*.

827. **Hunc Hegionem...senem.** For the order cf. ad v. 875, and for the sense of *hunc*, ad v. 7. In *Aul.* 171 we have:

Nostin hunc senem Euclionem ex proxumo pauperculum?

There is no need to make this and similar phrases with *cesso* Interrogative Sentences.

828. The defect in the line is likely to have been caused by the loss (through Haplography) of the word *homo* in some form. Leo accepts Camerarius' insertion of *hominum* after *homine*. But the Plautine phrase is *nemo homo*, not *nemo hominum* (*Ter. Eun.* 757). (On the Hiatus after *homo* see *Intro.* ii. § 40.) The form *qui* presents a difficulty, for this Abl. (or Instrumental) is normally used as a Pronoun rather than a Pronominal Adjective, and in no other line does it play the part of an Abl. after a Comparative. For all that, to change the 'lectio difficilior' of the MSS. *qui homine* into *quo homine* is of doubtful expediency. The use of *qui* (Interrog. Pron.) as Abl. Abs. in *Bacch.* 335, *Sed qui praesente id aurum Theotimo datumst?*, is similarly an isolated example. Such lines as *Cas.* 863 *Senem, quo senex nequior nullus uiuit*, *Merc.* 101 *Mulier, qua mulier*

HEG. Quae illaec est laetitia, quam illic laetus largitur^{hes. daret} mihi?

ERG. Heus ubi estis? ecquis hic est? ecquis hoc aperit ostium? 830

HEG. Hic homo ad cenam recipit se ad me. ERG. Aperite hasce ambas fores, Prius quam pultando assulatim foribus exitium adfero.

829. illec B: illa haec VE leticia B: letitia E: laeticia J letus E
lagitur B ante corr. 830. ecquis hic est ecquis Bothius: ecquis libri (haec
quis V) hoc B³ (hic ut vid. B¹) J: haec V: om. E hostium VEJ
831. caenam VJ apperite (ex aperite) cum 2 litt. sp. E 832. verum
laudat Nonius p. 72, 22 (s. v. assulatim) 'priusquam...dabo' pulsando codd.
Nonii assulatim Nonius: uel assultatim B, sed tatim B³ in spat.: uel absul-
tatim uel assultatim VE: uel assultatim J exicium J affero J: dabo Nonius

alia nullast pulchrior, shew a different form of expression. For the use of *adaeque* cf. *Most.* 30:

Quo nemo adaeque iuuentute ex omni Attica
Antehac est habitus parvus nec magis continens,

and see note on v. 700. **Viuit** in colloquial Latin often corresponds to *est*, e.g. *Cas.* 863 (quoted above), *Trin.* 390 *lepidus uiuis*.

830. The missing words can be supplied with confidence from *Amph.* 1020 *Aperite hoc: heus, ecquis hic est? ecquis hoc aperit ostium?*, *Bacch.* 582 *Heus, ecquis hic est? ecquis hoc aperit ostium?* The eye of the copyist of some archetype had wandered from the first to the second *ecquis*. **Heus ubi estis?** *Pseud.* 1136:

A. Heus ubi estis uos? B. Hic quidem ad me recta habet rectam uiam.

A. Heus ubi estis uos?...

Ecquis hoc aperit?

On the scansion of *ecquis hōc*, a dactyl (tribrach?; cf. *Introd.* ii. § 13) at the beginning of the second hemistich, see *Introd.* iii. § 16, and on *heus ubi estis* cf. ad v. 950.

831. **Ad cenam recipit se ad me.** Fleckeisen transposes *recipit se ad me ad cenam* on the pattern of vv. 175, 497, *Mil.* 712, *Most.* 1134, *Stich.* 486, 510. But *ad cenam* seems to be emphasized in this line. **Hasce ambas fores**, with *fores* in the sense of *valvas*. Cf. *Most.* 453 *Pultando [pedibus] paene confregi hasce ambas <fores>*. So *foris* Sing. for *valva* in *Bacch.* 833 *Forem hanc pausillulum aperi—placide, ne crepa*.

832. **Assulatim.** *Men.* 859 *Osse fini dedolabo assulatim uiscera*. The Adverb is derived from *assula*, 'a splinter' (*Merc.* 129 *At etiam asto*).

HEG. ^{It's very pleasant} Perlubet hunc hominem conloqui. Ergasile ! ERG.
Ergasilum qui uocat ?

HEG. Respice. ERG. ^{subject} Fortuna quod tibi nec facit nec
faciet, me iubes.

Sed quis est ? HEG. Respice ad me ; Hegio
sum. ERG. Oh mihi, ^{subject} 835

833. Periubet *VE* colloqui *BJ*: cōloqui *E* hergasilum *B* 834. tibi]
J n. l. facit (it *B*³ in *ras.*) *B*: facis *V* ante corr. fatiet *E* me
Brixius: hoc me tibi 835. qui *B*: quid *VE* (*J n. l.*) ego sum *J*
oh ex hoh *ras. V*

at etiam cesso foribus facere hisce assulas. *Aperite aliquis*), a by-form of which was *astula*. Probably *assula* was the original form (derived from *assilio*?), while *astula* was a popular corruption of it, due to fanciful connexion with *hasta*. *Astula* must have been the form prevalent in Vulgar Latin, for it is the origin of the Romance words for 'splinter' (Provençal 'ascla,' &c.). In the Archetype of our MSS. the word *assulatim* had apparently a suprascript entry *vel assultatim*. This may have been either (1) a rival reading, or (2) an explanation of *assulatim* as meaning not 'in splinters' (from *assula*) but 'leaping at it' (from *assilio*). Whatever was the purport of this suprascript entry, there is no clue to its antiquity. It may have come down from ancient times. It may equally be due to some mediaeval monk. There is further a possibility that *vel assultatim* is a corruption of *vel astulatim*. **Adfero.** The *dabo* of Nonius' quotation of this line may be the reading of another ancient edition of Plautus.

833. **Conloqui**, like *alloqui*, is often transitive in Plautus, e.g. *Trin.* 1135 *quid ego cesso hos colloqui?*

834. We have a similar pun on *respicio* in *Poen.* 408, where a lover calls after his mistress: *respice. Respexit. idem edepol Venerem credo facturam tibi.* (Cf. *Afran. Com.* 429 R. A. *Num quis me quæsiit? B. Bona fortuna.*) There were temples of Fortuna Respiciens in the Palatine and the Esquiline and elsewhere. **Quod tibi.** A Personal Pronoun normally follows immediately a Relative Pronoun or Adverb, e.g. vv. 939, 1004, &c.

835. **Quis.** The metre suggests, if it does not demand, *quis* rather than *qui* of *B*. All instances in the MSS. of Plautus of *qui* for *quis* (substantival) before an initial vowel in direct question are of doubtful genuineness, *Truc.* 130 (*qui es P, quis est A* edd.), *Curc.* 230 (*qui hic est B*¹*VEJ, quis hic est B*³ edd.), *Trin.* 929, 1083 (*qui eas emit CD, quis &c. B* edd.), *Truc.* 719, *Epid.* 250 (*qui id dixit tibi A, quis &c. P* edd.), *Pseud.*

Quantum est hominum optumorum optume, in tempore aduenis.

HEG. Nescio quem ad portum nactus es ubi cenes, eo fastidis.

ERG. Cedo manum. HEG. Manum? ERG. Manum, inquam, cedo tuam actutum. HEG. Tene.

836. *versus a voc.* Hominum incipit in libris (quantum est in fine v. 835) optimorum VJ ut vid. 837. nactus ex natus J caenes B fastidis ex fatidis V 838. Credo manu .H. (= HEG.) manu VE Tene proximo versui adiunctum in libris

1193, *Bacch.* 309, *Men.* 146. In *Amph.* 619 the MSS. have the same corruption as VE here, viz. *quid* (*quis* B³). (See note on v. 285.)

836. **Quantumst hominum optumorum optume**, a characteristic Superlative of colloquial Latin. Cf. Ter. *Phorm.* 853 *O omnium, quantum est qui uiuont, homo hominum ornatissime*, Rud. 706 *Exi e fano, natum quantumst hominum sacrilegissime*, Pseud. 351 *Quid ais, quantum terram tetigit hominum periurissime?*

In tempore occurs only in this line and *Amph.* 877 *Atque Alcumenae in tempore auxilium feram*. It has the addition of *ipse* in *Cist.* 670 *in tempore ipso*, Poen. 1138 *Quom huc aduenisti hodie in ipso tempore*. Some editors propose to make this line a Cretic Pentameter Acatalectic by inserting *ipso*:

Quantumst hominum optumorum optume in tempore <ipso> aduenis.

But we are hardly warranted in departing from the traditional reading, especially as *in tempore* became the current expression in the time of Terence. *Temperi* (not used by Terence) is the common Plautine term, of which *tempore* (found in the MSS. in *Asin.* 733, *Epid.* 406, *Men.* 1020) may be a corruption (see note on v. 183). Plautus employs also *per tempus* in this sense (e.g. *Men.* 139 *Non potuisti magis per tempus mi aduenire quam aduenis*). Seyffert's division of the lines into two Cretic Tetrameters and a Trochaic Dimeter is more attractive (on *ad portum* cf. *Introd.* iii. § 36):

Quantumst hominum optumorum optume in tempore
Aduenis. HEG. Nescio quem ad portum nactus es
Ubi cenes, eo fastidis.

837. **Fastidis**. Brix supposes that Ergasilus' exaggerated language in the preceding line makes Hegio accuse him of taking airs. But I fancy Hegio is merely verifying his previous surmises (vv. 805—6, 811—12).

838. **Manum?** with ictus on the final syllable, as is so often the case in astonished queries, e.g. *Most.* 595 A. *Non dat, non debet*. B. *Non debet?*, *Trin.* 941 A. *Sub solio Iouis?* B. *Ita dico*. (Cf. *Appendix* § 7.)

ERG. Gaude. HEG. Quid ego gaudeam? ERG. Quia ego impero, age, gaude modo.

HEG. Pol maerōres mi anteuortunt gaudiis. ERG. Noli irascier. ^{will drive out} ^{never is grief} 840

Iam ego ex corpore exigam omnis maculas maerorum tibi. Gaude audacter. HEG. Gaudeo, etsi nil scio quod gaudeam.

ERG. Bene facis. iube— HEG. Quid iubeam? ERG. Ignem ingentem fieri.

839. •h. Gaude *E* (*etiam proximis versibus et subinde* •h. *parasitum, h senem ac denique E illum, •E. Hegionem notans*) imperio *VE* 840. merores *libri* mihi *libri* (*michi J*) 841. merorum *libri* 842. nichil *EJ* quid *J*

839. Quid ego gaudeam? Quia ego impero. *Quia* is far more frequent than *quod* in the sense of 'because' in Plautus, and is the Conjunction regularly used in answers to questions beginning with an Interrogative word, e.g. vv. 174, 670, 705, 716, 884, 985.

840. Gaudiis, to be scanned as a dactyl, a scansion permissible in the first foot of the hemistich (see note on *gratiis*, v. 408). Many editors object to the recurrence of *noli irascier* in v. 845 (surely a most natural thing in a scene of this kind) and suppose the phrase to have found its way wrongly into this line. Kriege would substitute for it *gaude modo*.

841. Omnis maculas maerorum, 'every tinge of sorrow,' an unusual phrase, employed for comic effect. Cf. *Poen.* 198 *Inest amoris macula huic homini in pectore.* Ex corpore. We should rather say 'from your mind.' Cf. *Mil.* 783 *facetiarum cor corpusque plenum*, 617 *facinus meum cor corpusque macerat.*

843. The slave who brings the good news in the *Plutus* of Aristophanes makes peremptory demands of the same sort (v. 644):

Ταχέως, ταχέως φέρ' οἶνον, ὃ δέσποιν', ἵνα
Καὶ τῇ πίης· φιλεῖς δὲ δρῶς' αὐτὸ σφόδρα.
'Ὡς ἀγαθὰ συλλήβδην ἅπαντά σοι φέρω.

We have in the *Stichus* a parallel scene (II. ii.) to this scene of the *Captivi*. The slave, Pinacium, hurries along the street to report to his mistress, Panegyris, the arrival of her long-absent husband, threatens violence to the door if it is not opened on the instant, and when he finds Panegyris, proceeds to issue orders in the fashion of Ergasilus (vv. 352 sqq.):

HEG. Ignem ingentem? ERG. Ita dico, magnus ut sit. HEG. Quid? me, uolturi, ^{you vulture}

(Tuan causa) aedis incensurum censes? ERG. Noli irascier.

Iuben an non iubes astitui aulas, patinas elui, ^{19th century J. C. C. 845}

844. Ignem (nem *B*³ ut vid. in ras.) *B* post dico 2 litt. (ut?) ras. in *B*
me om. *E* uolturi ex uult. *B*: uoluri *VE* 845. Tuan] *J n. l.*
aedis Gruterus: me aedis (edis *E*, aedes *J*) libri 846. Iube an non iube *V*
post patinas ras. 5—7 litt. ut vid. *J* elin *E*

A. Ecquis huc effert nassiternam cum aqua? *B.* Sine suffragio Populi tamen aedilitatem hic quidem gerit. *A.* Age tu ocus Pinge humum, consperge ante aedis...

...alii ligna caedite,

Alii piscis depurgate, quos piscator attulit,
Pernam et glandium deicite.

Bene facis, 'thank you.' Donatus ad Ter. *Eun.* I. ii. 106 (186): *non iudicantis est sed gratias agentis*. "It does not mean 'quite right,' which would be *recte facis*." Morris. **Iube**. Some editors take exception to the unusual scansion *iubē*. But it is to be expected here, for Ergasilus pauses for a moment to consider what order should be issued first.

844. **Ita dico, magnus ut sit**, 'yes! a large one.' **Volturi**. The vulture typified ravening greed to the Romans as the cormorant does to us. Cf. *Trin.* 101:

Tum autem sunt alii qui te uolturium uocant:
Hostisne an ciuis comedis, parui pendere.

Also *Truc.* 337. This is a rare instance of the Voc. Sing. of a Masc. IO-stem; so some would substitute *uolture*. But though *volturus*, -i (later *uoltur*, -is) is found in Enn. *A.* 138 M.: *Volturus in spinis miserum mandebat homonem*, the form *uolturius* is found in the other occurrences of the word in Plautus. A better substitution, if one were necessary, would be *uolturis* (a variant in the line of Ennius) (see note on v. 96).

845. *Aul.* 361 *cenaene causa...Nos nostras aedis postulas comburere?* (in a somewhat different context).

846. **Iuben an non iubes**, a common type of peremptory demand, e.g. *Mil.* 449 *Mittin me an non mittis?*, *Pers.* 533 *Tacen an non taces?*, *Truc.* 755 *Redin an non redis?* Terence apparently prefers not to repeat the verb, e.g. *Andr.* 186 *Hocin agis an non?* Cf. *Cure.* 566 *reddin an non uirginem?*, *Rud.* 1399 *Tacen an non?*, *Aul.* 660 *Abin an non?*, *Truc.* 825 *Dicin an non?* **Aulas**. Since Hiatus at the Diaeresis of a Trochaic

Laridum atque—epulas foueri foculis feruentibus?
 Alium pisces praestinat¹um abire²? HEG. Hic uigilans
 somniat.
 ERG. Alium porcinam atque agninam et pullos galli-
 naceos?
 HEG. Scis bene esse, si sit unde. ERG. Pern³am
 atque ophthalmiam,
 850

847. Laridum ex Laridum ras. B: Laridarum E: ()dum J ac pernas
 Schoellius 848. prestinatum B (in ras. et cum 3—4 litt. ras.) VJ 849. porti-
 nam atque agminam J 850. si s. v. E pernulam Geppertus: pernam libri
 ophthalmia libri

Septenarius is legitimate (Introd. iii. § 18), there is no reason for substi-
 tuting the un-Plautine form *auxillas*. Elui. Aul. 270 *vascula intus*
pure propera atque elue, Pseud. 162 *tu argentum eluito*.

847. **Laridum atque epulas** is an extravagant combination. But it
 is not out of keeping with the style of Ergasilus' remarks throughout this
 Scene. Schoell reads *ac* (better *atque*, to be pronounced *ac*) *pernas*. The
 two words *pernas* and (*epulas*) would be liable to confusion when written
 in minuscule contracted form. **Foculis**. The Neut. Plural *fōcula*
 (from *foveo*, to warm; cf. *fomentum*, *fomes*) is explained by Nonius, p. 10 M.:
 'Focula' dicta sunt nutrimenta; unde et 'foculare' dicitur, ut fovere, with
 quotation of Plaut. Pers. 104: *At edes; nam iam intus uentris fumant*
focula. (By *nutrimenta* he seems to mean *nutrimenta ignis*.)

848. **Praestinatum**. Paul. Fest. 280. 4 Th.: 'Praestinare' apud
Plautum praemere est, id est emendo tenere. The word is rare, and is
 apparently brought into requisition in this line for the sake of the allitera-
 tion. Similarly Pseud. 169 *Ego eo in macellum, ut piscium quidquid ibi sit*
pretio praestinem. In *Epid.* 277, the only other instance of the word in
 Plautus, the Compound with the Preposition *prae* is required by the sense:
Ut enim praestines argento, prius quam ueniat filius. Cf. *destinare*.
Vigilans somniat, "is dreaming while he is awake," i.e. is talking
 nonsense; *Amph.* 697; cf. *astans somniat*, Men. 395. This should be dis-
 tinguished from *uigilans dormit*, 'is sleeping while he seems to be awake,'
 i.e. is stupid, Pseud. 386. Cf. *uigilans stertis* Lucr. iii. 1048." Morris.

850. **Bene esse**, 'to enjoy oneself.' Men. 485 *Minore numquam bene*
fui dispendio, Truc. 741. Cf. *Merc.* 583 *quin ergo imus atque obsonium*
Curamus, pulchre ut simus?, and see note on v. 271. We have the other
 construction, *bene est mihi*, in Pers. 30, Pseud. 1135, Trin. 352, &c. **Unde**,
 'the wherewithal,' e.g. *Mil.* 676 *Deum uirtutest te unde hospitio accipiam*
apud me comiter, Pers. 302 *Paratum iam esse dicito unde argentum sit*

^{perdidit fish} Horaeum, ^{nonnullum} scombrum et ^{gravis lag} trygonum et ^{non} cetum et ^{sub?} mollem caseum?

HEG. Nominandi istorum tibi erit magis quam edundi copia

Hic apud me, Ergasile. ERG. Mean me causa hoc censes dicere?

851. Horraeum *V*: Horreum *EJ* ut vid.

trigonum *libri*

852. quem *V*

futurum, like Gk. *ἀπόθεν*, e.g. Philetaerus *Com.* fr. 7 K. *ἐὰν ἐχῇ τις ἀπόθεν*. Probably the word in this use was less of an enclitic than the ordinary Relative Adverb. This would account for the scansion in *Men.* 53 *Sed ita ut det unde curari id possit sibi*, Truc. 146 *Ubi nōn est scripturam unde dēnt, incūsant publicānos*. (See *Introd.* ii. § 14.) **Pernulam** is substituted by Geppert for *pernam* of the MSS. (On the confusion of Derivative and Simple Nouns in our MSS. see note on v. 665.) Other suggestions are *pernam* <que>, and *pernam* <alium>. If we retain *pernam* here, we must suppose Ergasilus to pause a moment for reflection (*Introd.* ii. § 44). Leo thinks the name of some fish (e.g. *percam*) is required. And yet the mention of ham at the beginning of a list of fish is surely no more peculiar than the mention of cheese (v. 851) at the end of it. **Ophthalmiam**. This is the *oculata* of Plin. *N. H.* xxxii. 149. The spelling of the MSS. should be retained (*ophth*). The double aspirate in loan-words from the Greek was in Latin replaced by the mute with the aspirate; e.g. *diphthongus*, *autochthones*, *Erectheus* are the normal Latin spellings. (For statistics see Schulze, *Orthogr.* 1894.)

851. **Horaeum**, probably pronounced with short penultimate (*Introd.* ii. § 6). **Trygonum**. Gk. *τρύγων* took in the Latin of Plautus' day the form *trugonus* (cf. *Latona* for Gk. *Λητώ* or *Λατώ*), as Gk. *κῆτος*, -*εος*, a term used of any of the larger fish, took the form *cetus*, -*i* (*Aul.* 375). A derivative of the latter word, *cetarius*, 'a fishmonger' (*genus piscatorum quod maiores pisces capit*, Nonius, p. 49 M.), occurs in Ter. *Eun.* 257 *cupedinarii omnes, Cetarii, lanii, coqui, fartores, piscatores*.

852. **Nominandi istorum...copia**. "So Ter. *Heaut.* 29 *novarum spectandi copia*; Lucr. v. 1225 *poenarum solvendi tempus*; Varro *R. R.* ii. 1 *principium generandi animalium*, and about ten cases in other authors, chiefly in Cicero. The governing word is one which takes an objective genitive (*facultas*, *cupidus*, *cupiens*, *causa*, &c.), the gerund is always from a transitive verb." Morris. See note on v. 1008.

853. **Hic apud me**. We should perhaps replace *me* by the older form *med*, a form constantly modernized in our MSS. of Plautus. This puts the

HEG. Nec nihil hodie nec multo plus tu hic edes,
ne frustra sis. *be worse usual victuals*

Proin tu tui cottidiani uicti uentrem ad me afferas. 855

ERG. Quin ita faciam, ut tute cupias facere sumptum, *cost*
etsi ego uetem. *forbid*

HEG. Egone? ERG. Tu ne. ¹⁴ HEG. Tum tu mi igitur
eris es. ERG. Immo beneuolens. *well-wisher friend*

854. nichil *EJ*: mihi *V* 855. *versum laudant Nonius p. 484, 10 (s. v. victi) 'pro...adferas,' Priscianus inst. vi p. 258, 15 H. (victi testans) 'proin...adferas'* Proin tui tu *codd. Prisciani*: Pro uicti *codd. Nonii* cottidiani (*tt ex et*) *B*: cotidiani *VJ*: quottidiani *E* 856. *fatiam E* tute cupias *Bothius, Bentleius*: te cupias libri (*recupias E*: te capias *J¹, corr. J²*) facerem *V* 857. mi igitur *B in ras.* mihi *J* herus *J*

Personal Pronoun, which was probably emphasized, under the ictus: *Hic apud mēd, Ergāsile* (cf. *Cist. 501 hic apud nōs*, and see *Introd. ii. § 19*).

854. **Ne frustra sis**, a common phrase (see note on v. 14). *Frustrā* is the Plautine form of the Adverb (cf. *Plaut. contrā*, and see *Introd. ii. § 5*), apparently Acc. Plur. Neut. (cf. *torva tueri*) of a stem *frustro-*, whence *frustrari*. It occurs in Plautus usually with the Substantive Verb, while with other Verbs *nequiquam* is used. *Frustra sum* (cf. note on v. 271) is avoided by classical writers. Sallust puts it in the mouth of the uneducated Marius (*Jug. 85, 6 uti...illi frustra sint*).

855. **Cottidiani**. *Trin. 890 A. Quid est tibi nomen, adulescens? B. Pax, id est nomen mihi. Hoc cotidianumst.* **Victi**. In the careless talk of every-day life the Fourth Declension seems to have been greatly merged in the Second, an anticipation of the state of things reflected in the Romance languages. The normal Gen. Sing. ending of Fourth Declension stems in the Dramatists of the Republic is *-i*; and even Quintilian (I. vi. 27) in the first cent. A.D. declares it impossible to decide whether *senati* or *senatūs* is the proper Genitive of *senatus*. In Plautus the U-stems appear mostly in the Nom. Acc. and Abl. Sing. (less frequently in the last), and so are often hardly distinguishable from O-stems (see note on v. 826).

856. **Faciam** Fut. Ind. Cf. *Truc. 815 Idem istuc ipsa, etsi tu taceas, reapse expertus intellego*, *Aul. 421 Pol etsi taceas, palam id quidemst*. We have the Ind. after *etsi* in vv. 543, 744, 842, &c.

857. **Egone?** **Tu ne**, a common use of 'affirmative' *ne*; cf. *Trin. 634 A. Egone? B. Tu ne*, &c. "This is the asseverative particle *nē*, which, except in the above cases, precedes the pronoun, and it is also joined with

Vin te faciam fortunatum? HEG. Malim quam miserum quidem.

ERG. Cedo manum. HEG. Em manum. ERG. Di te omnes adiuvant. HEG. Nihil sentio.

ERG. Non enim es in senticeto, eo non sentis. sed iube 860

Vasa tibi pura apparari ad rem diuinam cito,
Atque agnum afferri proprium pinguem. HEG. Cur?
ERG. Ut sacrifices.

858. fatiam *E* furtunatum *J*¹ (corr. *J*²) malum *J* 859. Credo *VE*
hem *J* dii *J* omnes ex omnis *E* adiuuant *B*³ ut vid. *J*: adiuvent
ceteri verba nihil (nichil *EJ*: |||nihil *V*) sentio in libris incipiunt v. 860
862. pinguem in ras. *B* ERG. ex Est *V*

edepol, hercle, &c." Morris. **Mi** Dat. should not be changed to *mei* Gen. See note on v. 528.

858. **Malim quam miserum quidem.** For the contracted form of expression cf. *Rud.* 570 A. *Intro rumpam iam huc in Veneris fanum.* B. *In barathrum mauelim*, *Truc.* 422 A. *usque ero Assiduo.* B. *Immo hercle uero accubuo mauelim.* Both *malim* and *mauelim*, *malo* and *mauolo* occur in Plautus, but *malo*, *malim*, &c. are predominant later. *Mauolo* is found only once in Terence (at the end of a line, *Hec.* 540). *Mallem* does not appear in Plautus, only *mauellem*. It was apparently not reduced by the ordinary process of phonetic change, but adapted to the form of *malo*, *malim*.

860. **In senticeto**, with allusion to the joke in v. 188 (cf. v. 884).

861. **Vasa...pura**, a requisite for a sacrifice. Cf. *Amph.* 1126:

Abi domum, iube uasa pura actutum adornari mihi,

Ut Iouis supremi multis hostiis pacem petam,

Aul. 270.

862. **Proprium.** The word was tampered with by various editors until the discovery of the inscription with the regulations for the *Ludi Saeculares* of Augustus, which contains the sentence: *bovem marem Iovi Opt. Max. proprium immolauit*, and thus shews that *proprius* was a technical term of priestly language. *Proprius* is a compound of *pro* and *priuus*, an O. Lat. equivalent of 'singulus,' and as such must have had originally a long paenultima. It has this scansion in this line and probably in others of Plautus: *Trin.* 1130 *Nam beneficium, hominī proprium quod datur, prosūm perit*, *Merc.* 338 (bacchiac) *Proprium nequīt mi enenire <id> quod cūpio* (*Intro.* ii. § 6).

HEG. Cui deorum? ERG. Mihi hercle, nam ego nunc
tibi sum summus Iuppiter,

Idem ego sum Salus, Fortuna, Lux, Laetitia, Gaudium.
Proin tu deum hunc saturitate facias tranquillum tibi.

HEG. ^{deafte has} Esurire mihi uidere. ERG. Miquidem esurio,
non tibi. ^{accedit ad} ^{surgens, et} ^{ergo} ⁸⁶⁶

HEG. Tuo arbitrato, ^{wish} facile patior. ERG. Credo, con-
suetu's puer.

863. ercle <i>E</i>	864. sum s. v. <i>J</i>	fortunax <i>VE</i> ¹ (corr. <i>E</i> ² ut
<i>vid.</i>) <i>J</i> leticia <i>B</i> : laeticia <i>V</i> : letitia <i>EJ</i>	865. diuum <i>Bothius</i> fatias <i>E</i>	
tranquillum ex tranquu- <i>B</i>	866. mihi quidem <i>libri</i>	867. HEG. add.
<i>Pylades</i> : om. <i>libri</i> (<i>J</i> n. l.)	ERG. <i>Pylades</i> : HEG. <i>libri</i>	credo om. <i>J</i>

863—5. *Pseud.* 327:

A. Pseudole, i, arcesse hostias,

Victumas, lanios, ut ego huic sacrificem summo Ioui;

Nam hic mihi nunc est multo potior Iuppiter quam Iuppiter.

B. Nolo uictumas: agninis me extis placari uolo.

Asin. 713:

A. Datisne argentum? B. Si quidem mihi statuam et aram
statuis

Atque ut deo mi hic immolas bouem: nam ego tibi Salus sum.

...A. Quem te autem diuom nominem? C. Fortunam atque Obse-
quentem.

Cf. *Pers.* 99.

865. Editors who take exception to the Prosodic Hiatus after *deum* (Intro. ii. § 40) substitute *diuom*; and certainly *diuom*, in the form *diuum*, would easily be changed (through *diuum*) to *deum* in MSS. (cf. *Merc.* 842). It will not do to transpose *Proin deum tu hunc* (for *proin tu* is an indivisible phrase in Plautus), nor should *proin* be changed to *proinde* (see note on v. 933). **Facias tranquillum.** *Cist.* 652 *si possum tranquillum facere ex irato mihi*. The Imperative (e.g. *Amph.* 311, *Stich.* 668) may follow *proin tu*, but the Subjunctive (e.g. vv. 551, 855) is more usual in Plautus.

866. **Miquidem esurio, non tibi.** It is impossible to imagine Terence tolerating a poor joke like this; and, no doubt, to Horace this line would seem an indication of the 'non astrictus soccus' of Plautus. And yet one feels that in its setting here the reply of Ergasilus would provoke the laughter rather than the censure of any audience. Ergasilus is in that state of mind that he will and must turn to a quip each and every remark made to him.

867. Cf. v. 966, *Asin.* 703.

Tuo arbitrato. Whether the phrase

HEG. Iuppiter te dique perdant. ERG. Te hercle—
mi aequum est gratias

Agere ob nuntium; tantum ego nunc porto a portu
tibi boni.

Nunc tu mihi places. HEG. Abi, stultu's, sero post
tempus uenis. 870

ERG. Igitur olim si aduenissem, magis tu tum istuc
diceret;

Nunc hanc laetitiam accipe a me, quam fero. nam
filium

868. HEG. 5: *Hegioni continuant libri (J n. l.)* diique J perfiant E
erle E equum E grās (i.e. gratias) ex grat- V 869. boni (ni ex corr.) J
870. michi J 872. letitiam B: letitiam EJ nam (ex m-) B

should be scanned with complete elision of *tuo* (Intro. ii. § 15) or with shortening of the syllable (with secondary accent) *arb-* under the Breves Breviantes Law (Intro. ii. § 23) is open to doubt. There is a possibility of a by-form *abitratu* (cf. *increbesco* and *increbresco*). **Facile patior.**

This is the usual Adverb with *patior*, e.g. *Rud.* 1100 *Omnia istaec ego facile patior* (also *Asin.* 240, 739, *Cist.* 500, *Men.* 978), though we find occasionally *aequo animo* (*Asin.* 375, *Stich.* 125). The opposite is *aegre patior* (*Asin.* 832, *Bacch.* 492, *Merc.* 251). For the other sense of *patior* cf. *Novius Com.* 19 R., *Laber. Com.* 56 R.

868. *Mil.* 286 A. *Di te perdant.* B. *Te istuc aequom—quoniam occipisti, eloqui,* *Epid.* 23 A. *Di te perdant.* B. *Te uolo—Percontari,* *Poen.* 588 A. *Di te perdant.* B. *Vos quidem hercle—cum eo cum quiqui tamen Et bene et benigne facitis,* *Cas.* 279 A. *Qui illum di omnes deaeque perdant.* B. *Te uxor aiebat tua—Me uocare,* *Men.* 328 A. *Numquid uis?* B. *Ut eas maximam malam crucem.* A. *Ire hercle meliust te—interim atque accumbere.* Cf. *Pseud.* 37. **Iuppiter...dique.** Cf. v. 922, *Aul.* 658 *Iuppiter te dique perdant,* *Amph.* 1021 *tibi Iuppiter Dique omnes irati certo sunt.* So in Gk. Ζεὺ καὶ θεοί. **Mi.** The MSS. retain this spelling as in v. 857. Cf. ad v. 621.

869. **Porto a portu.** *Merc.* 161 *tibi equidem a portu adporto hoc.*

870. **Tu**, i.e. *tua cena*, with reference to vv. 179 sq. **Stultu's** is more likely than *stultus* *Nom.* (for *Voc.*). Yet we have in *Asin.* 654 *di te seruassint semper, Custos erilis, decus populi, thesaurus copiarum.* The MSS. do not distinguish between *-u's* and *us*. **Sero post tempus uenis.** *Hegio* means that after the unpleasant occurrences of the preceding Scene he is in no mood for dinner.

871. **Igitur** had in Early Latin the sense of *tum*, &c. (*Paul. Fest.* 74.

increpation

Tuum modo in portu Philopoleum ^{celox} uiuum, saluum
et sospitem ^{ut huius}

Vidi in publica celoce, ibidemque illum adulescentulum
^{Celox} Aleum una et tuum Stalagmum seruom, qui aufugit
domo; 875

Qui tibi subripuit quadrimum puerum filiolum tuum.
HEG. Abi in malam rem, ludis me. ERG. Ita me
amabit sancta Saturitas,

Hegio, itaque suo me semper condecoret cognomine,
Vt ego uidi. HEG. Meum gnatum? ERG. Tuum
gnatum et genium meum.

874. *versum laudat Nonius p. 533, 2 (s. v. celox) 'uidi...adulescentulum' caelote VE: celote J: celocem codd. Nonii ibidem (om. que) codd. Nonii adulescentulum BJ* 875. *Alium libri unam (unā) J seruom J ut vid.: -num cett. domo ex domum V* 876. *surripuit BVJ* 877. *saturnitas B* 878. *Egio libri me om. J* 879. *Meumne gnatum Fleckeisenus, Gentilius super gnatum alt. scriptum est aliter aeg. ut vid. in J gemum (geinum?) ut vid. J*

29 Th. 'Igitur' nunc quidem pro completionis significatione ualet, quae est ergo. Sed apud antiquos ponebatur pro inde et postea et tum), as in Mil. 772 Quando habeo, igitur rationem mearum fabricarum dabo, or in the first law of the XII Tab.: Si in ius uocat, ni it, antestamino; igitur em capito. Olim, before the arrival of the ship. Si aduenissem...diceres. Other examples of this sequence are Asin. 502 atque etiam tu quoque ipse si esses percontatus Me ex aliis, scio pol crederes nunc quod fers, Aul. 828 Quid faceres, si repperissem?, Bacch. 217 Ni nactus Venerem essem, hanc Iunonem dicerem, Cist. 625 Nam ni intellexes, numquam credo amitteres, Mil. 838 Tu hercle itidem faceres, si tibi esset credita, Mil. 1320 Si non mecum aetatem egisset, hodie stulta uiueret, &c., &c.

874. In publica celoce. This detail seems to be thrown in by the Dramatist to minimize the violation of the Unity of Time. 'Celox' est navigium breve, ductum a celeritudine....Plautus in Poenulo (543) 'Obsecro hercle, operam celocem hanc mihi, ne corbitam date,' Nonius, p. 532 M.

875. Tuum Stalagmum seruom. This is the normal arrangement of words in such phrases, e.g. Amph. 1077 tua Bromia ancilla, Cist. 544 mei Lampadis serui, Bacch. 346 meus Mnesilochus filius, &c. Departures from it are due to metrical necessity, e.g. Trin. 1140 Meo datu tibi ferre et gnato Lesbónico aibat meo (cf. ad v. 881).

879. Meum gnatum, with the metrical ictus on the final syllable, as

HEG. Et captiuom illum Alidensem? ERG. Μὰ τὸν
 Ἀπόλλω. HEG. Et seruolum 880
 Meum Stalagmum, meum qui gnatum surripuit? ERG.
 Ναὶ τὰν Κόραν.
 HEG. Iam diu— ERG. Ναὶ τὰν Πραινέστην. HEG.
 Venit? ERG. Ναὶ τὰν Σιγνέαν.

880—883. *graeca verba latinis litteris scripta sunt in libris* 880. HEG.
B³: om. ceteri captiuom J: -uum cett. ERG. B³: HEG. ceteri HEG. B³:
ERG. ceteri (ex Et ut vid. V) et BJ: ut VE 881. HEG. praem. B¹VEJ:
corr. B³ stalagmum ex stalatum E ERG. add. B³: om. cett. coram libri
val hic et infra cum Valla et Saraceno Schroederus in progr. gymn. Mariaewerder.
a. 1853 p. 17 Cobetusque Nov. lect. p. 652: ne libri 882. HEG. B³: ERG. ceteri
ERG. B³: HEG. ceteri ne tam prenestem libri (ne tan praenestem J) HEG. B³:
ERG. ceteri ERG. B³: HEG. ceteri ne libri tan B: tam VEJ signeam
libri

is so often the case in surprised or indignant questions (see note on v. 838).
 The proposed reading *meumne gnatum* is not supported by the parallel
 passage in Ter. *Haut.* 430:

A. Num quid nam de gnato meo audisti, Chremes?

B. Valet atque uiuit. A. Ubi namst quaeso? B. Apud me domi.

A. Meus gnatus? B. Sic est. A. Venit? B. Certe.

Tuum gnatum et genium meum. Cf. *Stich.* 372 A. *Tuum uirum.* B. *Et*
uitam meam, Bacch. 495 *serua tibi sodalem et mihi filium.* So in expressions
 of combined relationship, e.g. Ter. *Phorm.* 199 *huius patrem...et patruom*
tuum, Trin. 111, &c. For *genium* applied to a patron, &c., cf. *Curc.* 301
Phaedromum genium meum, Men. 138 A. *Quid agis.* B. *Teneo dextera*
genium meum.

880. **Alidensem.** Elsewhere in the play the Adj. used is *Aleus*.
 Similarly in the *Pseudolus* the normal Adj. *Macedonius* is in one line
 (v. 1041) replaced by *Macedoniensis*. Μὰ τὸν Ἀπόλλω. *Most.* 973.

881. **Seruolum | Meum Stalagmum.** For this departure from the
 normal order (see note on v. 875) cf. *Truc.* 405 sq. *tonstricem Suram Nouisti*
nostram?, where the phrase is similarly divided between two lines.

882. The accident that Κόρα, 'Proserpine,' was also the name of a
 town, the Volscian Cora, suggests a string of geographical oaths to the
 excited brain of Ergasilus. **Iam diu.** Since it appears from *Trin.* 609

tam modo, inquit Praenestinus, that in the Praenestine dialect the particle
tam (deictic) was used for emphasis, it has been suggested that it was the
 phrase *tam diu*, and not the *iam diu* of the MSS., that elicited the *val*
τὰν Πραινέστην of Ergasilus. But since we cannot suppose Hegio to have
 lapsed into countrified parlance in his excitement, his *tam diu* would
 require some such verb as *latuit*, instead of *uenit*.

882. **Σιγνέαν.** The spelling of the MSS. should be retained (as also in

HEG. Certon? ERG. Ναὶ τὰν Φρουσινῶνα. HEG.

δε 511 Vide sis. ERG. Ναὶ τὸν Ἀλάτριον.

HEG. Quid tu per barbaricas urbes iuras? ERG. Quia
enim item asperae

Sunt ut tuum uictum autumabas esse. HEG. Vae
aetati tuae! 885

ERG. Quippe quando mihi nihil credis, quod ego dico
sedulo.

883. HEG. praem. B³: Hegioni continuant ceteri ERG. B³: Hegioni
continuant cett. ne libri tan J: tam ceteri (B³ in ras.): τὸν Leo

frusinonem B: frusi non est VEJ HEG. B³: ERG. ceteri ERG. B³:
HEG. ceteri ne libri tam B³ in ras.: tan J alatrium libri (alatrina E)

884. HEG. B³: ERG. VEJ per om. VEJ barraricas VE ERG. B³:
HEG. ceteri enim item B in ras.: e. ite E aspere libri (J n. l.)

885. HEG. Saracenus: ERG. libri ue BE post ras. J: ille VE ante ras.

886. ERG. Saracenus: om. libri michi J nichil EJ

Truc. 690 conea), for the dialectal equivalents of Latin -ia, -ius, -ium often
shew e for Lat. i. Aleum is the 'rustic' form of alium, 'garlic' (aleato
Most. 48). (See my *Latin Language* ch. II. § 10.)

883. Vide sis (cf. ad v. 643). Leo prints τὸν Φρ....τὸν Ἀλ.; Brix τὰν
Φρ....τὰν Ἀλ., supposing that all the town-names follow the analogy of τὰν
Κόραν.

884. Barbaricas, i.e. 'Italian,' a standing joke of Plautus (cf. v. 492).
Indeed this is the prevailing use of the word barbarus and its cognates in
his plays. We have however the sense 'barbarous,' 'uncivilised,' in Bacch.
121 o Lyde, es barbarus, Quem ego sapere nimio censui plus quam Thalem
(but v. 123 I stultior es barbaro poticio), and in the other dramatists, e.g.
Caecil. Com. 59 R. Quid narras, barbare, indomitis cum moribus, Inlitterate,
inlex? Plautus, no doubt, found it convenient to remind his audience that
his plays were adaptations from the Greek. Cf. Stich. 446:

Atque id ne uos miremini, hominis seruolos
Potare, amare atque ad cenam condicere,
Licet haec Athenis nobis;

cf. Cas. prol. 67:

Sunt hic, inter se quos nunc credo dicere
Quaeso hercle, quid istuc est? seruiles nuptiae?
...At ego aio id fieri in Graecia...

885. Cf. v. 188. Vae aetati tuae, a variety of vae tibi. Cf. Poen.
783 Vae nostrae aetati, Rud. 375 Vae capiti atque aetati tuae. Commoner
is vae capiti tuo.

886. Quippe quando. The disyllabic pronunciation of quippe (Introd.

Sed Stalagmus quoniam erat tunc nationis, cum hinc abire?

HEG. Siculus. ERG. At nunc Siculus non est, Boius est, boiam terit:

*no forked stick
from a forked stick*

887. quo iusserat *B*¹ (corr. *B*³) *VE*: cuius erat *J* tunc *B*³: nunc ceteri hinc *B*³*J*: hic ceteri abire *B*: abiit ceteri 888. HEG. *B*³: om. ceteri Siculus libri (Cuius *J*): corr. Camerarius ERG. *B*³: om. ceteri (post nunc add. *J*) at Camerarius: et libri Siculus Camerarius: siculus libri non] nunc *J* boius *B*³ ut vid.: bolus ceteri

ii. § 14) is normal in the phrases *quippe qui*, *quippe quom*, *quippe quando*. Cf. *quippini*. **Sedulo**, from *sē* (a Preposition used in Early Lat. in the sense of its cognate *sine*) and *dolo*, Abl. of *dolus*. Cf. *se dulo malo* on the Lex Agraria (*C. I. L.* i. 200. 40). With *dico sedulo* of this line compare Men. 228 *non dicam dolo*, Trin. 90 *haud dicam dolo*, 480 *non tibi dicam dolo*. From the Adverb *sedulo*, which is more common with *facio* than with *dico* (Ter. *Phorm.* 453 *ego sedulo hunc dixisse credo*) in Plautus, was formed the Adj. *sedulus*.

887. **Quoniam**. Cf. ad v. 809. **Abire** is probably Present, to judge from lines like *Amph.* 668 (quoted in note on v. 282), *Men.* 29 *Tarenti ludi forte erant, quom illuc uenit*, 1115 *Quot eras annos gnatus tum, quom te pater a patria auerit?*, 1136 *Hunc censebat te esse quom uocat te ad prandium*, Merc. 616 *Iam abducta erat quom ad portam uenio*, &c.

888. **At** (*et* MSS.). The adversative force of *et* in sentences like *Pers.* 762 *beneficium scit accipere et reddere nescit*, Most. 50 *Decet me amare et te bubulcitarier* hardly warrants us in retaining the reading of the MSS. here. Another suggestion is *sed*, written in some archetype *set*. **Boius**. The Celtic Boii were finally defeated and destroyed at the battle of Mutina 193 B.C.; and their country became the province of Gallia Cisalpina. The allusion to them here is therefore very natural. **Boiam**. Paul. Fest. 25. 30 Th. '*Boiae*,' *id est genus uinculorum, tam lignae, quam ferreae dicuntur*; Isidor. *Orig.* v. 27. 12 '*Boia*,' *id est torques damnatorum, quasi iuga bouum ex genere uinculorum*; Prudentius *Psychom.* praef. 34 *attrita boiis colla*. The word recurs in *Asin.* 550:

Aduersum stimulos, lamminas, crucesque compedesque,
Neruos, catenas, carceres, numellas, pedicas, boias.

"It is identified with the κλοιός of the Greeks by Jerome (*Comm. in Jeremiam* 5, 27 κλοιός... *sermone vulgari boias vocant*) and the author of the Greek-Latin Glossary (*C. G. L.* ii. p. 350). If this is right, it gives us a sufficient notion of its form, which is that of a forked stick." (Allen in *Harvard Studies* vii. 45.)

Terit. Cf. *Pers.* 420 *compedium tritor*,

Liberorum quaerundorum causa ei, credo, uxor datast.
HEG. Dic, bonan fide tu mi istaec uerba dixisti? ERG.

Bona.

890

HEG. Di immortales, iterum gnatus uideor, si uera autumas.

ERG. Ain tu? dubium habebis etiam, sancte quom ego iurem tibi?

Postremo, Hegio, si parua iuri iurandost fides,

Vise ad portum. HEG. Facere certumst. tu intus cura quod opus est.

Sume, posce, prome quid uis. te facio cellarium. 895

ERG. Nam hercle, nisi mantiscinatus probe ero, fusti pectito.

-
889. querundorum libri data est VEJ 890. post Dic sequitur
ei expunct. in E bonam V mihi libri (michi J) istec libri (corr. J)
891. Dii J immortales BVJ si uara B¹ (corr. B³) (via uara B³)
892. Ain tu ex Ain B: An tu ex Ain tu ras. in E sanctae libri cum J
893. egio B¹ (corr. B³ ut vid.) J iuri iurando est V: iuri iurando est J
894. Vis erat V: Vis eat ex Vis erat ras. E ut vid. certunst BE: certum
est VJ 895. ius VE te ex ste ut vid. B fatio VE 896. ERG.
praem. B³: om. ceteri ercle E hero fuisti J plectito B³
-

Trin. 1022 *ferriteri*. For the other sense of *tero* cf. *Prop.* III. xi. 30, *Petron.* 87. 8.

890. **Bonan fide**, the current expression. It gives occasion for a pun in *Most.* 670:

A. Tuos emit aedis filius. B. Bonan fide?

A. Siquidem tu argentum reddituru's, tum bona,
Si redditurus non es, non emit bona.

891. *Poen.* 1077 *Iterum mihi gnatus uideor, quia te repperi*.

892. **Quom ego iurem**. For the Subjunctive with Adversative *quom* cf. *Pseud.* 184 *Eo uos uostrosque pantices adeo madefactatis, quom ego sim hic siccus*, *Rud.* 1124 *Vidi petere miluom, etiam quom nil auferret tamen* (cf. *Most.* 896, *Trin.* 733, *Ter. Andr.* 944).

893. **Parua est fides**. In other occurrences of this phrase (*Bacch.* 570, *Pseud.* 467, 477, *Ter. Eun.* 197) we have the variant *parum*, which will not scan unless we are to restore the old form *parvum* (cf. *bovm*, older *bovm*, *Gnaeus*, older *Gnaevus*). Editors substitute *parua*.

896. **Nam**, 'true! for,' &c., a common use of the Conjunction. So

HEG. Aeternum tibi dapinabo uictum, si uera autumas.

ERG. Vnde id? HEG. A me meoque gnato. ERG.

Sponden tu istuc? HEG. Spondeo.

ERG. At ego tuum tibi aduenisse filium respondeo.

HEG. Cura quam optume potes.—ERG. Bene ambula et redambula.

900

897. *versum laudat Osbernus* p. 162 'aeternum...uictum' HEG. *praem.*
B³: om. ceteri autumnas J 898. *Vnde J* a me] ante *V* sponden
5: sponde libri istud libri: corr. Schmidtus de pron. p. 84 900. *versum*
laudat Osbernus p. 33 'bene...redeambula' aquam *B* ante *ras.* petes *EJ*

namque, v. 604, *Trin.* 731, &c.

Mantiscinatus. "The verb occurs only here and in the commentary of Donatus on Ter. *Eun.* ii. 2. 27 (258), *cum de alieno manticinor* [-ssi-, -sci-] *et expendo*." Morris (cf. *Rhein. Mus.* liv. 638). It is formed on the pattern of *vaticinor*, *lenocinor*, *patrocinor*, *ratiocinor*, &c.

Pectito. The alliterative phrase *pugnis pectere* is not uncommon (*Men.* 1017, *Poen.* 358, *Rud.* 661). We have *fuste dolare* in Hor. S. I. v. 22.

898. *Id.*, referring to *uictum* (v. 897). This loose relation of the Pronoun to its antecedent is common in colloquial Latin. Cf. *Trin.* 153 (*thensaurum...id*), *Aul.* 109 (*nummos...id*), 712 (*aulam...hoc*), *Bacch.* 126 (*ornatus...haec*), and see notes on vv. 196, 925. **A me.** *Men.* 545 *Da sodes abs te*, *Pseud.* 735 *possum a me dare*. In *Trin.* 328 we have *de meo*:

A. Bene uolo ego illi facere, si tu non neuis. B. Nempe de tuo?

A. De meo.

Istuc. See note on v. 964.

Sponden tu istuc? Spondeo, the legal formula. Cf. *Poen.* 1157 A. *Spondesne igitur?* B. *Spondeo*, *Aul.* 256 A. *Sponden ergo?* B. *Spondeo*, *Curc.* 674 A. *Spondesne, miles, mi hanc uxorem?* B. *Spondeo*. We may therefore correct with confidence the *sponde tu* of the MSS., especially as -n is often omitted by scribes of Plautus. (For some examples see Morris, *Sentence-Question in Plautus*, p. 24).

900. **Redambula**, a coinage for the nonce. See note on v. 767, and cf. *Afran. Com.* 5 R. *Simul limen intrabo, illi 'extrabunt' illico*, *Most.* 1031 A. *numquid Tranio Turbauit?* B. *Immo 'exturbauit' omnia*, *Most.* 1112 *Non radicitus quidem hercle, uerum etiam 'extradicitus'.*

Hegio leaves the stage by the left-hand door (from the spectators) for the harbour.

<ERGASILVS> parasitus. IV. iii.

ERG. Illic hinc abiit, mihi rem summam credidit cibariam.
 Di immortales, iam ut ego collos praetruncabo tegoribus!

IV. iii. PARASITVS libri (ERGASILVS in fine v. 901 J): *correx*

901. illic c. sp. in. B: illic (om. sp. in.) V: illic c. sp. in. E hinc ex
 hic V habiit J michi E sumam J tibariam VE ante ras.:
 cybariam J 902. Dii J immortales BVJ iam om. J pretruncabo B:
 pertruncabo VEJ tegoribus Turnebus Adv. xii 6: tergoribus libri

Act IV. Scene iii. (Trochaic Septenarii). Ergasilus is left on the stage, master of the situation. In

“A temper known to those, who, after long
 And weary expectation, have been blest
 With sudden happiness beyond all hope,”

he remains for a time

“with wise restraint
 Voluptuous, fearless of a rival,”

and reviews his prospect of a banquet. At last he dashes into the house.

A minute or two would elapse before the next Scene. Brix suggests that it may have been occupied by a musical interlude, as in the *Pseudolus*, where at the conclusion of Act I. Sc. v. Pseudolus goes into the house with the words:

Concedere aliquantisper hinc mi intro lubet,
 Dum concenturio in corde sycophantias.
 <Sed mox> exhibo, non ero uobis morae:
 Tibicen uos interibi hic delectauerit.

But I take it that a succession of crash and clatter from behind the stage, where Ergasilus is supposed to be foraging among the crockery in the kitchen, would sufficiently occupy the attention of the audience in the limited interval that would be necessary.

The Scene-heading in our MSS. is probably not the original Scene-heading (see Introd. i. § 14). In other cases where a speaker in the previous Scene is left on the stage, the word *RESTITIT* is found in various MSS. of the Palatine recension, in *Cist.* I. ii. *LENA RESTITIT*, in *Bacch.* IV. iii. *ADVLESCENS RESTITIT* <IT>.

901. *Rem summam...cibariam*, a parody of *res summa publica* (e.g. *Merc.* 986). Ergasilus, like Stasimus in the *Trinummus* (v. 482), puts food quite on a par with politics (cf. vv. 153 sqq.).

902. *Collos*. See note on v. 357. The tit-bits which Ergasilus was after were the *glandia* (v. 915). *Praetruncabo*. Cf. ad v. 519.

Quanta ^{peris} pernis pestis ueniet, quanta ^{labe} labes larido,
 Quanta ^{sumini} sumini absumedo, quanta ^{callo} callo calamitas,
 Quanta ^{laniis} laniis lassitudo, quanta ^{porcinariis} porcinariis! 905
 Nam si alia ^{memorem} memorem, quae ad uentris ^{uictum} uictum con-
 ducunt, morast. 906
 Nunc ibo, ut ^{pro} pro praefectura mea ius dicam larido,

903. ueniet...larido in ras. in B (add. B³ ut vid.) largido J¹ (corr. J² ut vid.)
 904. *versum laudat Osbernus p. 130* 'quanta...calamitas' Quanto J ab-
 sumedo Valla: absumendo libri quanto J ante corr. callo B³J: collo
 ceteri calamitas (a alt. ex corr.) J 905. accedit A QVANTALANISLA^{mi}.
 TVDOQ^{uant}TAPORCINARIIS A lanus VE lassitudo J portinariis B, sed ti
 B³ ex u ut vid. 906. NAMSIALIA^{memorem}QV^{aeadu}ENTRIS^{uictum} CONDVCVNT^{mora}||| A
 mora est V (J n. l.) 907. N^{unc}IBOVT^{pro}PR^{ae}FE^{ctu}RAME^{ius}IVSDICAM^{larido} A
 ut pro praefectura A: ut praefecturam (om. pro) ceteri (pref- B) uis V (ut
 vid.) E (ut vid.)

Tegoribus. Varro derives this form from *tego* (L. L. v. 110 'Tegus' suis ab eo quod eo tegitur: 'perna' a pede, &c.), so that Lat. *tegu*s, -oris would be a similar formation to Gk. *τέγος*, -eos. But it rather seems to be the same by-form of *tergoribus* as *praestrigiae* of *praestrigiae*, *increbesco* of *increbresco*, &c., due to the Roman tendency to drop one of two r's in successive syllables. Pompeius (283. 13 K.) mentions *mamor* as a popular mispronunciation of *marmor*. (Cf. ad v. 867.) The form *tegoribus* (required here by the metre, Introd. iii. § 17) recurs in v. 915 and *Pseud.* 198 *Nisi carnaria tria grauida tegoribus onere uberi hodie Mihi erunt*; but we have no evidence that Plautus recognized the form *tergor*-, though Ennius, if our MSS. are correct, used it (in the sense of *tergum* apparently) in his Epic (A. 254 M.): *tergus [igitur] sagus pinguis opertat*. (Cf. Caper 99 K. 'Terga' hominis tantum, singulariter 'tergum' facit. quadrupedum erit 'tergus,' pluraliter 'tergora,' id est coria. 'tegu' quoque inuenio dici et esse eius plurale 'tergora'.)

904. **Absumedo**, a coinage for the nonce, on the type of *intercardo*, &c.

905. At this line begins the evidence of the Ambrosian Palimpsest (A). Its value may be seen from the critical notes on vv. 907, 1016—22, 1026, &c. A has preserved for us one line which has been lost in all the other MSS. (v. 912^a).

906. **Nam si alia memorem.** *Bacch.* 481 *Nam alia memorare quae illum facere uidi dispudet*. See note on v. 416. **Morast.** Cf. v. 396. The Ind. is common in the Apodosis of Conditional Sentences of this type. Cf. *Poen.* 921 *nunc si eadem hic iterum iterem, inscitias*, *Men.* 760 *Quas si autem omnis, nimis longus sermo*, *Trin.* 1186 *Nam si pro peccatis centum ducat uxoris, parumst*.

Et quae pendent indemnatae pernae, is auxilium ut feram.—

PVER. IV. iv.

Pv. Diespiter te dique, Ergasile, perdant et uentrem tuum,

Parasitosque omnis, et qui posthac cenam parasitis dabit.

Cladis calamitasque, intemperies modo in nostram aduenit domum.

908. ETQVAEPENDENTINDEMNATAEPERNISAV¹LIVMVTFERĀ A que B in-
demnatae A: indemnata ceteri (indemnatae J) pernis AJ: perne eis B³:
pernis B¹ ut vid. VE.

IV. iv. unius versus spat. A (puer in fine v. 908 J)

909. DIESPITERTEDEIQ•ERGASILEPER¹AN¹tetuent¹REMTVVM A Diespiter B³ in
spat.: lespiter c. sp. in. V: iespiter c. sp. in. EJ diique J 910. PARASITOS-
Q•OMNIS¹etQVIPOSTKACCENAMPARASIT¹DA¹||| A posthanc B¹ (corr. B³) caenam

VJ 911. CLADESCALAMITATESQ•INTEMPIE¹SMODIINNOSTRAMAD|VENITDOMVM A
Clades A (-is?) J: Cladis ceteri calamitatesque (vel -tis) A: calamitas
quae VE modamnostram V: modomnostram E

907. Pro, 'by virtue of,' as in the phrase *pro imperio*, e.g. *Amph.* 21 *pro imperio uobis quod dictum foret*, *Poen.* 44 *Haec imperata quae sunt pro imperio historico*, *Ter. Phorm.* 196 *Satis pro imperio, quisquis es*. Praefectura mea. Cf. *Cas.* 110 (spoken by a vilicus) *Ruri incubabo usque in praefectura mea*.

908. Perna, is (= iis). The Early Latin habit of including the Noun with the Relative clause (see note on v. 1) makes this reading more likely than *pernis*, the reading of A. In the original from which A was transcribed, the words were possibly written PERNEIS and mistaken by the scribe of A for the old spelling of the Dat. Pl. *pernis* (see note on arg. v. 3).

Ergasilus enters the house.

Act IV. Scene iv. The metre changes to Iambic Octonarii. A slave runs out of the house (as in *Pseud.* III. i.) in great agitation and tells of the wild work of Ergasilus in the kitchen. On the interval that elapses before this Scene, see the remarks on iv. iii. In the original Scene-heading the name of the slave, who plays so unimportant a part in the play, may not have been stated.

911. Cladis. Whether this, the reading of our MSS., at least of the Palatine MSS., is genuine or merely a Late Latin misspelling, is uncertain. Many, if not most, of the Third Decl. Nominatives in -es (originally Nom.

Quasi lupus esuriens metui ne in me faceret impetum.
Vbi uoltus **sur**ntis impetum 912^a

912. QVASILVPVSESVR^{ens} TIM^{ui} MEFACERETIMPETVM A timui ut vid. A :
metui ceteri (ex metuit V) metui timui Niemeyerus ne] ut V 912^a. VBI-
VOLTVS^c SVR^{ti} NTIS^{ge} — IMPETVM A versum om. ceteri ubi uoltus esurientis
uidi, eius extimescebam impetum Leo

Plur. ?) seem to have belonged to the diction of more elevated literature. Thus neither Plautus nor Terence uses the stems *sedes*, *rupes*, *tabes*, *caedes*, &c. ; and *nubis* Nom. Sing. appears in *Merc.* 880. It is unfortunate that the reading of the Ambrosian Palimpsest in this line is not quite free from doubt.

In *nostram...domum*. So *Trin.* 382 (AP), and *in nostra domo* Cas. 620 (AP), *Pseud.* 84 (AP); though in *Truc.* 261, where A has *in nostra domo*, the Palatine reading is *nostrae domi* (as in *Men.* 359, *Most.* 874, *Poen.* 838). Abraham proposes to delete *in*.

912. *Lupus esuriens* was a current phrase, like our 'ravening wolf.' Cf. *Stich.* 605 *Nam illic homo tuam hereditatem inhiat, quasi esuriens lupus*, 577 *Atque eccum tibi lupum in sermone : praesens, esuriens adest*. **Metui.** On the quantity *metui* see *Introd.* ii. § 6. The reading however is uncertain, for the Ambrosian Palimpsest seems to have *timui*. Niemeyer very plausibly combines *metui* of P and *timui* of A into *metui timui*, the same combination as in *Mil.* 1347 *Metuoque et timeo, ne hoc tandem propalam fiat nimis*. Cf. *Pseud.* 1019 *Nimis ego illum hominem metuo et formido male*. *Timidus* and *pavidus* are similarly united in *Curc.* 649 (cf. *Rud.* 663). Cf. *Cic. Verr.* iv. 41 *metu ac timore*. For the Asyndeton cf. *Most.* 1031 *perii interii*. The suggestion *esuriens me timui* lacks a parallel to the construction of *esurio* with an Accusative; and *mi timui*, although a Terentian construction (e.g. *Haut.* 531 *tibi timui*), is perhaps not Plautine. *Male timui* (*Aul.* 208) is unlikely with *male formidabam* in the next line. *Metuo* is commoner in Plautus than *timeo*, which (though by no means rare) is found mostly in certain formulae, such as *ne time* (a suitable ending of a line), *totus timeo* (alliterative), &c. (*Timeo* and *metuo* are variants in *Ter. Haut.* 620.) Some change *quasi* to *quasi* or *quam si* (cf. ad v. 1024) and make the line trochaic (with *metui*).

912^a. This line, owing to the similar ending of v. 912 (Homoeoteleuton), was omitted in some archetype of the Palatine MSS., and its existence was never suspected until the discovery of the Ambrosian Palimpsest. To what extent the same thing has happened in other parts of the play, for which the evidence of the Palimpsest is lacking, it is difficult to say. From a computation of the leaves lost in A between vv. 931 and 1008 Studemund conjectured that a good many more lines must have been contained in this part in A than appear in the other MSS. This cannot however be regarded as a certainty. Since the metre in this part is

Nimisq^{es} hercle ego illum male formidabam, ita fren-^{enervat}
debat dentibus.

Adueniens deturbauit totum cum carni carnarium: ^{partly}

Arripuit^{or vol. de} gladium, praetruncavit^{successive parts} tribus tegoribus⁹¹⁵
glandia; ^{some vessels}

Aulas calicesque omnis confregit, nisi quae modiales^{2 collars}
erant. ^{crustaceans}

Cocum percontabatur, possentne seriae feruere. ^{preserved stuff}

Cellas refregit omnis intus recclisitque armarium. ^{near to wall}

^{See above} ^{from} ^{cup boards}

913. NIMISQ·KERCLEEQ·—^{mid}AV^{lita}AFRENDERAT|DENTIBVS A hercle E
formidauⁱ(?) A 914. ADVENIENS^{to}TVM^{deturbat}CVMCARNECARNARIVM A totum
deturbat ut vid. A carni Bothius: carne (-i?) A: carne ceteri 915. ARRI-
PVITGLADIUM^APRAERVNCAVITTRIBVSTEGORIBVSGLĀDIA A praeruncavit (pratr-?)
A: pretruncavit BV: praetruncavit E (J n. l.) tegoribus A: tergoribus
ceteri 916. AVLASCALIC^{es}Q·OMNESCON^{fr}EGITNISIQVAEMODIALAE|SERANT A
omnis EJ ut vid.: omnes ceteri confregit AJ: confringit ceteri que V
modiales ut vid. A 917. COCVM^{per}CON^{tab}ATV^{pos}SENTNESERIAEFERVESCERE A
percunctabatur B (J n. l.) serire VEJ 918. CELLASREFRE O ^{git ma i situ} REF-
GL—A recclisit libri

Trochaic Septenarii, long verses which would often occupy two lines instead of one in A, the exact number of lines supposed to be missing cannot be stated. It may have been as many as 40.

914. **Carni.** This spelling is required by the metre. The Abl. Sg. of the Third Declension had two forms of case-suffix, (1) -ē (from an original -ī, properly the Locative-suffix, like the Gk. -ī of the Dative), (2) -ī (from an original -īd). Of Consonant-stems with -ī in Abl. Sg. we have in Plautus, e.g. *parieti* Cas. 140 (MSS. -e), *pumici* Pers. 41 (MSS. -e) (cf. *obieci* Pers. 203).

915. **Praetruncavit.** Cf. v. 902. The apparent reading of the Palimpsest *praeruncavit* may be right, from *runcare*, 'to weed.'

917. **Seriae**, "jars for preserves, much too large for ordinary cooking purposes; but Ergasilus is represented as dissatisfied with all ordinary provisions for eating." Morris.

918. **Recclisit.** See note on v. 923. We should spell with double c, if for nothing else, to guard against the mistake of supposing that a mute and liquid could constitute length by 'position' in Plautus (see *Introductio* ii. § 30).

Adseruate istunc, sultis, serui. ego ibo, ut conueniam
senem,
Dicam ut sibi penum aliud [ad]ornet, siquidem sese
uti uolet; 920
Nam hic quidem ut adornat aut iam nihil est aut
iam nihil erit.—

919. ^Adseru—G^oibo^vtconu^{ENIAM}|^{ENEM} A istum J cōueniā V 920. *versum*
laudat Priscianus inst. V p. 170, 19 H. (testatus penus neutr. gen. ut vid.) ‘dicam
seni curet sibi aliud penus’ DICAMVTSIPI^{bi}PENVMALI ADORN^{et}aiQVIDEMSESEVTI-
VOL— A penum ali * * adornet ut vid. A : penum aliud ornet ceteri (*de*
Prisciano vid. supr.) sese uti uolet B³ in spat. vac. 921. NAMKIÇQV^{idem}.
utador^{NATAVTIAMNIK}ilestav^{TIAM}|NI— A adnat E¹ (corr. E²) nichil EJ
nichil EJ

919. **Ibo, ut conueniam.** Cf. *Bacch.* 348. In *Men.* 557 the MSS. offer:
Ibo et conueniam seruum, si potero, meum (ut Abraham).

920. **Dicam ut.** *Mil.* 1191 *Ego illi dicam ut me adiutorem, qui onus*
feram ad portum, roget, Men. 1044 *dicam ut a me abeat liber quo uolet,*
Pers. 281. Cf. v. 397 above.

Penum aliud. The Neuter Gender is attested by Priscian, while the form *penum* is confirmed by the agreement of the Ambrosian Palimpsest with the other MSS. (cf. *erile penum* *Afran. Com.* 329 R.). The *adornet* apparently offered by A may be due to confusion with *adornat* of the following line. I hesitate to admit the form *alid* of *Lucr.* i. 263. Studemund favoured *alibi*, corresponding to *hic* in v. 921, the Adverb ‘here.’ Leo reads *penum alium adornet*, supposing the Neuter Gender of the word to be a grammatical fiction, due to the Early Latin fashion of writing *-e* for *-is* (but see my note on v. 518). I see no reason for doubting the testimony of the Grammarians to the variety of Gender and of Stem in the word. (See note on v. 472.) It is unfortunate that Priscian’s quotation of this line should be so evidently inaccurate. **Sese uti uolet.** On the construction of Acc. with Inf. after *volo*, &c., see notes on vv. 360, 739.

921. Since the scansion *nihil est* is scarcely Plautine, the traditional text requires Hiatus after *quidem* (*Introd.* ii. § 40), as well as after *nam* (*Introd.* ii. § 41). Many editors insert a word in the first part of the line: *Nam hic* (*Adv.*) *quidem*, <ille> *ut adornat* (*Niemeyer*), *Nam* <hercle> *hic* (*Pron.*) *quidem ut* <uti> *adornat* (*Schoell*). But the evidence of the Ambrosian Palimpsest suggests that, if anything has been lost, it has been lost from the end of the line, e.g. *nihil* <*i fū*> *erit*. (*Nihili* is over and over again changed to *nihil* in the MSS., and the change of *fuert* to *erit* is not unknown, e.g. *Epid.* 225; but *nihili esse* is normally used of persons.)

HEGIO, PHILOCRATES, PHILOPOLEMVS, STALAGMVS. V. i.

HEG. Ioui disque ago gr̄atias m̄rito magnas,
Quom tē redducem tuo patri reddiderunt

V. i. *unius versus spat. A* HEIO B: EGIO J STALACMVS B
vv. 922—927. *tribus versibus complectitur J* 922. IOVIDEISQ. AGOGRA⁴AS-
MERIT⁵GNAS A HEG. B³: PHILOCR. *ceteri (om. J ut vid.: A n. l.)* oui c.
sp. in. VE: Noui J deisque A: diisque BE *ex ras. J: diisquae VE ante*
ras. ago (er. s ut vid.) V* gras (sic) J 923. CVMTEREDVCMTV⁶patri.
redd¹de²RVNT A Cum AJ redducem (ut Reizius Rud. v. 909) Schneiderus de
elem. ling. lat. p. 587 sqq.: reducem libri Q. reducem tuo te Brixius red-
derunt B patri reddiderunt *et in v. 925 (adhuc te c)arens dum hic fui*
sustentabam suppl. m. rec. in panno adglutinato in V

Act V. Scene i. Hegio appears on the stage by the right-hand door, having just returned from the harbour. He is accompanied by Philocrates and by Philopolemus, his son, who had been captured by the Eleans and who has been released through Philocrates' agency. Stalagmus, the slave who kidnapped Tyndarus, follows in the rear, fettered with a *boia* (v. 888). After Hegio's opening song of thanksgiving (in Bacchiac Tetrameters, the same metre as the mournful 'canticum' of Act iv. Sc. ii.), the metre is Trochaic Septenarii. The courtesy of Philopolemus in the service of his newly acquired friend, Philocrates, and the solicitude of the latter on account of his faithful slave, are cleverly depicted. Tyndarus is finally sent for, and the two go into the house, leaving Hegio to examine Stalagmus.

922. **Ioui disque.** See note on v. 868.

923. **Redducem.** Though *redduco* is a common Early Latin form of the Verb, the form *reddux* of the Noun is open to doubt (cf. *reducem* v. 931). Plautus however uses it again in another Bacchiac Canticum, in the *Rudens* (v. 909):

Quom me ex suis locis pulchre ornatum expediuit,
Templis redducem, plurima praeda onustum.

Similarly *reclusit* (v. 918 above), *rellatum* (Ter. *Phorm.* 21 *Quod ab illo adlatumst, sibi esse rellatum putet*) are abnormal forms (Intro. ii. § 5). We have *reduc* in the two occurrences of the word in Terence (*Haut.* 398, *Hec.* 852), as, to all appearance, in its single occurrence in the fragments of the other Republican Dramatists (Naev. *Trag. praet.* 2 R. *Vita insepulta laetus in patriam redux*); so that many editors would banish it entirely from Plautus also. Brix points out that the Oblique Case of the Personal Pronoun normally follows the Possessive (e.g. vv. 181, 400, 853, &c.) and transposes *Quom reducem tuo te p. r.* And yet it is in Cantica that the normal order is most liable to be departed from, and that abnormal forms of words are most to be expected.

Quomque ex miseriis plurimis me exemerunt,

Quae adhuc te carens dum hic fui sustentabam,

Quomque hunc conspicio in potestate nostra,

Quomque haec reperta est fides firma nobis.

PHILOP. Satis iam dolui ex animo, et cura satis me
et lacrimis maceraui,

924. CVMQ·EXMISERIISPLVRISMEEEXEMERVNT A Cumque AJ ex AB³:
et ceteri miserus V me exemerunt AB³J: metemerunt ceteri (mei- ut
vid. B¹: met- an mei- incert. E) 925. QVAEAPKYÇÇ^{aronsdu}MFVCFVIFYSTENTABAM A
Que B¹ (corr. B³) carens dum huc (om. te) ut vid. A: te carens dum hic
ceteri sustentebam E (de V cf. ad v. 923): sustinentabam J 926. CVMQ·K
—NOSTRA A Cumque AJ conspicio Geppertus: conspicio BJ: con-
spitio VE (A n. l.) 927. CVMQ·KAÇÇREPER—OBIS A Cumque AJ
hec J <re> repertast Spengelius Philol. xxxvii p. 449 928. SATISIAM-
DOLVIEKANIMOETCVRASATISMELACRVMIS|MA—A PHILOP. om. B (J n. l.) ex-
amino (-amino?) V: examino E satis me A: me satis ceteri et om. A
lacrimis VJ maceraui Camerarius: maceraui hoc libri (A n. l.)

925. Quae, in loose reference to miseriis (v. 924), as in *Asin.* 559
virtutes tuas... quae domi duellique male fecisti, *Amph.* 966 *Ego rem divi-
nam intus faciam, vota quae sunt*, *Men.* 990 *ut imperium meum Sapienter
habeatis curae, quae imperavi atque impero*, *Ter. Haut.* 876 *harum rerum...
Quae sunt dicta*. See note on v. 898.

Carens...fui, 'I was lacking.'
The use of the Pres. Part. with the Substantive Verb in Latin is old.
On the *Senatus Consultum de Bacchanalibus* (*C. I. L.* i. 196) we have
SENATOSQUE SENTENTIAM VTEI SCIENTES ESETIS, 'senatusque sententiam
uti scientes essetis,' as in *Poen.* 1038 *ut tu sis sciens*. Similarly *Rud.* 943
tui sermonis sum indigens, *Poen.* 660 *ille est cupiens*, *Truc.* 125 *Tuis...
audiens sum imperiis*.

Sustentabam. The Perfect is used in a
similar sentence in *Ter. Andr.* 188 *Dum tempus ad eam rem tulit, siui,
443 dum licitumst ei dumque aetas tulit, Amavit*.

926. Conspicor takes the place of conspicio when the metre neces-
sitates it (e.g. at end of line), but not otherwise. The form was therefore
not much used in Plautus' time.

927. The concluding line of a Bacchiac (Cretic, &c.) passage is often
catalectic or 'contracted' (see note on v. 785), so that editors have no
justification in disregarding the united testimony of the Ambrosian
Palimpsest and the Palatine MSS., and changing *haec* to *illaec* (with Bach),
or to *huius* (with Bothe). Nor may we transpose *est repertā*, in the face
of the united testimony of AP. The most probable correction, if correction
were required, would be Spengel's <re> *reperta est*, for *re* might have
dropped out through Haplography both in A and P.

Satis iam audiui tuas aerumnas, ad portum mihi quas
memorasti.

Hoc agamus. PHILOCR. Quid nunc, quoniam tecum
seruauī fidem

930

929. SATISIAMAVDIVITVASAERVVNAS^{adport}VMMIKIQVAS|—MORASTI A aerumnas
A: erumnas ceteri (erumpnas J) apud J mihi om. J memorasti
ex marcerai h E 930. KOCAGAMVS*QVIDNVN—MSERVAVIDE A

928. **Ex animo.** The phrase *miser ex animo* is not uncommon (*Trin.* 398, *Epid.* 526, *Stich.* 2). Some editors put the comma not after *animo*, but after *cura*, which necessitates omission of the second *et*. With the combination *ex animo et cura* may be compared *Cist.* 60 *Doleo ab animo, doleo ab oculis, doleo ab aegritudine*. (Strictly speaking *ex* in the phrase *ex animo* has not quite the same force as in the phrase *ex cura*, 'owing to anxiety'; cf. *Poen.* prol. 69 *Conicitur ipse in morbum ex aegritudine*, *Cas.* 361 *adsudascis iam ex metu*; see note on v. 959 below.) Seyffert proposes *me sat et*, pointing out that *satis* has been substituted for *sat* in our MSS. at *Aul.* 187, *Pers.* 839. Here however *satis* is established by the consensus of A and P. **Dolui.** In Plautus' plays we can trace the gradual development of *doleo* from an Impersonal to a Personal Verb. The normal expression is *dolet mihi* or *id (hoc) dolet mihi* (cf. v. 152): often the subject is some part of the body, e.g. *oculi dolent* *Men.* 882, *renes dolent* *Curc.* 236, *hirae dolent* *Curc.* 238; cf. *animus mihi dolet* *Merc.* 388. But there are not wanting examples of the personal use. Corresponding to *animus mihi dolet* and *oculi dolent* is the personal construction in *Cist.* 60 (quoted above): corresponding to *id (hoc) dolet mihi* are the phrases, *Stich.* 34 *an id doles?* (AP), *Trin.* 288 *haec ego doleo*. Similarly we find *totus doleo* *Aul.* 410, *Stich.* 749, and *ni doleres tu, ego dolerem* *Pseud.* 1320.

930. **Hoc agamus.** Cf. ad v. 444. It is perhaps from the beginning of this line that the intrusive *hoc* at the end of v. 928 in the MSS. (*maceraui hoc*) has come. The scribe of some archetype had nearly omitted v. 929, owing to Homoeoarchon (*Satis*). **Quid nunc?** This normally forms a phrase by itself, without the addition of any other word, e.g. *Truc.* prol. 4 *Quid nunc? daturin estis an non?*, *Aul.* 255 *Quid nunc? etiam mihi despondes filiam?*, *Bacch.* 1167 *Quid nunc? etiam redditis nobis Filios et seruom?*, *Pseud.* 155 *Quid nunc? doletne?*, &c. In *Asin.* 711 the phrase is followed by a clause with *quoniam*, as here, though the exact form of the line is somewhat uncertain:

Quid nunc? amabo, quoniam, ut est libitum, nos delusistis,
Datisne argentum? (*quoniam amabo* MSS.; *q. ambo* edd.)

Tibique hunc reducem in libertatem feci? HEG.

Fecisti ut tibi,

Philocrates, numquam referre gratiam possim satis,

Proinde ut tu promeritu's de me et filio. PHILOP.

Immo potes,

Pater, et poteris et ego potero, et di eam potestatem
dabunt

Vt beneficium bene merenti nostro merito muneres; 935

Sicut tu huic potes, pater mi, facere merito maxume.

931. TIBIQ•KVNCREDVCEM——A 932—1007. *deest* A 933. PHILOCR.
J potest J¹ (corr. J² ut vid.) 934. dii J 935. beneficium E
bene meriti VEJ muneres ex muneris J munerem Gertzius 936. me
ante merito eras. in fine v. V maxime VE

The reading *qui nunc* (*Pseud.* 155 P, *Epid.* 517 A, *Amph.* 755) is possibly due to an old fashion of spelling *quinnunc*, as *etiannum* for *etiamnum*, &c.

932. *Most.* 214 *Numquam ego illi possum gratiam referre ut meritust de me*, Pacuv. *Trag.* 153 R.:

ut, si ita sunt promerita uestra, aequiperare ut queam
Vereor! nisi numquam fatiscar facere quod quibo boni.

933. **Proinde** (see note on v. 314) is the form used by Plautus before a vowel (e.g. vv. 292, 307, 314), *proin* the pronunciation before a consonant (e.g. vv. 63, 551, 855, 865). The old distinction of *proin* in commands, *proinde* in comparisons, is wrong. We have *proinde* in commands when followed by an initial vowel, e.g. *Asin.* 27 *proinde actutum...eloquere*.

935. **Muneres**. The verb recurs in the *Miles*, vv. 691, 695, 715 (cf. *Rud.* 418), always governing the Acc. of the Person with or without the Abl. of the recompense. Here the person (*bene merenti nostro*) is in the Ethical Dative, and his action (*beneficium*) is governed in the Acc. by *munero*.

936. **Sicut tu huic**. *Sicut* introduces the particular instance in which the general rule *beneficium bene merenti nostro munere* may be put in operation. It is from this use of the word that the sense of 'since,' 'inasmuch as,' has arisen, e.g. *Epid.* 272 *Nunc occasiost faciundi, prius quam in urbem aduenerit, Sicut cras hic aderit*, *Mil.* 974 *Quin tu illam iube abs te abire quo lubet: sicut soror Eius huc gemina uenit Ephesum et mater, accersuntque eam*. I see no reason for changing the reading of the MSS. to *sicut nunc*, as Leo does.

Pater mi. Similarly *Bacch.* 739, *Trin.* 1180, always with the ictus *pater mi*. The normal order is *mi pater* (see note on v. 1021).

HEG. Quid opust uerbis? lingua nullast qua negem quicquid roges.

PHILOCR. Postulo abs te ut mi illum reddas seruom, quem hic reliqueram

Pignus pro me, qui mihi melior quam sibi semper fuit, Pro bene factis eius ut ei pretium possim reddere. 940

HEG. Quod bene fecisti (referetur gratia) id quod postulas;

937. opus *VEJ* nullast *ex* nullae *B*: nulla est *VEJ* 938. post te *ras*.
 2 litt. in *J* mihi libri (michi *J*) post hunc versum sequitur v. 941 in libris
 (praeter *J*) 939. michi *J* 940. ut ei *5*: uti libri precium *B*:
 praetium *J* 941. (cf. ad v. 938) HEG. om. libri (cf. ad v. 942) (*J* n. l.)
 secisti *ex* sicisti *E* refetur *V*: refertur *EJ* ante id 3—4 litt. *sp. VE*
 aequom p. Schoellius

938. **Postulo abs te ut.** This is the only passage in Plautus in which *postulo* is followed (1) by *ut*, except *Aul.* 318 *Infit ibi postulare plorans, eiulans, Ut sibi liceret miluom uadarier*, (2) by *ab aliquo*, except *Pers.* 41 *nam tu aquam a pumici nunc postulas*. It normally takes Acc. of thing, or Acc. and Inf., or Inf. alone (see note on v. 739). We have a parallel to this line in *Caecil. Com.* 139 R. *hoc a te postulo Ne cum meo gnato posthac limassis caput.*

Reliqueram, sc. 'before I went away.' (See note on v. 17.) So *Rud.* 554 *nunc si me adulescens Plesidippus uiderit, Quo ab arrabonem pro Palaestra acceperam* (sc. 'before starting'), *Most.* 547 *Conueni illum, unde hasce aedis emeram, &c.*

940. **Ei**, Spondee or Iambus. The contrast of the Gen. and Dat. cases brings the Pronoun into prominence (see *Introd.* ii. § 15).

941. **Quod bene fecisti.** The relative clause is the equivalent of the Noun *beneficium*, as in vv. 961, 966, &c. This line in the MSS. follows v. 938, the intervening lines (vv. 939, 940) having apparently been omitted by some scribe who did not become conscious of his error till too late to put them in their proper place. It is true that there is no apparent cause (such as Homoeoteleuton or the like) for the error, but it is scarcely possible that v. 941 was really interjected by Hegio in the middle of Philocrates' statement.

Gratia can hardly be anything else than Nom.; for *gratiam referre* is a current phrase, while *referre aliquid gratiâ* is an expression unknown to Plautus. *Id quod postulas* seems to stand in apposition to *gratia*, a looseness of diction that is found (though in a different form) in *Asin.* 576 *Num male relata est gratia, ut collegam collau-*

Et id et aliud, quod me orabis, impetrabis. atque te
Nolim succensere quod ego iratus ei feci male.

PHILOCR. Quid fecisti? HEG. In lapidinas con-
peditum condidi,

Vbi rescui mihi data esse uerba. PHILOCR. Vae
misero mihi, 945

Propter meum caput labores homini euenisse optumo!

HEG. At ob eam rem mihi libellam pro eo argenti ne
duis:

Gratiis a me, ut sit liber, ducito. PHILOCR. Edepol,
Hegio,

Facis benigne: sed quaeso, hominem ut iubeas arcessi.

HEG. Licet.

Vbi estis uos? ite actutum, Tyndarum huc accersite. 950

942. HEG. *praem. libri* (cf. ad v. 941) (*J n. l.*) impetrabis (tra ex corr.) B
atque] et J 943. succensere J ante ei 2 litt. ras. B male ex mali B:
malae E 944. lapidicinas B¹ (corr. B³) compeditum J 945. michi J
ue libri 946. capud E 947. libella VE ne ras. ex me V dius VE
ut vid. 948. Gratiis Bothius: Cratis libri (Gratis J) ducito Linde-
mannus: aducito libri (adducito J) hedepol E egio J 949. queso BVJ
accersi J 950. <agite> ite Leo: uos <hens> Skutschius tyndarum ex
tydarum B: tindarum E accersite (ex ar-) V: arccersite E

davi. Brix prefers to make *id* Object to *impetrabis* and punctuates the
sentence thus: *ref. gratia. id quod postulas, Et id et aliud, &c.*

942. **Orabis.** The sense 'I ask' is the normal sense of *oro* in Plautus,
though a trace of the older sense 'I speak' (from *os*, the mouth) is seen in
expressions like *aequom, ius orat.* (For particulars see Heerdegen, *Lat.*
Semasiologie, pp. 8 sqq.)

946. **Euenisse.** The Inf. of Exclamation is here preceded by an
Interjectional phrase, *vae misero mihi.* *Epid.* 521 is a doubtful parallel
in Plautus, but we have in Terence, e.g. *Haut.* 503 *di uostram fidem, Ita*
comparatam esse hominum naturam omnium!, 630 *O Iuppiter, tantam esse*
in animo inscitiam!, &c. Terence affects the Infinitive of Exclamation
much more than Plautus.

947. **Libellam...argenti.** *Pseud.* 629 *Tibi libellam argenti numquam*
credam. **Duis** (cf. 331). On these so-called 'Subjunctives' in *-im*,

which really are the relics in Latin of the Optative Mood, cf. ad v. 728.

949. **Licet**, "'I will certainly.' So *Pseud.* 357, *Men.* 158, 213, *Rud.*
1211—1226; but never 'yes,' in answer to a question." Morris.

Vos ite intro : interibi ego ex hac statua uerberea uolo
Erogitare, meo minore quid sit factum filio.

Vos lauate interibi. PHILOP. Sequere hac, Philo-
crates, me intro.—PHILOCR. Sequor.—

951. interibi 5: interibo libri exac V ueruerca B³: **ruerea B¹:
ueruerca V: uerueca ex ueruca E: uerueca J 952. quod E (viz quid E¹,
quod E²) 953. Phyloer, (sic) Sequere hac phyloer. (sic) me intro phylocrates
sequor J

950. Leo suggests the insertion of *agite* to help the metre of the line, supposing the word to have dropped out (through Homoeoteleuton) before *ite*. The phrase *agite ite* certainly occurs in *Mil.* 1351 *agite ite cum dis beneuolentibus (agite tecum B)*, *Stich.* 683 *Agite ite foras*. Niemeyer adds *serui* after *estis* in imitation of *Cist.* 649 *Ūbi ęstis, serui? oclūdite aedis pęssulis, repągulis*. Schoell prints *Heus, ubi ęstis* (inserting *Heus* and omitting *uos*) on the model of v. 830; others *Heus ubi estis uos* on the strength of *Pseud.* 1137 A. *Heus ubi ęstis uos?* B. *Heus adulescens, quid istic debetūr tibi?* (Neither the reading of this line nor the scansion of the preceding: A. *Heus ubi estis uos?* B. *Hic quidem ad me recta habet rectam uiam*, is wholly free from doubt.) The loss of *heus* would be more easily accounted for, if it stood after *uos*. Langen approves of the transposition *Ubi uos estis?*, comparing *Truc.* 896 *Quid hic uos ęgitis?*, although, as we have seen, the form of the phrase used elsewhere by Plautus seems to be *ubi estis uos* (*Pseud.* 1136, 1137) or *ubi estis* (v. 830, *Cist.* 649, *Rud.* 512, 657). The reading of the MSS. requires the scansion of *ubi* in Prosodic Hiatus.

951. **Statua uerberea.** *Pseud.* 911 *Sed eccum uideo uerbeream statuam uti*; “in *Pseud.* 911 of a slave who shows no fear of punishment. The adjective has the form which denotes material (cf. *ligneus, aureus*), and the figure implied in the phrase ‘statue made of blows’ seems to be the same as *Asin.* 363 *interminatust nos futuros ulmeos*, ‘beaten until we turn into rods.” Morris.

952. **Minore...filio.** See note on v. 762. **Quid sit factum filio**, “‘what has become of my son.’ So *Most.* 636 *quid eost argento factum?*, *Trin.* 594 *quid ea re fuat*, *Most.* 231, *Mil.* 299, 973, *Pseud.* 88, 779, *Truc.* 799, all in *quid*-clauses, direct or indirect; twice (*Poen.* 1085, *Trin.* 157) after *si quid*. To be distinguished from the dative with *fieri*.” Morris.

Act V. Scene ii. (Trochaic Septenarii). Hegio elicits from the surly, impenitent Stalagmus the information that the kidnapped boy had been sold to Philocrates’ father. He calls Philocrates out from the house.

In this Scene there is no change of Metre, nor do new characters appear on the stage (cf. *Pseud.* II. iii.). It is possible that the original Scene-heading contained the word *RESTITERVNT* (see on Act IV. Sc. iii.).

HEGIO senex, STALAGMVS seruus fugitiuus. V. ii.

HEG. Age tu illuc procede, bone uir, lepidum mancipium meum.

STAL. Quid me oportet facere, ubi tu talis uir falsum autumas? 955

Fui ego bellus, lepidus: bonus uir numquam, neque frugi bonae, *ushe*

Neque ero <n>umquam; ne spem ponas me bonae frugi fore.

V. ii. SENEX SERVVS FUGITIVVS (om. HEGIO et STALAGMVS) libri (EGIO SENEX STALAGMVS SERVVS FUGITIVVS J)

954. HEG. om. VEJ ge c. sp. init. VE mancipium VEJ
955. STAL. om. VE Quod E 956. bone B 957. umquam (umqua
V) libri: corr. Vahlenus Herm. xvii 602 ne B: neque ceteri ne <in>
spem Guetus bone BE (J n. l.)

954. **Bone uir**, Gk. ἀγαθὲ, ironical. Cf. *Poen.* 1332, *Ter. Ad.* 556, &c.

955. **Me**, being emphatic, is probably not elided (*Introd.* ii. § 40), so that the first foot will be a dactyl *Quid mē op-*.

956. **Frugi bonae**. *Frux* in the Singular had this metaphorical sense in various old phrases, e.g. *Pseud.* 468 *tamen ero frugi bonae*, *Poen.* 892 *eris si tuos uult facere frugem*, *Trin.* 118 *quin ad frugem conrigis?*, 270 *Certa res est ad frugem adplicare animum*, but most frequently in the predicative or attributive use of the Dat., *homo frugi* or *homo frugi est*. Hence the later survival of *frugi* as an Adjective.

957. The reading of the line is very doubtful. The *ero umquam* of the MSS. with Prosodic Hiatus after *ero* (*Introd.* ii. § 40) might almost be allowed to stand, were it not for the frequency with which the Early Latin doubling of the Negative has been altered in our MSS. (e.g. *Pseud.* 136 *neque...numquam* A, *neque...umquam* P, *Men.* 1027 *Nec...numquam* B, *Nec...umquam* CD). But a difficulty remains in *ne* (B: *neque* VEJ) *spem ponas*, which, as Hallidie remarks, ought to mean '(and) do not abandon the hope' (cf. *pallium ponere*, &c.). Guetus proposed *ne in spem ponas*. One is tempted to adopt a former conjecture of Brix and to suppose that *sum* (written in early minuscule s, with a horizontal line above) has dropped out before *spem*, so that the line will run:

Neque ero umquam neque <sum>: spem ponas me bonae frugi fore.

This involves the preference of *neque* of the inferior MSS. to the *ne* of B.

HEG. (^{Propemodum} ubi loci fortunae tuae sint) facile intellegis.

Si eris uerax, tua ex re facies—ex mala meliusculam.

Recte et uera loquere: sed neque <tu> uere neque recte adhuc

960

958. HEG. om. VE fortune B: fortunae VJ 959. verba ex mala meliusculam Stalagmo dat Schoellius 960. Recta B set E <tu> Pylades

958. **Propemodum**, to judge from its Plautine use, has much the same sense as *facile*. For the repetition cf. e.g. *Merc.* 67 *extemplo—confestim*.

959. **Tua ex re facies—ex mala meliusculam**. The last words seem to be added as an afterthought and are not quite in keeping with *tua ex re facies*, 'you will benefit yourself' (e.g. *Men.* 661 *ex re tua feceris*). They would naturally have as a preliminary *tuam rem*, 'you will put your affairs out of a bad into a slightly better condition.' The Preposition *ex* has a slightly different sense in the two parts of the sentence (cf. ad v. 928). Leo punctuates after *re*:

Si eris uerax, tua ex re, facies ex mala meliusculam, leaving *facies* to be supplied in the first phrase. The words *ex mala meliusculam* have been with much likelihood assigned to Stalagmus. In that case they will be the incentive to Hegio's rejoinder *recte et uera loquere* (Ind.), which, as the passage is printed in this edition, is a command (*loquere Imper.*). Brix boldly transfers vv. 958—9 to the place of v. 968, so that v. 960 follows immediately on vv. 955—7.

960. **Recte et uera**. Ter. *Ad.* 609 *Et recte et uerum dicis*. For the combination of Adverb and Adjective in colloquial Latin cf. v. 271, *Trin.* 268 *Sunt tamen quos miseros maleque habeas*, *Pseud.* 110, *Asin.* 567 sq. The defective metre is easily remedied by the insertion of the pronoun *tu*, which should be joined immediately to the Negative, for *neque ego, neque tu* (sometimes with the intervention of *hercle, edepol, &c.*) is the normal arrangement in Plautus, e.g. *Men.* 960 *Neque ego insanio neque pugnas neque ego litis coepio* (for other examples see Kaempf, *de Pronominum Personalium Usu et Collocatione*, Berl. 1886, p. 41). *Tu* would more easily drop out before *u* of *uere* than before *recte*. Besides, the ictus will fall on *tu* in this position in the line, and that suits the emphasis which would attach to the Pronoun in this sentence. Schoell places *tu* after the second *neque* and before *recte*.

Fecisti umquam. ^{Yes you} STAL. Quod ego fatear, credin
pudeat cum autumes?

HEG. At ego faciam ut pudeat, nam in ^{Yes} ruborem te
totum dabo.

STAL. Eia, credo ego imperito plagas minitaris mihi.
Tandem istaec aufer, dic quid fers, ^{Yes} ut feras hinc quod
petis.

961. STAL. om. (6 l. sp.) VE quid J fatear (r ex t) E 962. ruborem
Σ: rumorem B: roborem VEJ 963. plagas add. J² michi EJ
964. HEG. praem. VEJ (cf. ad v. 965) ista libri: corr. Schmidtus de
pron. dem. p. 79 quid corr. ex qui id ut vid. B

961. **Fatear**, Subj. by attraction to *pudeat*. See note on v. 237.

962. **In ruborem...dabo**. *Asin.* 426 *Iussin in splendorem dari bullas has foribus nostris?*, *Pseud.* 928 *in timorem dabo militarem aduenam*, *Asin.* 574 *Ubi saepe ad languorem tua duritia dederis octo Validos lictores*, *Ter. Haut.* 807 *vel me haec deambulatio, Quam non laboriosa, ad languorem dedit*. In a fragment of the Comedian Anaxandrides (22 K.) we have a similar threat (apparently of a master to a slave): Ἐρυθρότερον καρίδος ὀπτήης σ' ἀποφανῶ.

964. **Tandem**, often in impatient commands, e.g. *Mil.* 1030 *tandem ades, remeligo*. **Istaec aufer**. *Curc.* 245 *aufer istaec, quaeso, atque hoc responde quod rogo*, with that colloquial use of *aufer* found in *Hor. S. II. vii. 43 aufer me vultu terrere*, *Aul.* 638 *aufer cavillam*, *Truc.* 861 *aufer nugas*. The change of *dic* of the MSS. into the older form *dice* would restore the metre of the line, but *dice* seems not to be used before an initial consonant by Plautus unless there is something of a pause after the word, e.g. *Rud.* 124 A. *Tu siquid opus est, dice*. B. *Dic quod te rogo*, *Mil.* 256 *dice, monstra, praecipe* (cf. ad v. 359). On the other hand the form *ista* calls for change. The rarity of the forms *ista* Nom., Acc. Plur. Neut., *istud* Nom., Acc. Sing. Neut. in Plautus and Terence has long excited the suspicion of editors. In Terence there is not a single occurrence of the Nom., Acc. Sing. Neut. of *iste* in which the form *istuc* is not attested by at least the greater portion of the MSS., and the same is true of the Nom. Acc. Plur. form *istaec*, with the single exception of *Adel.* 677 *Quoi ueneram aduocatus, sed quid ista, Aeschine, Nostra?*, where the chief MS., the Bembinus, reads *istic*. The form *istud* is printed by editors in *Andr.* 941 A. *Cum tua religione, odium—nodum in scirpo quaeris*. B. *Quid istud est?*, where all the MSS. shew *istuc*, and *ista* in *Adel.* 185 A. *Egon debacchatus sum autem an tu in me?* B. *Mitte ista atque ad rem redi*, although the corrector of the Bembinus has changed *ista* (the reading of the first hand,

as of the other MSS.) into *istaec*. If we examine the evidence in Plautus for the two doubtful forms, we cannot fail to be struck with its inconclusiveness. The scribes of our MSS. shew themselves so ready to change archaic into more familiar forms (e.g. *isti* Adv. into *istic*; see note on v. 60), that it is only surprising that their evidence for *istud*, *ista* is not stronger. In no passage where the testimony of the Ambrosian Palimpsest is available, do we find these forms. Their occurrences are all in portions of the text for which we have the evidence of the Palatine MSS. alone, and even so, there is not a single one from that portion where the Palatine evidence is at its best (*Persa-Trin.*). Here are the instances where the MSS. (i.e. the Palatine MSS. in the absence of A) agree in the reading *istud* (in *Asin.* 308 *istuc* DEJ, in *Asin.* 827 *istuc* D, *istac* J, in *Aul.* 418 *istuc* D) :

Asin. 644 Proinde *ístud* facias ípse, quod faciámus nobis suádes.

Aul. 490 Dotátae, si *istud* iús pauperibus pónitur (*dotata es istud uis* MSS.).

Capt. 898 *A.* Únde id? *B.* A me meóque gnato. *A.* Spónden tu *istud*? *B.* Spóndeó (*sponde tu i.* MSS.).

Cas. 375 Optumum atque aequíssimum *istud* ésse iure iúdico.

Cist. 20 *A.* Amábo, hicine *ístud* decét? *B.* Iusque fásque est.

27 Si idem *istud* nos faciamus, si idem imitemur, ita tamen uix uiuimus.

75 *A.* Véniet. *B.* Spissum *istúc* amanti est uérbum 'ueniet' nísi uenit (*istud* MSS., A n. l.).

106 Quámquam *istud* mihi érit molestum trídium et damnúm dabis (*istud mihi B, mihi istud* VEJ).

(*Most.* 979 *A.* Néque *istud* aiio. *B.* Ei pérdis. *A.* Immo súum patrem illic pérdidit) (*illud B, istud* CD, A n. l.)

In one of these passages (*Cist.* 75) the form *istuc* is required, in none of them is it forbidden, by the metre.

Here are the instances for *ista* :—

Amph. 589 Quóius ego hodie in térgum faxo *ista* éxpetant mendácia (*istaec faxo* Schmidt).

Asin. 578 *A.* Iam omítte *ista* atque hoc quód rogo respónde. *B.* Rogita quód uis (post *ista* ras. 2 litt. in J, *istaec hoc* Schmidt).

860 Pól ni uera *ista* éssent, numquam fáceret ea quae núnc facit (*uera ista* DEJ, *ista uera B, istaec uera* Schmidt).

Capt. 414 Féci ego *ista* ut commémoras, et te méminisse id gratum ést mihi (*ita* Schmidt).

964 (the line under discussion).

Cas. 208 *A.* Satin sána's? nam tu quidem áduorsus tuam *istaéc* rem loquere. *B.* Insípiens (*ista B, istam* EJ).

HEG. Satis facundu's. sed iam fieri dictis uolo con-
pendium.

965

965. HEG. om. VEJ (cf. ad v. 964): add. B³ facundus ex faciundus
ras. E post iam 5 litt. ras. B compendium (comp- BVJ) uolo libri: corr.
Bothius dicta compendi uolo Guictus

Most. 1134 A. Áge mitte ista ac tu ád me ad cenam—B. Díe uentu-
rum; quíd taces? (*acto* MSS., *istaec*, *te* Ritschl, fort. *istaec*,
tu).

In one of these passages (*Cas.* 208) the form *istaec* is required by the metre; in another (the line under discussion) either the form *istaec* or some change of the reading of the MSS. is required; in two (*Asin.* 860 and 578) the change of *ista* to *istaec* is supported by the traditional text, and in the remaining three the removal of the doubtful form is effected without violence to the MSS. (e.g. in *Amph.* 589 the loss of *-ec* before *ex-* of *expetant* is very natural).

On 'à priori' grounds there is no objection to the forms *istud* and *ista*. Since *illud* is in use along with *illuc*, *illa* along with *illaec*, we should be prepared to accept *istud* and *ista* as at least occasional by-forms, if the evidence of the MSS. were sufficient. That evidence however, if carefully examined, seems to me to pronounce so strongly against these forms, that we are driven to the conclusion that by some caprice of language, *istud* and *ista* were not admitted to the diction of Plautus and Terence. Leo retains *ista* in this line and adds *ac* before *dic*. But the besetting sin of scribes was rather the effacing of the Early Latin Asyndeton in such cases (see note on v. 658). Both *aufer* (&c.) *dic* (&c.) (e.g. *Poen.* 1035 *Maledicta hinc aufer, linguam compescas face*) and *aufer* (&c.) *ac dic* (&c.) (e.g. *Cist.* 747 *Sed quaeso ambages, mulier, mitte atque hoc age*) were permissible expressions in Plautus (see note on v. 540). A corruption in a MS. would take the form of the insertion of *atque* or *ac* rather than of the omission of the copula. Indeed so frequent is this insertion as to suggest a certain amount of doubt about any line where the copula is not required by the metre. Hence *Curc.* 245 (quoted above) is not so satisfactory evidence of the use of the copula as *Cist.* 747, and the removal of the copula in *Asin.* 578, *Most.* 1134 is a method of emendation to which exception cannot be taken.

965. **Dictis uolo compendium.** This reading involves the least possible departure from the MSS., which offer *dictis c. uolo*. Since the usual construction in Plautus is *aliquid compendi facere* (*Asin.* 307, *Bacch.* 183, *Most.* 60, *Pers.* 471, *Poen.* 351, *Pseud.* 1141, *Truc.* 376), most editors rewrite the phrase in this form, *dicta compendi uolo*. But we have other instances in Plautus of departure from the normal form of the phrase:

STAL. ^{an} (Vt uis) fiat. HEG. Bene morigerus fuit puer;
nunc non decet.

Hoc agamus, iam animum aduerte ac mihi quae dicam
edissere. ^{answer}

Si eris uerax, e tuis rebus feceris meliusculas.

STAL. Nugae istaec sunt. non me ^{th. c.} censēs scire quid
dignus siem?

HEG. At ea ^{escape} subterfugere (potis es) pauca, si non omnia.

966. STAL. om. E 967. aduerte J ac Camerarius: haec libri (hec J)
quem J 968. versum sect. Schoellius e manu Camerarii in B: om. libri
969. Nuge libri (corr. J) ista haec V: ista aec E: istec J sunt om. E
970. subterfugere (sub e corr.) B potisses libri (corr. ras. in E, corr. J)

Pseud. 605 *Quisquis es, compendium ego te facere pultandi uolo*, *Rud.* 179 *Errationis fecerit compendium*, *Stich.* 194 *ut faciam praeconis compendium*, *Cas.* 517 *id ponito ad compendium*, *Mil.* 781 *Quam potis, tam uerba confer maxume ad compendium*, *Bacch.* 161 *Compendium edepol haut aetati optabile Fecisti, quom istanc nacti's impudentiam*. And it is difficult to believe that the normal type, which has been reproduced with fidelity by the scribes in every other instance of its occurrence in Plautus, should in this line alone have suffered at their hands. On the other hand transposition of words is one of the commonest errors of the scribes of our MSS. of Plautus.

966. Cf. v. 867. **Bene morigerus.** So *male morigerus* in *Curc.* 169, *Epid.* 607, *Pseud.* 208. The full form *-rus* (older *-ros*) of the Nom. Sing. of the Second Declension after a short vowel seems to be retained normally by words whose *r* has come from an original *s*, e.g. *numerus* (cf. *Numisius*). The verb *gero* had originally *s* for *r* (cf. *ges-tum*). Later *-gerus* was brought into line with the majority of *ro*-Stems and became *-ger*.

967. **Hoc agamus.** Cf. ad v. 444.

968, a repetition in slightly altered form of v. 959. Editors, who object to repetitions of the kind in the Comedies of Plautus, bracket the line. To me it seems natural that Hegio should repeat his admonition.

969. **Nugae istaec sunt.** *Cas.* 333 *Nugae sunt istae magnae*, *Pseud.* 238 *Nugae istaec sunt* (cf. *Rud.* 752). So in *Ter. Phorm.* 517 *Verba istaec sunt*.

Quid dignus siem. Cf. *Pseud.* 937 *quantum digni's, tantum dent*, *Ter. Phorm.* 519 *di tibi omnes id quod es dignus duint*. *Asin.* 149 (see note on v. 267) has not this construction.

STAL. Pauca effugiam, scio; nam multa euenient, et
merito meo, 971

Quia et fugi et tibi subripui filium et eum uendidi.

HEG. Cui homini? STAL. Theodóromedi in Alide
Polyplusio,

Sex minis. HEG. Pro di immortalis, is quidem huius
est pater.

Philocrates! STAL. Quin melius noui quam te et uidi
saepius. 975

HEG. Serua, Iuppiter supreme, et me et meum gnatum
mihi.

Philocrátēs, per tuum te genium obsecro, exi, te uolo!

971. post v. 973 in libris: corr. Valla STAL. om. libri (cf. ad v. 972)
efficiam VJ: effitiam E 972. STAL. praem. libri (cf. ad v. 971) ecfugi
Schoellius surripui BVJ 973. theodoro (teo- J) medico libri: corr. 5
poliplusio libri (poliphrusio J) 974. dii J immortales BJ: immortalis V
975. Philocratis B: Philocrati Fleckeisenus ep. cr. p. xxiii nolii V:
nolu E tu Weilius Annal. phil. t. LXXXIX (a. 1864) p. 49 sepius libri
976. supreme BV: suppraeme E: supraeme J et alt. om. VE michi E
977. te pri. om. VEJ genium 5: ingenium libri exi te ex te exi E

971. The transposition of this line in the MSS., where it appears after v. 973, is apparently due to its having been temporarily passed over by some scribe, who was misled either through the Homoeoteleuton (v. 970 omnia, 971 -o meo) or the Homoeoarchon (v. 971 Pauca ecfugiam, 972 Quia et fugi).

974. Notice the brevity of the surly slave's reply. **Huius.** See note on v. 7.

975. **Philocrates.** To change *Philocrates* Voc. to *Philocrati* Gen. (with removal of the punctuation after *pater*) rather spoils than improves the passage. Nor is there much to be gained by changing *te* to *tu*.

976. **Serua, Iuppiter supreme.** See note on v. 768.

977. **Per tuum te genium.** The separation of *per* from its Accusative is normal in these adjurations in Plautus, e.g. *Men.* 990 *per ego uobis deos atque homines dico*, *Poen.* 1387 *per ego te tua genua obsecro*, *Rud.* 627 *per ego haec genua te obtestor*, *Bacch.* 905 *per te, ere, obsecro Deos immortales* (so in Terence *Andr.* 538, 834). But it was not invariable (e.g. *Capt.* 727, *Amph.* 923, *Trin.* 520), though the curious inversions of the natural order

PHILOCRATES, HEGIO, STALAGMVS. V. iii.

PHILOCR. Hegio, assum. si quid me uis, impera.

HEG. Hic gnatum meum

Tuo patri ait se uendidisse sex minis in Alide.

PHILOCR. Quam diu id factum est? STAL. Hic annus
incipit uicensimus. ^{10^{tr}} 980

PHILOCR. Falsa memorat. STAL. Aut ego aut tu.
nam tibi quadrimum

Tuus pater peculiarem paruulum puero dedit.

V. iii. PHYLOCRATES B (= B³) J HEIO B (= B³): EGIO J 978. gio
c. sp. in. VE: Egio J adsum J 980. Quandiu J uigesimus ut vid. J
981. pers. om. E 982. peculiarem J paruulo Lindemannus ex cod.
puero ex puerum V

that were affected in these phrases have led to transpositions in MSS. (cf. Ter. Andr. 289). Passages like Hor. Epp. i. vii. 94 *Quod te per genium dextramque deosque penates Obsecro*, Tibull. iv. v. 7 *per te dulcissima furta Perque tuos oculos per geniumque rogo*, shew us that *ingenium* of the MSS. both here and in Ter. Andr. 289 should be changed to *genium* (cf. critical note on v. 290). *Per* has the ictus in metre, and by inference the accent in pronunciation, when it precedes the enclitics *ego* or *te*. So we should not transpose *per te tuum* here.

Act V. Scene iii. (Trochaic Septenarii). Philocrates comes out of the house at Hegio's call; and a brief colloquy with Stalagmus leads to the ἀγανώπις of Tyndarus.

978. **Assum.** That this spelling (here preserved by MSS.) was also the pronunciation in vogue in Plautus' time we see from the pun in *Poen.* 279 A. *Milphio, heus ubi tu es?* B. *Assum apud te eecum.* B. *At ego elixus sis uolo.* **Si quid me uis.** For the double Accusative with *uolo* cf. v. 618, Asin. 88, 109, Cist. 117, 119, Epid. 512 etc.

980. **Quam diu id factum est?** So *quam dudum* in *Amph.* 692 *Quam dudum istuc factum est?*, Asin. 449 *quam dudum tu aduenisti?*

981. **Falsa memorat.** *Pseud.* 1154 *uera memoras*, Cist. 668 *Non ecastor falsa memoro*, Curc. 642 *si uera memoras*, Most. 370 *si tu uera memoras*, 963 *si haec hic uera memorat.* On Plautus' predilection for this verb cf. note on v. 416.

982. Cf. 1013. **Paruulum** of the MSS. seems redundant after *quadrimum* (v. 981), and the change to *paruulo* is very easy (cf. ad v. 176).

PHILOCR. Quid erat ei nomen? si uera dicis, memorandum mihi.

STAL. Paegnium uocitatus; post uos indidistis Tyndaro.

PHILOCR. Cur ego te non noui? STAL. Quia mos est
obliuisci hominibus 985

Neque nouisse cuius nihili sit faciunda gratia.

PHILOCR. Dic mihi, isne istic fuit, quem uendidisti
meo patri,

Qui mihi peculiaris datus est? STAL. Huius filius.

HEG. Viuitne is homo? STAL. Argentum accepi, nihil
curaui ceterum.

983. Quod <i>EJ</i>	memorandum <i>J</i>	michi <i>EJ</i>	984. Pec-
nium <i>libri</i> (Pecinium ut vid. <i>J</i>)	uocitatus est <i>libri</i>		tindaro <i>E</i>
986. nihil <i>libri</i> (nichil <i>EJ</i>): corr. <i>5</i>	fatiunda <i>VE</i>	987. pers. om. <i>E</i>	
michi <i>J</i> isti <i>V</i>	988. Qui ras. ex Quis <i>E</i>	michi <i>E</i>	peculiaris <i>J</i>
STAL. Brunckius duce Acidalio Div. p. 101 sq.: om. <i>libri</i>			huius ex huius <i>E</i>
989. HEG. om. <i>E</i>	accepe <i>VE</i>	nichil <i>EJ</i>	caeterum <i>EJ</i>

983. **Quid erat ei nomen?** The form *quid* is very well established in this phrase of Plautus by the consensus of the MSS. in lines like *Pseud.* 636, 653 *Sed quid est tibi nomen?* (AP), 977 *Quid* (AP) *est ei homini nomen?*, *Trin.* 889 *Quid est tibi nomen, adulescens?*. **Memorandum mihi.** *Poen.* 1063 *memoradum mihi*. Without the Particle, v. 270 *memorá mihi*, *Aul.* 321 *memorá mihi*. (See note on v. 416.)

986. **Nouisse.** In Plautus *nouisse*, *nouissem*, *nouisti*, *nouistis* are normal, in Terence *nosse*, *nossem*, *nosti*, *nostis*. Examples of *nosti* in Plautus are *Curc.* 423, *Men.* 294 (cf. *Pers.* 700); and this form should apparently be substituted for *nouisti* of the MSS. (i.e. the Palatine MSS.) in *Aul.* 171, *Truc.* 595, 726. The examples of *nosse(m)* are less certain, but I see no reason for doubting this reading of the MSS. (i.e. the Palatine MSS.) in *Trin.* 789, 957, as well as in two lines of prologues, *Amph.* prol. 142, *Men.* prol. 20; for one would expect to find in the Palatine MSS. the substitution of *nouisse(m)* for *nosse(m)* (e.g. *Asin.* 348) rather than of *nosse(m)* for *nouisse(m)*. **Gratia**, 'influence,' as in v. 280.

987. **Istic**, 'the person you mention.'

989. **Nihil**, as in *nil moror*. **Ceterum** is Object of *curaui*, as in *Men.* 224 *ceterum cura*, *Cas.* 94 *dehinc conicito ceterum* (cf. *Ter. Phorm.* 166 *tu conicito cetera*), &c.

HEG. Quid tu ais? PHILOCR. Quin istic ipsust Tyn-
 darus tuus filius, 990
 Ut quidem hic argumenta loquitur. | nam is mecum
 a puero puer
 Bene pudiceque educatust usque ad adulescentiam.
 HEG. Et miser sum et fortunatus, | si <uos> uera
 dicitis;
 Eo miser sum quia male illi feci, si gnatus meust.

990. HEG. om. *E* istuc *J* ipus est *V*: ipsius est *J* tindarus *VE*
 992. pudice quae *VE* educatus est *libri* ad om. *J* adulescentiam *J*
 993 HEG. om. *BE*¹ (add. *E*²) fortunatis *VE*: fortunatus (o ex u) *J* <uos>
Camerarius dicetis *V*: ditetis (*vix* -ris) *E*: dictetis *J* 994. meus est *VJ*
 gnatust meus *Schoellius*

990. **Quid tu ais?** 'and you, what do you say to this?' The *tu* has a certain emphasis, so scan *quid tū a-* as a dactyl. The phrase is similarly used in v. 627, where Hegio turns from Aristophontes to ask Tyndarus what he in his turn has to say on the matter. Often however *quid tu ais* merely expresses wondering surprise, like our 'what!,' e.g. v. 289. **Ipsus**, the emphatic form of *ipse*, is normal in phrases of this type, e.g. *Asin.* 379 *illest ipsus*, *Cist.* 602 *is ipsust*, *Merc.* 759 *tu istic ipsu's*, *Poen.* 1046 *ego sum ipsus quem tu quaeris*, *Trin.* 985 *ego sum ipsus Charmides*, 987 *is ipsusne's?*, as also in combination with *se*, *suus*, *sibi* (see note on v. 461).

991. **Ut quidem.** *Poen.* 663 *nam hic latro in Sparta fuit, Ut quidem ipse nobis dixit.* **Argumenta**, as in *Amph.* 1087 *De ea re signa atque argumenta paucis uerbis eloquar*, *Rud.* 1180 *Quae ex te poterit argumentis hanc rem magis exquirere.*

992. **Bene pudiceque.** This was a combination in common use. Cf. *Amph.* 349 *Bene pudiceque adseruatur*, *Cist.* 173 *Eaque educavit eam sibi pro filia Bene ac pudice*, *Curc.* 518 *Bene ego istam eduxi meae domi et pudice*, *Ter. Andr.* 274 *Bene et pudice eius doctum atque eductum sinam Coactum egestate ingenium inmutarier?*

993. **Miser sum.** The ictus *miser sum* (the normal ictus of this phrase in Plautus) corresponds with what would probably be the accentuation (see Appendix). *Sum miser* is a variation found at the end of a line, &c., i.e. through metrical necessity. **Si <uos>.** This is *Camerarius'* supplement of the defect in the line. Bach proposes *si <istaec>*, others <sum>, *si*.

Eheu, quom ego plus minusque feci quam me aequom
fuit.

(Quod male feci) ^{unus}erucior; modo si infectum fieri possiet.
Sed eccum incedit huc ornatus haud ex suis uirtutibus.

995. quom] *J n. l.* minusue *Gronovius ad Men. iv 2, 35* quam (*om.*
me) *libri* (qua *B¹*, corr. *B³*): quam <me> *Brixius, Bentleyus*: quamde
Gulielmius Qu. in Capt. p. 358: quam <quae> *Spengelius T.M.P. p. 226 sq.*
equom *VE*: aequum *J* 996. erucior *V* 997. ornatur *VE* haud ex
Muretus ad Ter. Ad. ii 1, 22: audax *libri* uiribus *J*

995. **Eheu, quom.** *Mil. 1358 Eheu, quom uenit mi in mentem, ut mores
mutandi sient*, *Poen. 791 Eheu, quom ego habui hariosolos haruspices*. So
ei mihi quom *Men. 304, Ter. Andr. 622*. On the Mood, see note on
v. 151.

Plus minusue is usually changed by editors to *plus
minusue*, the form in which the phrase occurs (in a different context) in
Ter. Phorm. 554 Ne quid plus minusue faxit, quod nos post pigeat, Geta.
Another form appears in *Men. 592 Aut plus aut minus quam opus fuerat
dicto dixeram controuersiam*, in the sense of 'about,' 'nearly.' Here *plus
minusue* of the MSS. should be retained. Hegio had done both too much
evil and too little good to his son.

Quam me aequom fuit. The loss
of *me* in the MSS. between *quam* and *aequom* is so natural, that we can
hardly resist the accepted restoration of the metre of the line. At the
same time *Aul. 424 minus quam aequom erat feci* offers the phrase in the
same form with (apparently) legitimate hiatus after *quam*.

Fuit is
the Past Tense of that *est* which is normal in the phrase *aequom est*, 'it
would be just.' Cf. *Merc. 81 odio me esse quoi placere aequom fuit*, *Mil.*
725 aequom fuit Deos parauisse, uno exemplo ne omnes uitam uiuerent.
Fuerat however often takes its place, e.g. *Trin. 119 Ei rei operam dare te
fuerat aliquanto aequius, Si qui probiorem facere posses*. (See note on
v. 17.)

996. **Quod male feci.** Cf. v. 941, *Mil. 468 Nimis beat quod commeatus
transtinet trans parietem*. The Relative-clause has a corresponding Demon-
strative in lines like *Ter. Eun. 81 uereor ne illud grauius tulerit... Quod heri
intro missus non est*, *Haut. 909 Quid? istuc times, quod ille operam amico
dat suo?* (See note on v. 586.)

997. **Ornatus haud ex suis uirtutibus.** This was apparently a
current phrase, for it recurs in *Ter. Adel. 176*:

A. regnumne, Aeschine, hic tu possides?

B. Si possiderem, ornatus esses ex tuis uirtutibus.

Hermann refers to this line the note of an ancient commentator (*Sisenna*)
on the *Captivi*, which is quoted by *Rufinus* in his treatise on the metres of

TYNDARVS, HEGIO, PHILOCRACTES. V. iv.

TYND. Vidi ego multa saepe picta, quae Acherunti fierent

V. iv. HEIO B (=B³): EGIO J PHYLOCRACTES B (=B³) EJ 998. TYND.
om. E idi c. sp. init. libri (Vidi J) sepe libri acheronti VEJ

Terence (*Gramm. Lat.* ed. Keil, vi. p. 561, 8): *Sisenna...in Captivis sic hic ornatus litteram metri causa amisit*. Ritschl referred it to v. 447. Many ingenious theories have been made to explain Sisenna's meaning; but none can be called satisfactory.

Act V. Scene iv. (Trochaic Septenarii). Tyndarus is brought on the stage (from the left side) in his labour-garb, loaded with chains (v. 1025), and carrying a pickaxe (*upupa* v. 1004). He is told of his relationship to Hegio and the play ends happily.

998 sqq. These lines are spoken by Tyndarus as he crosses the stage.

998. **Multa saepe.** See note on v. 44. **Picta.** Such paintings were common in antiquity. The most famous was the picture by Polygnotus in the Leschè or arcade of Delphi, described by Pausanias. Another was by Nicias, a contemporary of Praxiteles. Cf. Demosth. *Aristog.* i. 52 οἱ ζωγράφοι τοὺς ἀσέβεις ἐν Ἀιδου γράφουσιν. A large number of amphorae from Apulia have paintings of this kind. On the walls of Etruscan tombs Charon, the messenger of death, appears as a hideous monster, in contrast to the mild treatment by the Greek painters of the punishments in the other world. (See Gardner, *Sculptured Tombs*, ch. iii.; Dieterich, *Nekyia*, p. 138.) **Acherunti**, probably with long *i*, like *Sicyonī* Cist. 156. The Locative case-suffix of Consonant stems was -*i*, which became -*ē*, e.g. *Carthagine, rure*. Third Decl. forms like *Carthaginī, rurī, Sicyonī, Acherunti* seem to have been originally Ablatives in -*īd* (see note on v. 914). This Locative of *Acheruns* recurs in v. 689. In Greek Ἀχέρων is Masc.; but the Latin popular form *A(c)cheruns* was Fem., as we see from v. 999 and from a dramatic quotation in Cicero *Tusc.* i. xvi. 37: *aperto ex ostio Altae Acheruntis*. On the form see *Introd.* ii. § 11. **Fierent**, Subj., as in *Men.* 143 *enumquam tu uidisti tabulam pictam in pariete, ubi aquila Catameitum raperet?*, *Truc.* 81 (see note on v. 1034), *Cic. Cat. Maj.* 3, 7 *Quorum ego multorum cognoui senectutem sine querela, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur*, *Or.* 51, 171 *Legi enim audivique nonnullos, quorum propemodum absolute concluderetur oratio, &c.*

Cruciam^{TAHERUS}enta, uerum enim uero nulla adaeque est
 Acherun^{all}s
 Atque ubi ego fui, in lapicidin^his. illic ibi demumst
 locus, 1000
 Vbi labore lassitudost exigunda ex corpore.
 Nam ubi illo adueni, quasi patriciis pueris aut monerulae
 Aut anites aut cotornices dantur, quicum lusitent,
 Itidem haec mihi aduenienti upupa, quā me delectem,
 datast. 1004

999. *versum laudat Nonius p. 191, 27 (s. v. Acherontem)* 'uerum...fui'
 Crutiam^{TAHERUS}enta *VE* uirum *V* (*corr. rec. ut vid.*) adaequae *VE*: adaequae *J*
 achæeruns *B*: acherons *EJ* cum *Nonio* 1000. ego *s. v. V* lapricidinas *B*:
 lapricidin^his *VE* demunst *E*: demum est *VJ* 1001. lassitudost *Bosscha*,
Bentleius: lassitudo (1 ex *s B*) est omnes (omnis *B³J*) libri 1002. patricius
B¹ (*corr. B³*): patritus *VE* 1003. *versum laudat Osbornus p. 303* 'coturnices
 dantur quibuscum lusitent' aut cotornices *VE*: a cotornices (o ex u ut *vid.*)
B: aut coturnices *J* qui cum ex qui coum *E* lusitent *BVE*: i lusitent (ex
 ilusitent) *J* 1004. mihi haec *VE*: michi hec *J* aduementi *J* hupupa *J*
 qui adscr. uel e *J* delectem *Lambinus post alios*: delectet libri data est *VJ*

1000. **Illic** is probably the Pronoun, agreeing with *locus*, rather than the Adverb. Brix compares Cic. *Rosc. Amer.* v. 13 *ne hic ibidem ante oculos uestros trucidetur*, where *hic ibidem* is Gk. αὐτοῦ ταύτη, as in *Mil.* 666 *hinc ibidem* is Gk. ἐνθὲν δ' αὐτόθεν.

1001. **Lassitudost**. The MSS. have *lassitudo est omnis*, the last word (which in minuscule MSS. is generally written in contracted form *ois*) having possibly arisen through some scribe's unfamiliarity with the orthography -ost for -oest.

1002. **Monerulae**. This is also the spelling of the word in its other occurrence in Plautus (*Asin.* 694).

1003. **Quicum**. The old Instr. Abl. (Loc. ?) Sing. *qui* was already in the time of Plautus becoming a mere Conjunction 'wherewith,' used without reference to Number. Cf. *Stich.* 292 *quadrigas qui uehar*, Pseud. 487 *viginti minas...quas meo amico des, qui amicam liberet*. We do however find also *quibuscum*, e.g. *Bacch.* 564. **Lusitent**. It is possible that the inferior MS. *J* has in this line preserved the actual reading of the archetype *quicum i lusitent*.

1004. **Upupa**. Our 'crow' lends itself to the same pun. Cf. "Go, borrow me a crow. A crow without feather?" *Comedy of Errors* III. i. **Qui me delectem, datast**. On the Tenses see note on arg. v. 7. The

Sed erus eccum ante ostium, et erus alter eccum ex
Alide

1005

Redit. HEG. Salue, exoptate gnate mi. TYND. Hem,
quid 'gnate mi'?

Attat, scio cur te patrem adsimules esse et me filium :

1005. erus] J n. l. hostium VJ ostium est Brixius *Annal. phil.*
t. CXXIII (a. 1881) p. 57 herus J eccum (u in ras.) B 1006. Redit libri
<0> salue Spengelius *Philol.* xxxvii p. 449, Fergerus *de uoc. usu Plaut.* p. 28
hem ex g- ut vid. B (B³?) : em VE 1007. scio s. v. E esse adsimules
Guietus, Bentleius assimules J me s. v. J

position of the Final *qui*-Clause in the middle of the sentence is exceptional. Contrast, e.g. v. 341, *Most.* 978 *quadraginta etiam dedit huic, quae essent pignori.*

1005. **Sed erus eccum ante ostium.** We should expect either *erum eccum* or *erus eccum adest* (see note on v. 169). Brix changes *et* to *est* or *st* :

Sed erus eccum ante ostiumst, erus alter eccum ex Alide Redit. But *eccum* is not used with the Simple Verb *est*, but only with *adest*, *astat*, *incedit*, &c., the practice being to use the other form of expression, e.g. *erum eccum*, in cases where the Simple Verb *est* would be required. Leo retains the reading of the MSS., supposing that the Verb *redit* of the second clause does duty for *astat* or *adest* in the first clause. It is at least equally probable that *erum* has been changed to *erus* in some archetype. (On the legitimate hiatus *Séd erūm éccum*, see *Introd.* ii. § 40.) In *Rud.* 1174 we have something of a parallel to this line: *Ego sum Daemones, et mater tua eccam (ecca MSS.) hic intus Daedalis*, where some editors change *intus* to *intust*.

1006. **Salue.** Fleckeisen proposed *salueto*, which however is never found at the beginning of a clause (cf. *Rud.* 103 *pater, salueto*, 416 *salue, adulescens*). Spengel's *O salue* is a preferable way of removing the hiatus (cf. *Men.* 1132 *O salue, insperate...frater*). But it is quite conceivable that a pause followed *salue* (*Introd.* ii. § 44).

Gnate mi (cf. 1021). The normal order of these Vocatives with *mi*, *meus* seems rather to be after than before the Possessive, the reverse order being adopted through metrical necessity, e.g. at the end of a line (as here) or a hemistich. For a full list of instances see Ferger, *de usu Vocativi Plautino Terentianoque* (a Strassburg dissertation), 1889, pp. 14 sqq.

Quid 'gnate mi'? In this form of expression the case, tense, &c. of the repeated word is not changed. Cf. *Pseud.* 1187 A. *Domino demeret.* B. *Quid 'domino'?*, *Bacch.* 147 A. *Cave malo.* B. *Quid 'cave malo'?*, &c., &c.

Quia mi item (ut parentes) lucis das tuendi copiam.
 PHILOCR. Salve, Tyndare. TYND. Et tu, quouis causa
 hanc aerumnam exigo.
 PHILOCR. At nunc liber in diuitias faxo uenies, nam
 tibi

1008. *accedit A* *quiamihitemutPARENTESL—A* *Qui VE* *mihi libri*
parentes ex pap- B *tuendae J* 1009. *versum laudat Nonius p. 291,*
17 (s. v. exigere) 'salue...exigo' SA—q̄q̄ A *tindare VE* *quouis*
B¹ (corr. B²) E: quae uis V: cuius J cum codd. Nonii (A n. l.) *erumnam*
libri (erumpnam J, A n. l.) *exiguo A ut vid. B* 1010. *A—A*
diuicias B *nam (na e corr.) B*

1008. **Lucis tuendi copiam.** This construction seems to be rightly described as a patchwork of the older *lucem tuendi* and the classical *lucis tuendae*. And the theory that the preponderance of examples with the Gen. Plur. (e.g. v. 852, Ter. *Haut.* prol. 29) is due to the avoidance of the harsh sound of the repeated Gen. Plural ending is probably right. For example, in Cicero *Phil.* v. 3. 6 *agitur utrum M. Antonio facultas detur... agrorum suis latronibus condonandi*, the combination *agrorum condonandorum* would offend the ear. But it is wrong to reject all examples of the Gen. Sing. on account of the smallness of their number. In Ennius *Trag.* 207 R. (ap. Rhet. ad Herenn. ii. 22. 34):

Neue inde nauis incohandi exordium
 Coepisset, quae nunc nominatur nomine
 Argo,

the true reading *incohandi* has been changed to *-dae* in some MSS. (which would violate the law against elision of *-ae* Gen. Sing.; cf. *Intro.* ii. § 5); and mediaeval scribes would always be prone to efface this old construction in the same way. This fact may account for the paucity of examples. The Adverbial phrase *luci claro* (*Aul.* 748) (cf. *cum primo luci* Cist. 525; but *inlucescas luce clara et candida* Amph. 547) seems rather to be an adaptation to the type of *claro die*, &c. (cf. Germ. 'des Nachts,' like 'des Tages'), than to be a relic of a Neuter stem *luci-*; and cannot be cited as certain evidence that *tuendi* here is Neut. of the Gerundive, agreeing with *lucis*.

1009. **Et tu**, the common formula of returning a salutation; also *et tu edepol*, e.g. *Poen.* 1039 A. *O mi popularis salue.* B. *Et tu edepol, quisquis es.* Sometimes the reply is merely a repetition of *salue*, e.g. *Rud.* 1052 A. *O ere, salue.* B. *Salue, Gripe, quid fit?*

Pater hic est : hic seruus, qui te huic hinc quadrimum
surripuit,

Vendidit patri meo te sex minis, is te mihi

Paruolum peculiarem paruolo puero dedit

Illi ; <hi>c indicium fecit; nam hunc ex Alide huc
reducimus.

TYND. Quid huius filium? PHILOCR. Intus eccum
fratrem germanum tuum.

1015

1011. PATERK—|—A 1012. VEND^{id}T—A michi EJ 1013. PAR.
VVL—A Paruul—(-uol-?) A: Paruulum ceteri (J n. l.) peculiarem J
paruolo J: paruolo ceteri (A n. l.) 1014. ILL—A Illic ind. libri
(A n. l.): *correxi* Id hic Leo inditium VE: indicium an iud- incert. J
huc] hunc VE reduximus Pareus ex cod. (A n. l.) 1015. QV^{id}KYVS—|—A
om. fratrem B¹ (add. in marg. B³ ut vid.) tuum (um e corr.) B (A n. l.)

1014. **Illi hic.** The MSS. have *illic* (i.e. *illuc*, 'ille') which can hardly be tolerated in proximity to *hunc*, although *ille* often takes the place of the anaphoric Pronoun in Plautus, e.g. *Epid.* 267 *fidicinam Illam, quam is uolt liberare, quae illum corrumpit tibi*. Leo proposes *Id hic*; but since the line in the Palimpsest also began with *ill-*, I prefer Schoell's *illi* (i.e. 'in Elis') to *id*, and make it end one sentence, while *hic* begins another. Brix retains *illic*, but changes *hunc* to *huius*, and supposes Tyndarus to interrupt Philocrates before the sentence is completed: *nam huius ex Alide huc reduximus*—TYND. *Quid, huius filium?* **Reducimus.** I venture, with some misgivings, to retain the tense offered by the MSS. Most editors change it to *reduximus*. For the combination of Historical Present with the Perfect Tense, cf. *Cas.* 549 *flagitium maximum feci miser...operam uxoris polliceor foras*, *Ter. Hec.* 816 *Quantum obtuli aduentu meo laetitiam Pamphilo hodie...gnatum ei restituo...qua re suspectus suo patri...fuit, exsolui*.

1015. **Eccum.** There is nothing peculiar in this use of *eccum* to refer to a person not actually on the stage. **Fratrem germanum**, a common expression, e.g. *Men.* 1102. So *germana soror* *Aul.* 122, &c. In Spanish Lat. *germanus* supplies the word for brother ('hermano') and sister ('hermana'), while Lat. *frater* has become restricted to the sense of a religious brother ('fratre').

1016 sqq. In the Ambrosian Palimpsest vv. 1016—1022 are omitted. They belonged apparently to one version of the play, the version followed by the Palatine text, while in the other version (followed by A) they were replaced by a single line, v. 1023 (cf. ad vv. 46—51 supra). This single

TYND. Quid tu ais? adduxtin illum huius captium filium?

PHILOCR. Quin, inquam, intus hic est. TYND. Fecisti edepol et recte et bene.

PHILOCR. Nunc tibi pater hic est: hic fur est tuus, qui paruum hinc te abstulit.

TYND. At ego hunc grandis grandem natu ob furtum ad carnificem dabo.

PHILOCR. Meritus est. TYND. Ergo edepol merito meritam mercedem dabo.

Sed <tu> dic, oro: pater meus tune es? HEG. Ego sum, gnate mi.

TYND. Nunc demum in memoriam redeo, cum mecum recogito,

Nunc edepol demum in memoriam regrediōr audisse me,

1016—1022. *om. A* 1016. *aduxtin B* huius *ex* huius *ut vid. B* fil. capt. libri: *corr. Pylades: capt. hui. fil. Fleckeisenus* 1017. PHILOCR. *e corr. (ras.) in V* 1018. *tibi B³ in ras.* 1019. *hunc B³: nunc ceteri gradem B¹ (corr. B³)* carnificem *J: carnificem ceteri* 1020. PHILOCR. *om. libri (J n. l.)* TYND. *om. libri (add. J)* aedepol *B* merito *om. libri: add. Gruterus* 1021. <tu> *Havetus rev. de philol. t. XVI (ann. 1892) p. 72 sūn B* 1022. TYND. *om. B* 1023. *NVNCEDEPOL^{dem}—RREDISSEME A* aedepol *B* audissem (*e ex i B*) me *BJ*

line has found its way (from the margin; see *Introd. i. § 16*) into the text of the Palatine family also. The scansion *regrediōr*, v. 1023, has the stamp of antiquity.

1016. **Huius captium filium.** This transposition is the least violent restoration of the unmetrical reading of the MSS. *huius filium captivum*. Fleckeisen proposed *illum captivum huius filium*, while Schoell retains the order of the MSS. and supposes *ita*, 'yes' (belonging to the reply of Philocrates), to have been lost at the end of the line.

1017. **Hic**, probably the Adverb.

1020. **Merito meritam**, a favourite jingle; cf. v. 935, *Cas.* 1015, *Curc.* 185, etc.

1021. **Pater meus.** So *Curc.* 603, *Poen.* 1069 (cf. 1051); always with the ictus *pater meus* (except *Amph.* 104, where *meus pater* is probably the true reading). The normal order is *meus-pater*. (See note on v. 936.)

1022. **In memoriam redeo.** *Ter. Phorm.* 802 *Non temere dico: redii mecum in memoriam*, *Cic. Verr. II. i. 46 redite in memoriam, iudices*, *Cat. Maj. 7 in memoriam redeo mortuorum*.

Quasi per nebulam, Hegionem meum patrem uocarier.

HEG. Is ego sum. PHILOCR. Compeditibus quaeso ut
tibi sit leuior filius

Atque huic grauior seruos. HEG. Certum est principio
id praeuortier.

Eamus intro, ut arcessatur faber, ut istas conpedis
Tibi adimam, huic dem. STAL. Quoi peculi nihil est,
recte feceris.

CATERVA.

Spectatores, ad pudicos mores facta haec fabula est,

1024. QVASIPERNE^{bu}L^{am}heG^{io}—OCARIER A egionem J 1025. ISEGO-
SVM*^{com}P^oD^{ip}—EVIORFILIVS A Is A: om. ceteri PHILOCR. B³: TYND. ceteri
(A n. l.) quaeso V (A n. l.): queso BEJ 1026. ATQ·KVICGRAVIOR^oRVVS-
CERTVSTPRINCIPIO^oPPRAEOR|TIER A huic A: hic ceteri seruus (vix -uos) A:
seruos ex seruus J: seruus ceteri HEG. om. A certust A: certum est ceteri
principio ut vid. A: principium ceteri praeor- A: praeuortier BV 1027. EAMVS-
IN^oOV^oTACCERSATVRFABER^{ut}istasc^{omp}edeg A compedis BV: compedes J (A n. l.).
TIBIADIMAMKVICDEMQVOIPECV^lNIKILESTRECTEFECERIS A STAL. om. A: SERVVS
ceteri quoi A: cui ceteri peculii B³ ut vid. VEJ nichil EJ
Cat. versus vacuus ut vid. A: CATERVA ceteri 1029. SP^oC^oTATORESADPVDICOS-
MORESFAC^oAKAECFABVLAEST A pectatores om. sp. in. V (s man. rec.) hec J

1024. The Hiatus has been removed in various ways, e.g. *nebulas*, *nebulam* <tum>, &c., but most simply by the scansion *quāsi* (or *quam si*, Introd. ii. § 13). If we retain it, we must suppose Tyndarus to pause before mention of the name *Hegionem* (Introd. ii. § 44). **Quasi per nebulam.** *Pseud.* 462:

Sunt quae te uolumus percontari, quae quasi

Per nebulam nosmet scimus atque audiuimus.

1026. **Huic.** The manuscript tradition varies between *huic* and *hic*. Brix prefers the latter. **Principio id praeuortier.** *Pseud.* 602 *Hoc praeuortar principio* (AP). On *praeuortor* see note on v. 460. It would be unwise to found on the spelling *praeortier* in A any theory of the pronunciation of the word (cf. Introd. ii. § 9). The spelling is probably a mere clerical error, like *praeuolat* for *praeolat* in the Palatine MSS. at *Mil.* 41.

1029. The whole troupe appear on the stage to make the closing appeal to the audience. From Horace's remark (*A. P.* 154—5):

Si plausoris eges aulaea manentis et usque
Sessuri, donec cantor 'Vos plaudite' dicat,

Neque in hac subigitationes sunt neque ulla amatio 1030
 Nec pueri suppositio nec argenti circumductio, 1032
 Neque ubi amans adolescens scortum liberet (clam
 suum patrem.)

Huius modi paucas poetae reperiunt comoedias,
 Vbi boni meliores fiant. nunc uos, si uobis placet,
 Et si placuimus neque odio fuimus, signum hoc mittite:
 Qui pudicitiae esse uultis praemium, plausum date. 1036

1030. *A n. l.* subicogitationes *VE*: subite cogitationes *J* nequella *J*
 1031. ^{no}c—*A* suppositio *B* circumductio *J* (ex circū-) 1032. *A n. l.*
 1033. *A n. l.* poete *E* comedias libri (*A n. l.*) 1034. *v*—*A*
 post fiant 3 litt. spat. *B* 1035. *A n. l.* hodie *J* fuimus (us add. *E*²
 ut vid.) *E* 1036. *A n. l.* pudicitie (t ex c) *B*: pudicitiae *V* premium *VEJ*.
 —|CA^{plu}— *A*: PLAVTI CAPTIVI EXPLICIT ceteri

we see that it was the practice of the 'cantor' to utter the 'Plaudite' with which most plays of Plautus and Terence end. But the 'codex Turnebi' shews us that in the *Persa* at least this 'Plaudite' was pronounced by the whole troupe, for it preserves the stage direction πάντες, which has been merged in the customary symbol ω in the other minuscule MSS., and has produced the 'vox nihili' pantio. "Similar epilogues close the *Asinaria* and the *Cistellaria*, but usually the plays end with a simple appeal for applause, as in v. 1036." Morris.

1031. The metre seems correct enough. If a change were required, I should prefer *nec circum argenti ductio* to *aut argenti circumductio*. Plautus does not use *aut* in this way.

1034. **Boni meliores.** This combination of Positive and Comparative is much affected by Plautus, e.g. *Bacch.* 3 *sæuitudo mala fit peior*, Mil. 1218 *nos malas peiores fieri*, Stich. 739 *fac nos hilares hilariores*. Cf. *Amph.* 704 *ex insana insanioiem facies*, Cas. 1006 *Hanc ex longa longiorem ne faciamus fabulam*.

Fiant. The sense of purpose can hardly be attributed to this sentence. For the Subjunctive after *reperire* &c. *qui* cf. v. 568 (see note), *Truc.* 81 *Eadem postquam alium repperit, qui plus daret*. So after *nancisci qui* Capt. 154, *Poen.* 1287 *Nactus est hominem, mina quem argenti circumduceret*. Cf. *Trin.* 89 *Haben tu amicum aut familiarem quempiam, Quoi pectus sapiat?*

1035. **Odio, 'ennui,'** as in *Poen.* 51, 922, etc.

1036. **Pudicitiae** Dat. Cf. *Poen.* 1190 *redde is libertatem, inuictae praemium ut esse sciam pietati*.

FRAGMENTVM.

Nonius p. 220, 12: pilleus generis masculini. Plautus Captivus 'pilleum quem habuit diripuit eumque ad caelum tollit'] deripuit Bothius in nomine fabulae erratum esse coniecit Schoellius.

Fragm. The line quoted by Nonius is as likely as not to belong to some other play. The theory that it refers to an incident in the history of Tyndarus, and was related by his abductor in Act v. Sc. ii., is out of keeping with the surly, uncommunicative character attributed by Plautus to Stalagmus. In view of the usual hiatus in the phrases *quem habet, quem habuit*, &c. I would make *pilleum* end one line and *quem* begin another:

pilleum

Quém habuit deripuit eumque ad caelum tollit...

APPENDIX.

THE ACCENTUAL ELEMENT IN EARLY LATIN VERSE.

1. The Law of Latin Accentuation (known as the 'Paenultima Law') is a very simple one, namely, that the accent falls on the antepenultimate syllable, if the paenultima be short; on the paenultima itself, if long, e.g. *décôres*, *decôres*. The accent never falls on the final syllable, except in the case of syncopated or apocopated words like *abît* for *abivit*, *horûnc* for *horûnc(e)*. But there are traces in Latin, as Corssen proved, of an older Accentuation, by which the accent fell on the first syllable of every word. Cases of Syncope like *quîndecim* for *quînuë-decem*, and of Vowel-reduction like *triennîum* from *tri-* (*tres*) and *annus*, *concîdo* (*conceido*) from *cum* and *caedo* (*caido*), point unmistakably to an early *quînuë-decem*, *trî-annîom*, *côn-caido*, &c. At what precise period the change, no doubt a gradual one, from this older Accentuation to the Paenultima Law began and completed itself, it is difficult to ascertain. But there is some evidence that it was still incomplete in one particular in the period of the Early Drama, for words (or endings of words) of the metrical form $\sim\sim\sim$ seem at that period to have been still accented on the first and not on the antepenultimate syllable. Thus *balineae* (the Plautine form), *pueritia*, &c. seem to have had in Plautus' time the accentuation *bálineae*, *puéritia*, which explains their subsequent reduction to *bálneae*, *puértia* (cf. Hor. *actae non alio rege puertiae*)¹. And a word like *dîmidius* (from *medius*) was probably still accented on the first syllable about 250 B.C., for the change of unaccented *ē* to *ī* seems not to be earlier than that time, and is not found on the oldest inscriptions. But though we cannot fix the time when Latin words passed from the old to the classical accentuation, when, for example, *sápiëntia* became *sapiëntia*, *témpestatibus* became *tempestátibus*, we can guess, partly from the analogy of other languages, partly from the inherent probabilities of the case, what the nature of that change was. A long word like *sapiëntia*, *tempestatibus* must have had at all periods a secondary as well as a main

¹ A detailed account of these forms in Plautus will be found in *Philologus*, vol. li., pp. 364 sqq.

accent; it could hardly be pronounced otherwise, as we can see from our own pronunciation of such words as 'characteristical' (with secondary accent on first, main accent on fourth syllable). So that the old accentuation *sāpientia* would be more accurately expressed as *sāpiēntia*. The change from the old accentuation to the new would be, in reality, nothing but a usurpation by the secondary accent of the prominence of the main accent: *sāpiēntia* would become *sāpiēntia*, *tēpestātibus* would become *tēpestātibus*. The secondary accent of long words is generally ignored in the Latin Grammarians' accounts of accentuation, though it seems to be what Varro alludes to by the term *media prosodia*. But in any investigation of the relation of the metrical ictus to the natural accent of words in Plautus, we must bear it in mind. Even four-syllabled words of the form ---=, e.g. *flagitium*, may have retained in his time a distinct secondary accent (the old main accent) on the first syllable as well as the main accent (the old secondary accent) on the paenultima, *flāgītium*¹. We must also remember that *bālineae*, *puēritia*, &c., not *balineae*, *pueritia*, &c., seem to have been the Plautine accentuations.

2. The Latin accentuation of the sentence, as distinguished from the accentuation of words by themselves, may be determined with a fair amount of accuracy, partly by the help of the remarks of the Latin Grammarians, partly from observing the phonetic changes of Latin words and of their descendants in the Romance tongues, where an accented word or syllable is not subject to the same laws of development as an unaccented, partly from the analogy of other languages. Examples of Sentence-enclitics are: (1) Enclitic Particles like *quē, vē, nē* (Interrogative). These were written as appendages of the preceding word, e.g. *Caesarque, Ciceroque, atque* (weakened in pronunciation to **atc, ac*); (2) the various parts of the Substantive Verb, e.g. *est, sunt, erat, erit, foret*, &c. *Es, est* are written in the best MSS. of Plautus, Virgil, &c., as appendages of a Perf. Part. Pass., *amatus* (printed by us *amatu's*), *amatust, amatast, amatumst* for *amatus-es, amatus-est, amata-est, amatum-est*. It need hardly be said that the extent to which these words, and indeed all Sentence-enclitics, were suppressed, would depend on the caprice of the speaker, on the nuance of thought, on the style of composition, &c. No hard and fast rule can be laid down about them, just as no rule could be made for the use of 's' for 'is,' 're' for 'are' in English. (3) The personal, possessive and demonstrative pronouns when unemphatic. Unemphatic *ille* has dwindled into the definite article in Romance. (4) Auxiliary Verbs like *do, volo* (our 'will,' 'shall') in verbal word-groups like *pessum-do, coctum-dabo, factum-volo*, and even in other word-groups, e.g. *quantum-vis*. (5) Nouns of subordinate meaning like *res* (cf. our 'sōme-thing,' 'nō-thing'), e.g. *quā-re*,

¹ The incidence of two accents, one main and the other secondary, on neighbouring syllables has nothing unnatural about it. Cf. our 'fortnightly,' 'householder,' Germ. 'entsagen.' The Italian spelling *seppelire* (Lat. *sepelire*), *scellerato* (Lat. *sceleratus*) is due to the secondary accent on the initial syllable.

quò-modo. (6) Prepositions (as opposed to Adverbs). Before Nouns in Latin orthography these were often written as in Compound Verbs, e.g. *in cursum*, *in templum* were written *incursum*, *intemplum* like *incurro*, &c. (7) Relatives or Indefinites (as opposed to Interrogatives) (cf. 'Who is the person who denies it?'). (8) Certain Conjunctions, unless specially emphasized. Thus Donatus mentions the different signification conveyed by accented and unaccented *si* in the phrase *si quando* (see below). The accentuation of *si* implied doubt on the part of the speaker. (For details of Latin Sentence-Accentuation see my *Latin Language*, ch. III.)

3. The Latin Grammarians generally content themselves with citing these words as the Latin equivalents of the Greek Enclitics (τε, ἐστι, τις, εἰς, εἰ, &c.), and do not state the precise details of their pronunciation in Latin, a statement which would indeed imply more familiarity with the science of Phonetics than could be expected in their time. Quintilian however gives us the valuable hint that these subordinate words in Latin were really fused into a compound with their neighbouring word, e.g. *circum-litora* in Virgil (*Inst. Or.* I. v. 25: *cum dico 'circumlitora,' tanquam unum enuntio dissimulata distinctione, itaque tanquam in una voce una est acuta*), though how far we may press the conclusions that seem naturally to result from his statement is doubtful. It has been suggested that in postposition of the Relative, e.g. *Troiae qui primus ab oris...venit*, the enclitic or subordinate Pronoun would be joined in pronunciation into one word-group with the preceding Noun with accentuation *Troiaë-qui*. (Cf. *qui homo*, a word-group in Plautus, scanned *quò-homo*.) At any rate we may be certain that in Latin, as in other languages, an enclitic became accented before another enclitic. Prepositions were subordinate in stress to the nouns which they accompany, e.g. *ad-urbem*, but before an enclitic pronoun would receive the accent, e.g. *ad-me*. Cf. our 'with-him,' 'fór-him.' When the pronoun was emphatic, it of course would receive the stress, e.g. *ad-mé non ad-té*. Cf. our 'with-hím, not with-hér.'

4. The Latin Accent was mainly an accent of stress, and different from the Greek accent of tone or pitch, though its stress was not strong enough, except in special circumstances (see *Intr.* ii. § 11), to overmaster the quantity of a vowel. An educated Roman pronounced *orator* with the stress of the voice on the second syllable, but without impairing the quantity of the initial *o*; the final *o* of *ponō* retained its length, in spite of the fact that the stress of the voice fell on the first syllable; the first syllable of *píper* had the stress-accent along with the short quantity, and so on¹. It was thus possible for the Romans to imitate the quantitative metres of the Greeks, in which the harmonious or metrical element of the line consisted of the regular arrangement of long and of short syllables.

¹ But in course of time stress conquered quantity. In the early Empire *ponō* became the universal pronunciation, and we hear later of *orator* and *píper* as current mispronunciations (Consentius, p. 391 K).

Ennius could imitate the Dactylic Hexameters of Homer without being driven to that substitution of accented syllables for long syllables and of unaccented for short which we see in English imitations of Greek dactyls:

"This is the fórest priméval; the múrmuring pínes and the hém-locks."

But a stress-accent like the Latin could hardly be kept from asserting itself in Roman poetry; and, as a matter of fact, we find that the changes which the Greek metres underwent in the hands of these Roman imitators are, in many cases, clearly due to an attempt to reconcile the natural stress-accent of the words with the ictus or metrical beat of the line. The Dactylic Hexameters of Virgil and Ovid are hardly allowed any other ending than (1) $-\sim-$, $-\sim$, e.g. *moenia Romae*, or (2) $-\sim$, $-\sim$, e.g. *magnus Apollo*; the Dactylic Pentameters of Ovid are practically confined to the ending $-\sim$, $-\sim$, $-\sim$, e.g. *praecipitata forent*, *moenia magna forent*, the last words being by preference enclitic or subordinate words, like *tibi*, *tuis*, *erat*, *fuit*, and the like. If we seek the reason why the Greek freedom of choice of endings is abandoned by the Romans, we shall hardly find a better one than the harmony of ictus and accent in the favoured endings, *moenia Rómae*, *mágnus Apóllo*, *praecipitáta forent*, *moénia mágna forent*, as contrasted with the conflict of ictus (') and accent (") in the rejected endings, e.g. 'tándém cecidisti,' 'praéc'ipitát mēlius¹. And side by side with the quantitative verse of literary Rome there was always existing in Vulgar Latin the old accentual poetry², of which we see traces in the rude songs of soldiers at triumphs, e.g. Suet. *Caes.* 80:

Écce Caésar núnc triúmphant qui-subégit Gállias,

a line which exhibits coincidence of accent and ictus, until at last with the advent of Christianity the 'poor man's poetry' became the poetry of the Church and the nation³.

5. In discussing the laws of the various dramatic metres in Plautus, we have already noticed many instances of a regard for the natural accentuation of words, such as (1) that modification of the Greek Dipody law, by which spondees are freely allowed in the 'even' feet of Iambic and the 'odd' feet of Trochaic lines, but not frequently such a spondee as *-mícis* in the line:

¹ The details of a similar treatment of the Sapphic stanza by the Roman poets will be found in Brock, *Sapphische Strophe*, Marienwerder, 1890, P. Eichhoff, *Horazische Doppelbau der sapphischen Strophe*, Wandsbeck, 1895.

² On the accentual nature of the old native Italian poetry, the Saturnian, see *American Journal of Philology*, xiv. 139, 305.

³ It has been remarked that some of the lines of the Early Tragedians read almost like anticipations of a Christian (accentual) hymn, e.g. Ennius *Trag.* 163 R. (an Iamb. Octonarius):

O mágna témpla caélitum, || commíxta stéllis spléndidis.

quam si tu obicias fórmicis papáuerem,

(2) the complete avoidance of a metrical ictus like *génera*, *pectoribus* in tribrach-words and word-endings, and the almost complete avoidance¹ of the same in dactyl-words and word-endings, e.g. *pectóra*, *disperdere*. These laws, imposed on the Greek Dramatic Metres as soon as they were transplanted to Roman soil, reveal unmistakably the existence of an accentual, beside the quantitative element, in early Latin dramatic poetry². To what extent does this accentual element assert itself?

6. As regards the accentuation of the single word (word-accent as opposed to sentence-accent) we find a wonderful amount of agreement between ictus and accent in the lines of Plautus. His greatest difficulty must, of course, have been with iambus-words like *fero*, *ferunt*, and it must have been increased by the large number of long final syllables in the language at his time, e.g. *ferör*, *ferät* (see Intr. ii. § 1). The Latin Accent, as we have seen (§ 1), is excluded from the final syllable, so that the word-accent was *féro*, *férunt*, *féror*, *férat*. But the nature of the Iambic and Trochaic metres allows no opportunity for the ictus to fall on a short syllable immediately followed by a long syllable. The permissible ictus-forms in an Iambic line are (1) Iambus ~˘, (2) Spondee –˘, (3) Tribrach ~˘˘, (4) Anapaest ~˘˘, (5) Dactyl –˘˘, (6) Proceleusmatic ~˘˘˘; in a Trochaic (1) Trochee ˘–, (2) Spondee ˘–, (3) Tribrach ˘˘˘, (4) Anapaest

¹ *Pectóra* &c. may be used in the first foot of an iambic (bacchiac, e.g. *Cist.* 686, &c.) line or hemistich, and (with *disperdere* &c.) in any part of an anapaestic line.

² Ritschl's dictum on the verse of the Latin Dramatists (*Prolegg.* ch. xv.): cum quantitatis severitate summam accentus observationem, quoad eius fieri posset, conciliatam esse, has never been successfully impugned. Prof. W. Meyer, in a long article in the *Proceedings of the Bavarian Academy* for 1884, has stated perhaps as powerful a case as can be stated against it. His main argument is that such coincidence as there is of accent and ictus in Plautus is really due to the law of Latin Accentuation, which requires every long penultimate syllable to be accented; the metrical ictus falls normally on long syllables in the line, and where these long syllables happen to be penultimate syllables, the ictus must coincide with the accent. There are thus, he says, more chances of the ictus and accent lighting on the same syllable in Latin than in Greek poetry, and this, and this only, is the reason of the coincidences to which Ritschl has drawn attention in Plautus. Then he proceeds to make a minute investigation into the technique of Plautus' versification, especially his treatment of the trochaic and iambic caesura, with the object of shewing that the avoidance of this and that form of caesura would compel the choice at certain parts of the line of such words as would necessarily have the ictus on the same syllable as the accent. These details of technique have been challenged by Prof. Langen in the *Philologus*, vol. xlv., who also supplies us with a striking refutation of Meyer's main argument. He himself, he tells us, once made the experiment of applying the Latin accentual laws to the trimeters of Aristophanes, but found that the coincidence of accent and ictus was not at all so frequent as it is in the Senarii of Plautus and Terence, a fact which plainly indicates some other influence to be at work in the latter.

˘˘˘, (5) Dactyl ˘˘˘, (6) Proceleusmatic ˘˘˘˘. There is no room for an ictus like ˘˘˘, to reproduce the accurate pronunciation of a disyllabic word like *fero*, with short accented first syllable and long final syllable. This discrepancy furnishes the opponents of Ritschl's dictum with their strongest argument. How is it possible, they ask, to ascribe an accentual element to the verse of Plautus, when by the very nature of the metre used, the accent of those numerous iambic disyllables of common use would resist adaptation to the ictus or beat of the verse? Another argument, as frequently used as this one, is that an Iambic line must end with an Iambus (˘˘), which implies an ictus on the final syllable of the line, whereas an accent on the final syllable of a word is contrary to the Latin practice; and these two arguments are regarded by many persons as conclusive. And yet the very fact that Plautus evidently takes the greatest possible pains to overcome these two difficulties in the way of reconciling ictus and accent, is one of the strongest proofs that he aimed at such reconciliation. Let us examine his methods of dealing with these Iambus-words.

(1) In the first place, he avails himself of the tendency of Latin pronunciation to shorten their final syllable, a tendency which asserted itself most strongly in those ending with a long vowel followed by -r, -t (e.g. *ferôr*, *ferât*), and in many words which, ending in a long vowel, were closely joined with other words in ordinary rapid utterance, e.g. *cavê-fâvis*, *domi-rêsto*, *domô-vénio*, *dabô-plâgam*, *dedi-plâgam*, *datô-plâgam*, *citô-curre*, *modô-véni*, *probê-factus*. (On this Law of Breves Breviantes see Intr. ii. § 16.)

(2) Or secondly, he so places them in the sentence that their accent is diverted from the first syllable, whether to the final, e.g. *bonaêque*, *bonaene*, *bonaêve*, *bonaê-sunt*, *malaê-res*, *fidém-dat*, or to a preceding word, e.g. *hóc-modo* (like *quémmodo*), *aliquô-modo*, *coctúm-dabo*.

(3) Thirdly, he elides their final vowel.

The usual place to which he assigns an Iambus-word, scanned as an Iambus and with marked conflict of ictus and accent, is before a pause in the sentence, especially in the first foot of an Iambic line, e.g. *Trin.* 1—2:

A. *Sequere hác me, gnata, ut múnus fungarís tuom.*

B. *Sequôr. sed finem fóre quem dicam néschio,*

where the disagreement would probably not be so marked. Before the last Dipody of the line, e.g. *Aul.* 581 *Atque ístuc aurum quôd tibi concréditumst*, and (the most frequent situation) at the end of a line Iambic words are preferred which would in ordinary utterance have no perceptible accent, e.g. *tuom*, *tibi* in the lines quoted above, which would be as much unaccented disyllables as the -scio of *nescio*. Cf. *hóc-modo*, *aliquô-modo*, *coctúm-dabo*, *factúm-volo*, &c. It is rarely that we find an Iambic word at the end of a line to be an important word in the sentence, as in *Stich.* 260:

A. Nullán tibi linguast? B. Quae quidem dicát 'dabo':
Ventrí reliqui éccam quae dicát 'cedo.'

7. Apocopated words form an exception to the rule that the Latin accent (unlike the Greek) never falls on the final syllable. The Latin Grammarians quote as examples such words as *illíc* for *illí-c(e)*, *tantón* for *tantó-n(e)*, *Pyrrhín* for *Pyrrhí-n(e)*. That this pronunciation was departed from under special circumstances we see from the remark of Servius (ad *Aen.* vi. 779) that *vidèn* (i.e. *vides-n(e)*) was the actual pronunciation of his time. Plautus too scans *vidèn* as he often scans *vidés*, and similarly in other cases of elided *-qu(e)*, *-n(e)*. Thus we find *prosperèqu(e)* (*Amph.* 463; cf. *Pseud.* 574), as we find *prosperè* on occasion. The normal incidence of ictus on such word-groups is the same as that on the single word, *surrúptasqu(e)* like *surrúptas*, &c., and may quite well reflect the actual pronunciation (for details see Ahlberg in *Lund Dissertations*, 1897, p. 31). The classical scansion of Neuter Adjectives which have lost final *-e* and become Nouns, e.g. *calcār*, *animāl*, *bacchanāl*, shews that this rule of the Grammarians had not been observed in their case either. But the intermediate stage between, e.g. *bacchanále* and *bacchánāl*, must have been *bacchanál*; and the word appears with this quantity and this ictus in *Aul.* 411:

attát perii hercle egó miser: aperítur bacchanál; adest.

The different incidence of ictus in *illí* and *illíc*, both of which were in the time of Plautus used either as the Adverb 'there' or as Dative of the Pronoun 'to him,' has been obscured by the scribes of the MSS. of Plautus, who have usually changed *illi* Adv. to the classical *illic*, and *illic* Dat. to the classical *illi*, e.g. *Capt.* 278:

quód genus *illi* est únum pollens átque honoratíssumum,

where the MSS. offer *illic*, the classical form, but where the metre requires *illi*. That Plautus used *horúnc*, *harúnc* (with this incidence of ictus) but *hórum*, *hárum* before a word beginning with a consonant is certain (see Studemund, *Jahrb. Phil.* cxiii. p. 57), though this usage too is often obscured by the MSS. In *Pseud.* 69, for example, *harúnc uolúptátum*, the Ambrosian Palimpsest alone has preserved the true reading *harunc*, while the Palatine MSS. have altered it to the more familiar *harum*. The normal ictus *quíd istíc* or *quíd istíc*, *quíd istuc* or *quíd istúc*, agrees with what the Grammarians tell us of the strong stress on the Interrogative and of the oxytone nature of *istíc*, *istúc* (for *istúd-ce*).

Seyffert (in *Berl. Philol. Wochenschrift*, xviii. 1577) states that *potin*, *viden*, *abin*, etc., are never found to represent an iambus at the end of a line or hemistich in Plautus (cf. *Intr.* ii. § 3).

I fancy that the common incidence of ictus on the final syllable of a word (or phrase) uttered in a tone of strong surprise or indignation reflects

the accentuation of every-day life, e.g.

Capt. 837 Cédō manum. *Manūm?* Manum, inquam, &c.

Most. 595 Non dát, non debet. Nón *debét?*, &c.

Trin., 940—1

Ad caput amnis, quód de caelo exóritur sub soliό Iouis.

Súb solio Iouis? Ita díco, &c.

Similarly in shouting, e.g.

Men. 432 Ého, *Messeníό!* accede huc!, &c.,

and in the exclamation (usually) *eí mihí* (for details see Richter in Studemund's *Studien* i. p. 470).

8. The other class of words which accented the final syllable consists of those which have contracted their two last syllables into one, e.g. *nostrqs* from *nostrátis* (the Plautine form), *abít* from *abívit*. These contracted Perfects take normally the ictus on their final syllable in Plautus and Terence.

9. Of trisyllables, we have seen that tribrach-words (like tribrach word-endings) are never used with an ictus on their second syllable, e.g. *genéra*, while dactyl-words are occasionally allowed with this incidence of ictus by Plautus (not by Terence) in the first foot of an iambic line or hemistich, e.g. *pectóra*. Molossus-words are not infrequent with ictus on the first syllable when their final syllable is elided, e.g. Ter. *Andr.* init.:

poéta cúmprim(um) ánim(um) ad scribend(um) áppulit,

this discrepancy of ictus and accent being regarded as less unpleasant than a double discrepancy like *scribendúm*. Cf. Intr. iii. § 7 on the tolerance of 'commut(em)' &c. (as opposed to 'commutem' unelided) in the 'even' feet of Iambic and the 'odd' feet of Trochaic lines (Introd. iii. § 7).

Bentley's (and Hermann's) theory that in reading Latin poetry the accent was shifted a syllable nearer the beginning of a word, whose last syllable was elided, would produce in this line of Terence an exact correspondence of accent and ictus; for *cumprimum* would become by the elision of the final *cúmprim(um)*, and *scribendum* would be pronounced *scribend(um)* from the same cause. But the theory lacks confirmation and seems on the face of it to be very unlikely to meet with any. (On Klotz's equally unsuccessful attempt to explain in this way scansions like *prófēct(o)*, see Intr. ii. § 29.)

The reason for Plautus' toleration of the ictus *pectóra* but not of *genéra* may have been that a word like *genera* could easily occupy some other part of the line, whereas, since an anapaest of the form ~~, -, e.g. *pec|tora sur|gunt*, is not legitimate in iambic verse, dactyl-words would find greater difficulty in gaining admission. The ictus is readily tolerated on the final syllable of a tribrach (and dactylic) word. The question however of the incidence of ictus (and accent) on final syllables rather belongs to the subject of enclitics and to Sentence-accentuation.

10. Of quadrisyllables, words of the form ~~~~, e.g. *balíneae*, which, as we have seen, retained in Plautus' time their early accentuation of the first syllable, have the ictus also on this first syllable as a rule in the verses

of Plautus and even of Terence, unless where the presence of an enclitic causes a shifting of the accent. (Similarly with word-endings of this form, e.g. *puéritia*, a noun which takes the ictus on the second syllable in its single occurrence in Terence, *Haut.* 183:

Abdúxi ad cenam: nám mihi magna cum eó iam inde a puéritia.)

Words of the type $- \sim - \sim$, e.g. *tempestāte*, *advenīte*, are by the nature of Iambic and Trochaic verse restricted to the ictus *tēpestāte*, *ādvenīte*, which corresponds with their accentuation *tēpestāte*, *ādvenīte*; and much the same is true of words of the type $\sim \sim - \sim$, e.g. *sepelīre*, *sceleratos* (see § 1 n.). Choriambic words, e.g. *consilium*, *dimidiūs*, have usually the ictus *consilium*, *dimidiūs*, which corresponds to their accentuation under the Paenultima Law, though the ictus *cōnsilium*, *dīmidiūs*, &c. (like the older accentuation of the first syllable, § 1) is not at all infrequent.

Other combinations of four syllables of the type $\sim \sim \sim \sim$ are freely used with ictus on the second of the group, e.g. *Is etiām* (*Epid.* 524), *An abiit* (*Merc.* 981), where ictus and accent would not be in conflict. Similarly in combinations of three syllables of the type $\sim \sim \sim$ other than in trisyllabic words or in the endings of polysyllabic words the ictus is readily allowed on the second of the group, e.g. *Sed ubi* (*Rud.* 465). This shews that it is considerations of the natural accentuation of these Fourth Paeon and Tribach words which determine their metrical treatment by the Latin Dramatists.

11. To pass to the Accentuation of the Sentence. The Iambic and Trochaic metres, which Plautus and Terence employ in their dialogue-scenes, are the metres which come nearest to the language of conversation. Since the diction of these poets is patently the diction of the ordinary life of the time, and their dialogue-scenes reproduce all the varied phases of everyday speech, with its tones of banter and innuendo, of entreaty and refusal, of threatening, command and deprecation, they afford us an excellent opportunity of testing how far the sentence-accentuation was regarded in early Latin poetry. Lines like

Stich. 185 uéni illo ad cenam: síc face.
 promitte uero; né grauare: est cómodum.
 uolo, inquam, fieri: nón amittam quín eas.

Stich. 93 nón sedeo isti; uós sedete: ego sédero in subséllio.

Stich. 632 A. Égone? B. Tune. A. Mhine? B. Tibine, &c.

Merc. 947

út ualuisti? quíd, parentes meí ualent? tam grátiaſt:
béne uocas, benígne dicis. crás apud te, núnc domi,

have clearly the 'ipsissima verba' of actual Roman conversation, and would be uttered by the actor with the same gesture and tone that would accompany them in everyday life. Did then this intonation impress itself on the metre too? Do the emphasized syllables receive the ictus or metrical beats of the line, and are the subordinate words and unaccented syllables

relegated to the theses? Ritschl pointed out long ago in his *Prolegomena* (ch. xvi.) how consistently this was done in lines like *Trin.* init.:

A. Sequere hác me, gnata, ut munus fungaris tuom.

B. Sequor; sed finem fore quem dicam nescio,

or *Trin.* 20 sq.:

rogat

ut liceat possidére hanc nomen fábulam.

Here the unimportant words of the sentence (I have indicated them by italics), the words which might almost be omitted without injury to the sense, slip naturally into the theses of the lines. And since Ritschl's time investigation of the incidence of metrical ictus in Plautus and Terence has revealed the significant fact that this, that and the other colloquial phrase, phrases which evidently come direct from the streets of Rome into the Comedians' verse, observe as consistently a uniform incidence of ictus as a uniform order of words; and that, too, though there is often no necessity for this from the prosodical nature of the syllables comprised. The common phrase 'I wish to know,' *volo scire*, would from its prosodical nature, its arrangement of short and long syllables, require a metrical accentuation of this kind, *voló scire*; and we should expect to find Iambic lines beginning *voló scire igitur* or *voló scire autem*, &c. But the metrical accentuation in all the dialogue passages where the phrase occurs in Plautus is *volð scire* (except in two where it is *vólo scire*, Kellerhoff in Studemund's *Studien* ii. 83), an accentuation which agrees with the normal subordination of the Auxiliary Verb *volo* (§ 2). Similarly the phrase of endearment, *voluptas mea*, is always scanned by Plautus *volúptás mea*, with a shortening of the second syllable which is found when the next syllable has the natural accent, e.g. *volúptátis*, *volúptátem*, *potéstátem* (Intr. ii. § 20); and this scansion corresponds to that shifting of the accent of *volúptas* which we should expect to be produced by the enclitic appendage *mea* (§ 2). A common expression of disappointment or despair is *vae misero mihi*, with this order of words and with metrical ictus on the Interjection and the last syllable of *misero*, not the first. Here too the enclitic appendage *mihi* would shift the accent from the first syllable of *misero* (the syllable on which the word would be accented if it stood alone) to the last. Those who cling to the theory that the Dramatists paid no regard in the construction of their verse to the natural accentuation of words, have strangely cited these phrases as examples of an incidence of ictus that conflicts with the elementary law of Latin Accentuation, the 'Paenultima Law'; for this would require as the ordinary accent *vólo scire*, *volúptas méa*, *vae mísero mihi*. This elementary law of word-accentuation, the accentuation of independent words, is the only law to which these theorists appeal. The fact that certain words, in certain collocations in a sentence, would have a different accent from that which they would bear if pronounced separately, has hardly ever been considered in their discussion of the relation of ictus

and accent in Plautus' lines. And yet it surely stands to reason that Latin, like other languages, would have its enclitic words, its auxiliary verbs, its emphatic and unemphatic pronouns, its subordinate words in certain word-groups, and that in a spoken sentence each and every word would not have meted out to it the full measure of accent which would be assigned to it when pronounced apart. In the phrase *volo scire* the verb *volo* is a mere auxiliary, which resigns its accent in favour of the important word of the phrase, *scire*. In *voluptas mea* the Possessive Pronoun is an enclitic appendage of the Noun, and the compound word *voluptas-mea* is by the ordinary law of Latin Accentuation accented on the antepenultimate, *voluptás-mea*. The Personal Pronoun is treated in the same way as the Possessive in *vae misero-mihi*.

Other examples of colloquial phrases in which a particular incidence of ictus is invariably or normally found are *níl moror* 'I don't care,' *eug(ae) eúgae!* 'bravo!', *miserúm me*, or *me miserum* 'alas!' (Kellerhoff in Studemund's *Studien*, ii. 76), *heú me miserum* (Richter *ibid.* i. 565), *máně maně*, 'wait a bit' (instances collected by Leo *ad Cist.* 704), *hábě bon(um)ánimum*, 'cheer up!' (instances in Loch *Imperat.* p. 17), *át ita me* in oaths, *tibi ego dico* in requests for attention (instances in Kaempf *Pers. Pron.* p. 17), *quís hic est?* (also *quís hic ést?*), *quíd hóc est?*, *quíd ést quod...?*, *quíd ístuc ést quod...?* (instances in Dittmar *lat. Modus-lehre*, pp. 11 sqq.). And now that attention has been called to this point, a great many more will inevitably be discovered as time goes on. It is now coming to be recognized as the duty of an editor of Plautus to confirm the insertion or retention of a current phrase in this or that line by an appeal, not merely to the arrangement of the words, but also to the incidence of ictus, in the other occurrences of the phrase throughout the plays. The emendation *num quae est causa* for *num quae causa est* of the MSS. in the line (*Aul.* 262):

A. *Hodie quin faciamus num quae causa est?* B. *Immo edepol optuma*, can be confidently rejected because it departs from the invariable order of the words in all other occurrences of the phrase in Plautus. We may almost as confidently reject any emendation which would involve a metrical ictus like *voló scire*, *vae misero mihi*, &c., in a dialogue passage.

12. The existence of a secondary accent along with the main accent must be considered in a discussion of Sentence-Accentuation as well as of Word-Accentuation. Just as a long word like *tempestate* could not be pronounced without a perceptible minor accent on the first syllable as well as the main accent on the paenultima, so a long word-group like *jus-jurándum* must have had a secondary accent on *jus*. The Latin Grammarians, as we have seen, scarcely ever allude to this secondary accent, whether in single words or in word-groups. They tell us, for example, that *unde*, the Relative, was an enclitic or subordinate word in the Latin sentence, in contrast to the accented Interrogative *unde*. But they do not add, what the analogy of other languages would lead us to expect, that in collocations like *und(e)-advenimus*, *und(e)-adveni* a secondary accent fell on the Relative. They are as silent about this secondary accent that must surely have accrued in such collocations to subordinate words, as they are about the secondary accent in long words like *tempestáte* and in word-groups like

jūs-jurāndum. They do not even definitely inform us that these enclitic or subordinate words gained an accent of their own when immediately followed by another enclitic, that, for example, *unde* Rel. and *quis* Indef. were uttered with a certain stress in phrases like *und(e)-lubet* (*Epid.* 144. On the monosyllabic pronunciation of *unde* see Intr. ii. § 14), *nequis sit arbiter* (the ending of an Iambic Senarius, *Poen.* 178), where they precede the subordinate verbs *lubet* (cf. *quīlubet*, *quōlubet*) and *sit*. And while they tell us that Interrogatives were accented, they do not say whether the accent of the Interrogative (as is the likely supposition) or of the Noun was stronger in a question like *quis hic homost?*, which in Plautus always takes the ictus on the *quis* and not on the first syllable of the subordinate word *homo* (see below). It is seldom that they condescend to such minutiae as the difference of meaning conveyed by the accentuations *si quando* and (the usual) *si quādo*, a difference pointed out by Donatus in his note on Terence *Eun.* 437:

scin sīquando illa mētionem Phaēdriæ
facit:

‘*sīquando*’ et prima syllaba acui potest et media, tamen variat sententiam, and, no doubt, corresponding to our ‘if ever,’ as compared with ‘if éver.’ In the absence of complete information about the accentuation of the spoken Latin sentence, it would be futile to attempt to compile exact statistics of the number of lines in which this or that accented word or syllable has or has not the ictus, and so it is difficult to demonstrate by figures the wonderful extent to which agreement of ictus and sentence-accent prevails in Plautus and Terence. It can be recognized by anyone who will take the trouble of reading a play or two with his attention directed to this point.

13. In connexion with Enclitic Particles, the remark of Servius (ad *Aen.* vi. 779) that *vidēn* was the current pronunciation has been already mentioned (§ 7) as evidence of a return of the accent of a word to its usual place when the enclitic appendage was reduced by elision, *vidēn* (i.e. *vides-n(e)*) like *vides* (in everyday speech *vidēs*). As *dum* is an enclitic appendage of the Imperative, e.g. *excūte-dum* Aul. 646, *évocā-dum* Most. 679, *aspice-dum* Most. 1105, so is *sis* (from *si vis*). The normal incidence of ictus in Plautus is *properā-sis*, &c., but *vidē-sis*, &c. (Seyffert in *Berl. Philol. Wochenschrift*, 1891, p. 112.) Similarly the normal ictus *primūmdum* (for instances see Richardson, *de ‘dum’ particula*, p. 13) seems to reflect the accentuation.

14. Spellings like *saluost*, *saluast* shew us that there need be no clash of ictus and accent in a phrase like *salut-sumus* Asin. 320.

Nor can we find fault with the incidence of ictus in a phrase like *paupér-sum* Aul. 88, *victór-sum* Pseud. 1036, *placitatē-sunt* Hec. prol. 21.

15. The stressed and unstressed uses of the Latin Personal Pronoun have produced two series in the Romance languages, e.g. Italian ‘me,’ ‘te’ emphatic, ‘mi,’ ‘ti’ unemphatic. These unemphatic forms are joined to the verb, e.g. *prestate mi il libro*, ‘lend me the book.’ If something

analogous took place in Latin (and I see no reason for doubting it) an ictus like that of *servá-me*, 'save me,' in *Curc.* 628:

Phaédrome, obsecró, servá-me, &c.,

cannot be quoted as an example of the conflict of ictus and accent. The accent of the Imperative standing alone would be *sérva*, but the word-group *serva-me* would take the same accentuation as a single word like *servámus*, *servátis*, *serváte*. (On the line-beginning *patér uocát me* *Amph.* 991 see *Intr.* iii. § 8.) An example of the emphatic pronoun is *Men.* 1076:

tú erus es; tu séruom quaere; tú salueto; tú uale.

Tibi ego dico, 'd'ye hear!', has normally the ictus *tibi ego dico* (a list of examples will be found in Kaempf, *Pronom. Personal.* p. 17).

16. The corresponding double series of Possessive Pronouns in Romance, e.g. Ital. 'mio' and 'mo' (as in 'ma-donna')¹, point to an emphatic and an unemphatic variety of the Latin Possessive, which seem to be reflected in the versification of the Comedians. If we contrast, for example, *Capt.* 261:

út uos hic, itidem filii apud uos méus seruatur filius,

and its emphatic *meus*, with the subordinated Possessive in a line like *Bacch.* 251:

heu cór meum et cerebrum, Nícobule, finditur,

we shall not be inclined to agree with those who find in the *patér* of *Ter. Ad.* 983 an instance of conflict between accent and ictus:

fáciét, o uir óptume, o *patér-mi* festiuíssume².

The malediction *uae capiti tuo* always shews this incidence of ictus in Plautus, *uas capiti-tuo* (for details see Niemoeller, *Ipse et Idem*, p. 37).

17. The emphatic Demonstrative is seen in phrases like *is ego sum*, *ego is sum*, which in Plautus always take the ictus on *is*, as contrasted with the ordinary unemphatic usage, e.g. *proptér-eos*, *praetér-eos*. It is seen too in a line like *Poen.* 394:

óculus huius, líppitudo méa, mēl huius, fél meum.

18. The common phrase *ei rei operam dabam* (*dabo*, &c.) takes in the lines of Plautus the ictus on the Pronoun and on the last syllable of *operam*, *ei rei operám dabam* (Seyffert, *Stud. Plaut.* p. 25 n.). This conforms with the subordination of the noun *res* (§ 19) and of the verb *do*. Just as we throw the stress on the noun 'noise' and not on the verb 'make' in the

¹ Ital. *mo*, *ma*, Fr. *mon*, *ma*, Span. *mi*, *ma* point to a reduced Latin form *mus*, *ma*, *mum*. Whether this form may be posited for Plautus and Terence is doubtful. On Ennius' use of *sas* for *suas* etc., see *Lat. Language* vii. 12.

² *Mi pater* and (less usual) *pater-mi* Voc., *meus pater* and (less usual) *pater meus* Nom., seem to have been word-groups. Their accentuation would be *mi-pater*, *patér-mi*, *mēus-pater* (§ 1, *Intr.* ii. § 3), *patér-meus*. And this is the normal incidence of ictus in these phrases in Plautus.

phrase 'to make a noise,' so the Latin verb in such phrases would seem to have been subordinate, and this subordination or enclisis would imply in Latin its fusion with the noun into a word-complex, *operám-dabam* (cf. *pes-súm-do*, *venúm-do*). We cannot then find a conflict of accent and ictus in such phrases from Terence as:

Ad. 473 *fidém-dans*, iurans se illam ducturúm domum,

Phorm. 492 Nondúm mihi credis? Háriolare. Sin *fidem-do?*

Fabulae!

Andr. 243 itane óbstatine *operám-dat* ut me a Glycerio miserum ábstrahat?

19. Among Subordinate Nouns like our 'thing,' 'kind,' 'part' in such phrases as 'something of that kind,' 'some parts of England' we may reckon in Latin *res* (e.g. *quáre*, *quamóbrem*), *modus* (e.g. *quómo*, *quemádmódum*), *locus* in the adverbial word-groups *ubi-loci?*, *interea-loci*, &c. Donatus in his note on Ter. *Eun.* 255 (II. ii. 24):

dum haec lóquimur, *interea loci* ad macéllum ubi aduentámus, tells us that *interea-loci* formed a word-group with accent on *a*, the last syllable of *interea* and the antepenultimate of the word-group. In Plautus we have already seen the subordination of *res* in the phrase *ei r(ei) operam dabam* invariably echoed by the incidence of ictus on the Pronoun. *Mala res*, the equivalent of *malum*, 'punishment,' 'evil in store,' seems to be a word-group with metrical ictus corresponding to the accentuation *mála-res*, *maláe-réi*, *malám-rem*, *malá-re*, e.g. *Trin.* 1045:

hérele istis *malám rem* magnam móribus dignúmst dari.

Similarly *bonus vir* shows normally the ictus *bónus-vir* (final *s* usually did not produce length by 'position' in the time of Plautus), *bóne-vir*, &c. The same subordination of *vir* is seen in the common phrase *scélus viri* 'the wretch,' which exhibits the normal ictus of a Fourth Paeon word, *scélw'-viri*. The phrase *nemo homo* (a curious indication of the early date of the reduction of *ne-hemo*) takes the ictus always on the first syllable, *ném(o)-homo* (Seyffert in Bursian's *Jahresbericht*, 1894, p. 329).

20. Prepositions were fused with a following Noun into a compound word and would be entirely without stress in a group like *ad-causam*, as in a compound Verb like *accúso*; but before an enclitic or unemphatic Pronoun they would doubtless take an accent, *ád-me*, *ád-eum*, like Greek *πρός με*, Engl. 'to him,' 'for him,' Early Irish *for-m* 'on me,' *for-t* 'on thee.' This treatment of the Preposition before an unemphatic Pronoun is reflected in every page of Plautus and Terence, who hardly ever relegate it to the thesis unless the Pronoun is elided, e.g. *ad-m(e) ádvenis*; and it is likely enough that the elision of the Pronoun restored the Preposition in actual pronunciation to its unaccented state. A good example of the treatment of the group when the Pronoun has emphasis is seen in *Asin.* 772:

abs téd accipiat, tibi propinet, tú bibas,

and of the ordinary group, *Trin.* 79:

suspicionem et culpam ut *ab se* ségreget,

where *ab se* is written in the best Palatine MS. *apse*, as it would probably be pronounced. A disyllabic Preposition was accented on the final syllable before an enclitic Pronoun, an accentuation very faithfully reflected by the incidence of ictus in Plautus' lines, e.g.

Trin. 619 úlciscare et mñhi ut *ergá te* fúí et sum, referas grátiam.

ib. 733 sine dóte, quom eius rém *penés me* habeám domi.

Stich. 415 et is hódie *apúd me* cénat et fratrér meus.

Before a Noun on the other hand *apud* is quite differently treated. In the phrase *apud forum*, for example, Plautus scans *apúd forum*, and this word-group shews the same incidence of ictus as a four-syllabled word of this (Fourth Paeon) form (§ 1), *ápúd-forum* (Intr. ii. 19).

21. The strong stress of Interrogative, and the weak stress of Relative and Indefinite Pronouns, is reflected in the versification of Plautus and Terence in their treatment of such a word as *unde*. If we examine the instances of *unde* Relative and *unde* Interrogative in their plays¹, we see that in the great majority the Relative stands *in thesi* and the Interrogative *in arsi*. Similarly *quis* Interrogative, a word which naturally stands at the beginning of a sentence or line, will be found in this position far oftener in Trochaic lines, where the ictus falls on the first syllable, than in Iambic, where the ictus falls on the second syllable of the line. The predominant stress of the Interrogative in the phrase *quis hic homost?*, 'who's this?' is echoed by its normal ictus *quís hic homost?* (Seyffert, *Berl. Phil. Woch.* 1891, p. 108). Similarly the normal incidence of ictus in *quid ita?*, *quid agis?*, *quid áis* (Skutsch in *Berl. Phil. Woch.* 1892, p. 1615) seems to reflect the pronunciation *quíd-ita?*, *quíd-agis?*, *quíd-áis?* A good example of the treatment of Interrogatives is *Asin.* 258:

Únde sumam? quém ínteruortam? quó hānc celocem cónferam?

It may be added that *quidum?* takes normally the ictus on the first syllable (instances in Richardson, *de 'dum' particula*, p. 14), and similarly *quid est quod...?*, *quid istuc est quod...?*, *quid hoc est quod...* seem to be normal (examples in Dittmar, *Studien zur lateinischen Moduslehre*, pp. 11 sqq.). The hypothetical accentuation of the postposited Relative, as in *Troiae qui primus*, &c. is reflected by the common incidence of ictus in such cases in Plautus and Terence (unless the prefixed word is specially emphasized), e.g.

Haut. prol. 43 nam núnc *nouás qui* scríbunt nil parcúnt seni,

Hec. prol. 12 *nouás qui* exactas féci ut inueteráscerent.

¹ The list will be found in Skutsch, *Forschungen*, i. § 5.

An example of emphasis on the preceding word is *Pseud.* 812

bouēs quī conuiuas faciunt herbasque ogerunt

(in actual talk pronounced *bōvēs-quī*); cf. *Pseud.* 860

manūm sī protollet, pāriter profertó manum

(actually pronounced *mānūm-sī*. The context shews that *manum* was the emphatic word of the sentence).

Qui followed by *homo* seems to make a word-group *quī-homo*.

22. That the usual position of subordinate Conjunctions like *sed*, *et*, *ut* is 'in thesi' is a fact that will be patent to anyone who turns over the pages of Plautus. In the first 500 lines of—let us say—the *Amphitruo* an instance of *ut*, 'that,' 'as,' with the ictus can hardly be found, except in phrases like *ut-lubet* (v. 396), where it would have the main accent of the word-group (cf. *quólubet*, *quílubet*), and *ut-videtur* (v. 334), where it would have a secondary accent.

23. Of Word-groups the Grammarians mention some, e.g. *res-publica*, *iur-iurandum*, &c., and the Romance languages point to others, e.g. *foris-facere* (O. Ital. *forfare*, Fr. *forfaire*), *ad-illam-horam* (Ital. *allora*, Fr. *alors*). A word-group of Adjective and Noun was apparently *mala crux* in the phrase *i in malam crucem*, 'go and be hanged,' for the group may be qualified by an Adjective, *i in maxumam malam crucem*. The accentuation *malám-crucem* is reflected by the normal ictus (for details see Luchs in Studemund's *Studien* i. pp. 18 sqq.). Other groups of this type are probably *bona-fides*, *mala-fides*, *magnum-malum*. The last is a common ending of a line in Plautus, who in *Most.* 670 admits *bonam fide* to the same position, in spite of the law against a diiambic ending (Intr. iii § 8). To the word-groups of Numeral and Noun, like *trés-viri*, *vigintí-viri*, we may perhaps add expressions of time like *vigintí-dies*, *trigintá-dies* (cf. our 'fortnight,' 'twelvemonth'), or of value, like *vigintí-minae*, *trigintá-minae* (cf. our 'sixpence,' 'twopence'). The normal ictus in the Dramatists is *trigintá dies*, *vigintí minae*, &c., although *viginti*, *triginta*, when not used in such collocations, show the ictus which we should expect, *viginti*, *triginta* (Skutsch, *Forsch.* i. 162). On *operae-pretium* see Bryant in *Harvard Studies* xi.

24. But this theory of Plautus' regard for Accent, in addition to Quantity, must not be pushed to an extreme. There is just so much disregard of Accent as to produce what Ritschl happily calls the 'harmonische Disharmonie' of Plautine verse. Thus when two words are contrasted with each other, they have both as a rule the metrical ictus, as they would in everyday speech have a marked accentuation, e.g. *Dáurus sum non Oédipus*, Ter. *Andr.* 194, and the absence of this feature often indicates a corruption in the line. Still the rule is not slavishly followed. It is sometimes disregarded intentionally, e.g. *Trin.* 59:

uin cónmutemus? túam ego ducam et tú meam?

where in speaking one would naturally accentuate the first syllable of all four words, *tūam, ego, tū, mēam*, but where the adaptation of the metrical ictus to each of these would have a monotonous effect. Sometimes it is departed from through metrical necessity, e.g. *Trin.* 65:

edepól proinde út diu ufuitur, bene ufuitur,

'the *longer* we live, the *better* we live,' where the prosodical nature of the words *diu* and *bene* made it difficult to bring them into the Arses of the line. Terence gets over this difficulty in *Eun.* prol. 8 by adopting the unusual scansion *bonis* (Intr. ii. § 17):

ex Graécis *bónis* Latínas fecit *nón* bonas.

(Cf. *Poen.* 853 *mórām*, emphatic.) We must never forget that the metre of Plautus is quantitative metre, not accentual metre like ours, and that all that can be posited for his verse is a regard for accent as far as this is consistent with quantitative requirements. We cannot in all cases look for an invariable adherence to an incidence of ictus which will conform with the accent, but only to a normal adherence. Metrical exigencies and a variety of other causes must again and again have intervened to make close adherence impossible, even if desirable, just as metrical exigencies have often necessitated departure from the regular order of words in a phrase or sentence. Even in our own accentual verse the word or syllable which receives the stress of the voice in pronunciation does not always receive the beat of the verse, which often falls on a quite unstressed and subordinate word. Much more is this conflict of accent with ictus to be expected in the lines of the Latin Drama, which are quantitative lines and not accentual.

25. We have hitherto considered the regard for accent shewn in the dialogue metres (Iambic and Trochaic) of the Dramatists. In the choric metres, Bacchiac, Cretic, Anapaestic, &c., we should be prepared to find a different state of things, for the passages composed in these metres were not spoken but sung, and do not, like the dialogue passages, aim at a close reproduction of the tone and diction of ordinary conversation. The Cretic and Bacchiac metres, with their abundance of long syllables, especially favour forms like *mihī, modō* (*hóc uolō scīre tē* *Curc.* 134), which were not the forms employed in common speech; and in Cantica in these and other metres we often find departures from the normal order of words in current phrases and from the normal incidence of ictus as well. Yet on the whole we find the accentuation of the Paenultima Law and the Sentence-Accentuation very fairly conserved in these Cantica; and we have already noticed how the admission of a long syllable in the place of the short thesis is regulated by regard to the accent of the word (Intr. iii. §§ 28, 36).

The Cantica of Plautus however that are composed in the Anapaestic Metre seem often to trample rough-shod on the accentuation. Their harshness in this respect has been already referred to the Greek rule of Diaeresis at each metrum, or even each single foot, and the attempts

of later Dramatists to free themselves from these Greek trammels have been mentioned (Intr. iii. § 20). It is a significant fact that Terence, who makes occasional trial of Bacchiacs, Cretics and some other lyric metres, never attempts a Latin imitation of Greek Anapaests.

26. The Romans themselves often seem to speak of the lines of Plautus and Terence as if ictus and accent were very much the same thing. This appears not only from the comments (already referred to) of Donatus on the pronunciation of words in some lines of Terence, e.g. *sí quando, intereá loci*, but from the express statement of Aulus Gellius (second century A.D.), who mentions an appeal to a line of Plautus, ending *áliorum áffatim est*, for the accentuation *áffatim*, and to a line of Terence, ending *ex-ádvérsum loco*, for the accentuation *exádvérsum* (the usual accentuation of his own time being *affátim, exadvérsum*), and quotes the testimony of a pupil of Valerius Probus that that celebrated Grammarian (of Nero's time) read the line of Plautus with that pronunciation of the word.

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